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Canada Post Publication Agreement #40010684

Urgency and opportunity

Editorial

Wherever we find ourselves this year when Rosh Hashanah arrives – in this part of the world or some other, at home or in synagogue, with family or alone – one of the key sentiments that we must keep in mind and close to heart is the feeling of peoplehood that ties us all together.

Irrespective of gender, age, station in life, place of habitation, level of ritual observance or religious affiliation, the common tracing to the One Source of our Rosh Hashanah celebrations binds us together in ways that the rest of the world does not quite understand. Indeed, that we, too, so often do not quite understand.

But at this time of year, we can sense more concretely some of the meaning of that abstract connection of togetherness, in part through the familiar language of our prayers and teachings, and the vaguely reassuring comfort that derives from hearing and singing them once again.

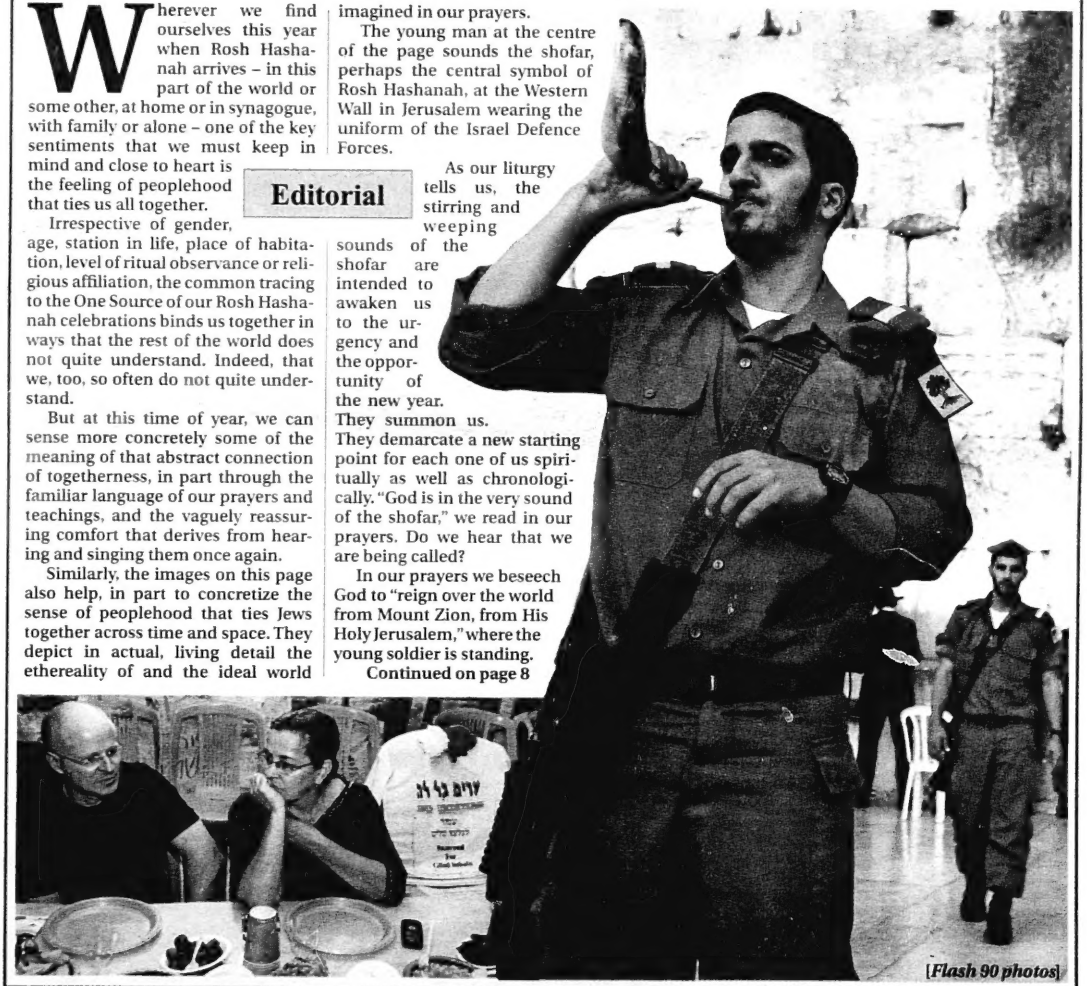
Similarly, the images on this page also help, in part to concretize the sense of peoplehood that ties Jews together across time and space. They depict in actual, living detail the ethereality of and the ideal world imagined in our prayers.

The young man at the centre of the page sounds the shofar, perhaps the central symbol of Rosh Hashanah, at the Western Wall in Jerusalem wearing the uniform of the Israel Defence Forces.

As our liturgy tells us, the stirring and weeping sounds of the shofar are intended to awaken us to the urgency and the opportunity of the new year. They summon us. They demarcate a new starting point for each one of us spiritually as well as chronologically. "God is in the very sound of the shofar," we read in our prayers. Do we hear that we are being called?

In our prayers we beseech God to "reign over the world from Mount Zion, from His Holy Jerusalem," where the young soldier is standing.

Continued on page 8



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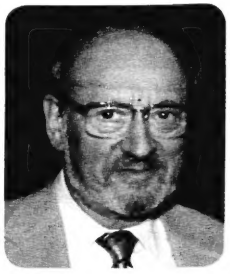
Reflections after 40 years

Donald Carr

As we approach 5772, I am reminded that we have just celebrated the 40th anniversary of the current ownership of *The Canadian Jewish News*. This, then, is an appropriate time for some musings.

The grand design for *The CJN*, as produced currently, was the brainchild of one of Canada's most knowledgeable, committed and prescient members of the Jewish community — the late Ray D. Wolfe.

His was not only a dream, but also the ability to bring to the fore a newspaper that would be representative of all of the mainstreams of our community, freed from individual bias or predispositions, except for one tenet: a better informed community becomes a healthier community. In turn, a healthy Jewish community is a substantial asset, not only to Jews in Israel and across the rest of the world, but also to Canadian society in general. In 1971, there was no independent Jewish newspaper dedicated to reflecting those mainstreams and speaking for and to them. He, and the small group whom he gathered around himself, acquired *The Canadian Jewish News*.



Donald Carr

Over four decades, the world in general and the Jewish world in particular have changed radically. However, our prime aim — of creating a better, informed community — has not.

A newspaper such as this has responsibilities far beyond those of our commercial cousins. Beyond journalistic integrity, required of all papers, we must observe the enjoinder, phrased so eloquently by Rabbi Gunther Plaut, the first chairman of our editorial advisory committee, as part of our mission statement, that we must "serve the Jewish People in all its habitations."

We have seen the paper grow in size, change its format to that of a tabloid, adopt extensive use of vibrant colour, expand the number and attributes of our columnists, and carry news and comment from various parts of the country and abroad. We have been the frequent recipient of awards from our peers in the United States and in Canada, and extended our coverage of elections held locally, provincially and nationally. The world of business has become of importance in our columns, while the arts have found their regular place weekly. We carry exclusive reports from our own correspondents in Israel.

We have long recognized that younger members of our community do not feel the nostalgia and comfort of the crispness and the folds of newsprint (not to mention the black residue on the fingers, which used to be the telltale indicator of a newspaper reader). They prefer to sit before a screen — be it on a laptop, tablet or smart phone. Thus we have jumped into cyberspace with Heebonics and our various websites, designed to meet their requirements.

This is not the best of times, economically, for any print newspaper. Many have fallen by the wayside, fatally affected by recession, fleeing advertisers and the inability to capture or retain sufficient readership. Without being cavalier and without ignoring the effect of these events on *The CJN*, we believe that we have taken the measure of these circumstances and have adjusted to them.

One of the many challenges which we have faced and overcome, is the peculiar position of the weekly paper in bringing "news" to its readers. Unlike the daily, which is distributed door to door or on newsstands early each morning, *The CJN*'s news is dated before the paper has been delivered by mail some two or three days after it has been locked up and printed. Our readers already know more recent news from other media. We do not even attempt to compete. What we do bring, however, is news from those arenas that are of little interest to the dailies, to television or to radio — news of, or about Jewish communities worldwide, news and opinion that is not so neatly and insightfully packaged anywhere else.

How do we gauge what success we have in bringing our readership what it wants?

We are sometimes accused, by some, of being the lap dog of the organized Jewish community, while others criticize us for ignoring too often what that organized Jewish community does. Frequently, letters to the editor rail at our "weak-kneed left-wing stance," while others denounce a "stubborn right-wing reactionary viewpoint." Some might say that those criticisms echo an ambivalent approach by the paper. Others, though, — and we are among them — would aver that if those are the reactions of devotees of one philosophy or another, they demonstrate that we must be doing things right! To ever believe, for one moment, that we can be all things to all readers would be foolhardy.

As we move through the cyberspace age, where the means of communication must change and are changing, we will remain true to the basic tenet, to help build a healthy Jewish community. I believe that is what we are doing.

For all our readers and the communities beyond, may we enjoy a peaceful, sweet and productive new year.

Donald Carr is president of The Canadian Jewish News.

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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.
CCNA verified circulation August 9, 2011
SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition: $22.54 1 yr. incl. taxes
U.S.A. / Foreign: $135 Cdn. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4
Postage Paid at Toronto
Canadia Post Publication Agreement #40010684
*Under current ownership
We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.
Canadian Heritage Patrimoine canadien

The Canadian Jewish news
How To Reach Us
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Editorial Fax: 416-391-0829
Editorial E-mail: cjninfo@gmail.com
Website: www.cjnews.com
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Harper urges Palestinians to return to talks

Andy Levy-Ajzenkopf
Staff Reporter

Prime Minister Stephen Harper last week called on the Palestinians to return to the negotiating table with Israel and drop their attempts to seek statehood by applying for full membership at the United Nations.

It's a position the Canadian government has held since at least May, when Harper attended the G-8 summit in Deauville, France, where he helped shape a declaration on the Palestinian-Israeli peace process that urged renewed negotiations between the sides without asking for Israel to go back to its pre-1967 borders as a precondition for talks.

Harper forcefully reiterated his position last week while attending the UN's 2011 General Assembly amid moves by the Palestinian Authority to make a unilateral declaration of independence through its application to the UN, thereby circumventing the peace process.

"There's no likelihood of this initiative by the PA doing anything to further the peace process," Harper told reporters in New York last Tuesday.

"It's possible that it could be counter-productive. But I would say, if the PA is serious about establishing a sovereign state, the method to do that is not a declaration here at the UN."

Harper returned to Ottawa a day later. He didn't address the General Assembly, but reports out of New York last week indicated that Foreign Minister John Baird had worked hard behind the scenes to try to stop the Palestinians from submitting their bid to the UN, to no avail.

Last Friday, PA President Mahmoud Abbas presented his people's application for statehood to UN Secretary General Ban Ki-moon.

Ban then sent the application to the UN Security Council for consideration.

Continued on page 51

Prime Minister Stephen Harper, left, and Israeli Prime Minister Benjamin Netanyahu met at the United Nations Sept. 20. *[Deb Ransom photo]*

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Preparing for Rosh Hashanah

From the editor's desk...

Long before the last discomforting dropules of summer's humidity had been blown southward by cooler September breezes, the quiet, curly-haired tailor's thoughts turned to the approaching holy days.

He had to prepare.

Of course, preparations now were different than they had been before the war; but then, everything was different now than it once was before the war.

Before the war – rather, more accurately, before he was conscripted into the Polish army before the war – he was a young apprentice tailor learning his craft from his father, who had learned it a half century earlier from his father.

It was a wonderful way to be taught the secrets of the thread, the needle and the bolt of cloth; how to examine the fabric against the light; how to understand the deep texture of its weave; how to cut sparingly; how to stitch artfully; how to join pieces seamlessly; how to conduct business honestly.

Sitting with his older brother close by their father, he observed as the master traced the path where the thread would flow, folded the cloth, sewed, tugged, inspected, measured, tugged, sewed and inspected again.

For more than a decade, he and his brother sat alongside their father, watching and sewing. Eventually, he became an excellent tailor. In the process, he became an excellent singer as well, for, as the trio worked, they also sang.

It was joyful and pleasant, and, like the existence of most shtetl Jews, surrealistic against the poverty of a dirt-road village in early-20th-century Poland, a spectacle of sight, sound and even occasional serenity.

In the month before Rosh Hashanah, the songs that filled the cramped workroom were, naturally, prayers from the machzor. The tailor and his two apprentices sang with the intensity that the season and their circumstances compelled: urgently, emphatically, a harmonic fusion of pleading and vulnerability, a choral readying of the soul for the Divine judgement that awaited them imminently with the sighting of the next new moon.

More poignantly however, they sang with empathy and understanding: *Yitgadal*, the cantor's *Kaddish* – broadly, expansively, as befitting a fanfare of greeting for the One True Monarch; *Areshet Sefateinu* – assertively, yet hopefully, a reconciliation of confidence and anxiety; and *Avinu Malkeinu*, tearfully, a plea to Heaven.

Neighbours and friends literally lined up outside the small house/workshop to bring the tailoring trio the clothes that needed repair or alteration for *Yom Tov*. But they always found reason to linger a few extra moments near the house after they deposited their torn or threadbare garments and to return the very next day to inquire as to the state of the garments' readiness.

In truth however, the neighbours and friends came to the shop because they needed to hear the old tailor and his two young apprentices sing as much as they needed to have them sew. Nor was it infrequently that, from within the cluster of neighbours and friends milling in and around the house, a few people might join in the tailors' tunes, or hum a few lines, or simply close their eyes, swaying slightly in rhythmic consonance with the melody and the words that filled the air. It was Elul, before the war, in a dirt-road village in early-20th-century Poland, and everyone needed to prepare for the holy days.

Now, the quiet, curly-haired man was no longer an apprentice. He was an accomplished tailor in his own right. For the past seven years, since his arrival in Canada from the displaced persons camp in Germany, he operated a sewing machine in a garment factory in the heart of Yiddish-speaking Toronto at Spadina and College streets. He was paid on a piecework basis, receiving a few pennies for each garment component (piece) he produced for the factory owner.

It was before Rosh Hashanah, and he was determined to work even harder and faster than normal, because he knew there would be no income on the days he would soon be spending in synagogue. Moreover, he was unable to accept any overtime that month, because he was a member of a three-man High Holiday choir that rehearsed in the evenings. Though in fact, it was truer to say, because the other two men in the choir were also recent arrivals from eastern Europe, the "rehearsals" were less practice sessions than they were emotional reminiscences of the life and the people they had lost barely a decade ago.

There was also the clamouring from his five-year-old boy. Lately, the youngster had latched on to the idea that he needed a cowboy suit. Repeatedly, he asked his father to buy him the same cowboy gear that his friends had. No logic or reasoning, gentle persuasion or finger-wagging hectoring from the boy's wiser, older sister could make the child understand the spare nature of his parents' economic situation, let alone persuade him to abandon any hope of owning his own cowboy outfit.

It was an arduous and, one must add, sentimental time for the tailor. Three or four nights each week, in the cooler breezes of the early September evenings, he walked to choir rehearsal. Familiar tunes hung in the air, but he always walked alone. The night before Rosh Hashanah, the five-year-old couldn't believe his eyes.

Propped up against the starched cotton cover of the punched-in feather pillow, more lovely and more radiant than sunshine in February, were two Hop-Along Cassidy six-shooters, a Lone Ranger mask and a Roy Rogers hat.

The quiet, curly-haired tailor was ready now for Rosh Hashanah.

(Reprinted from The CJN Sept. 28, 2000) MBD

SeeJN

BRONFMAN PRIZE CEREMONIES

Supreme Court Justice Rosalie Silverman Abella spoke at the recent Charles Bronfman Prize ceremonies in Tel Aviv. Israeli educator Karen Tal (not pictured) received the $100,000 award for her work with disadvantaged youth in Israel. Abella, a member of the judging panel, said that "the values that Karen has donated... to these children and to this country are exactly the values Charles Bronfman has spent his entire life endlessly promoting – education, generosity, tolerance, fairness, respect, and dignity." The prize is a humanitarian award that celebrates the vision and endeavour of an individual or team, under 50 years of age, whose humanitarian work has contributed significantly to the betterment of the world.

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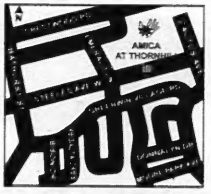

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El Al, Westjet ink deal to co-operate on flights

Paul Lungen
Staff Reporter

El Al Israel Airlines and WestJet have entered an agreement designed to facilitate travel from Canadian cities to Israel while boosting tourism by Israelis to destinations reached by WestJet.

The agreement was finalized in Israel on Sept. 12 at a signing ceremony attended by WestJet president and CEO Gregg Saretsky and El AL president and CEO Elyezer Shkady.

The deal, know as an "interline agreement," should make it easier for travel agents across Canada to sell Israel as a destination, said Dinah Kutner, general manager of El Al's Canadian office. Under the new arrangement, passengers will be able to seamlessly book travel to Israel from locations outside Toronto.

A traveller in Vancouver or Calgary, for example, will be able to book a flight on WestJet to Toronto, El Al's only Canadian destination, and then on El Al to Israel. They will be issued one ticket, and their baggage will automatically be transferred to El Al's aircraft in Toronto, Kutner said.

Prior to the agreement, passengers or their travel agents would have to book flights to Toronto separately on WestJet or another airline, and transfer their baggage in Toronto. This cost El Al business as some passengers chose other carriers or travelled via Europe instead, Kutner said.

With the interline agreement in place, travellers can book their own flights online or through an agent, she added.

The new arrangement should pay off for El Al pretty quickly. Kutner is forecasting a substantial boost in traffic almost immediately.

"We're looking incrementally, and trying to be conservative, but we're looking at a 10 to 15 per cent increase [of revenue] in the first year," she said.

In particular, El Al is expecting to make inroads on passenger traffic to Israel from Montreal. There's a substantial Jewish population in the Montreal/Ottawa corridor, and "people have wanted to fly El Al," she said. Many have opted for the convenience of a single carrier – Air Canada – or gone via Europe, she said.

"If our fares are competitive, we can get that business," she added.

El Al is also eyeing Israeli passengers as another source of growth, Kutner continued. "We can bring Israelis to Canada using Toronto as a hub and from there to [Canadian cities], Mexico, the Caribbean, the United States, everywhere WestJet flies."

The potential in that market is substantial, as "Israelis are interested in the world. They love to travel," Kutner said.

"A big part of the business is expected from Israel."

WestJet is also pleased with the agreement with El Al.

"Interline agreements are important to airlines such as WestJet, because they help bring guests into our network, without us having to use our own aircraft to do it," said Robert Palmer, WestJet's manager of public relations.

"Foreign carriers with whom we have interline and code-sharing agreements will transport guests to Canadian soil, and then WestJet will fly them on the final leg of their journey to their ultimate destination. In addition to channeling more guests into our network from abroad, these types of agreements also offer WestJet important exposure to audiences who may not otherwise know about us."

Kutner conceded that WestJet, Canada's second-largest airline, isn't well known in Israel currently, but El Al is working to increase its exposure there.

"We'll develop the WestJet brand in Israel," she said. "Stanley Morais is spreading the word."

Morais is the former general manager of El Al's office in Canada and, after making aliyah, serves as the airline's head of corporate division.

"We are proud to partner with WestJet," said Shkady during the signing ceremony. "This agreement with WestJet provides various options to our Israeli and Canadian customers and is a continuation of the El Al strategy in expanding commercial agreements, both interline and code-shares, with leading carriers around the world."

Kutner said the airlines are working at expanding the relationship to include code-sharing. Under that arrangement, airlines would be able to sell tickets on each other's flights and put their own airline code – LY for El Al, WS for WestJet – on tickets all the way from point of origin to final destination.

"That would get better visibility and is more user friendly for those doing bookings and the airlines. It also makes it easier to sell the product," Kutner said.

During the high season summer months, from the end of June to early September, El Al offered five weekly flights to and from Israel. For the rest of the year, the airline has scheduled three flights a week to Israel.

"We had a good summer," Kutner said. "Our fall and winter numbers are far exceeding our expectations."

El Al reported running at 83 per cent capacity for the year to September.

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An independent community newspaper serving as a forum for diverse viewpoints
Publisher and Proprietor:
The Canadian Jewish News, a corporation without share capital.
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Common history

Continued from page 1

We ask Him to "grant us peace, goodness, blessing, grace, kindness and mercy." It is the soldier and the countless other young soldiers of the Israeli Defence Forces who provide the peace, goodness and blessing that comprise the sum of the security for the people of Israel for which we pray.

The combined symbols of the young man, his uniform, the shofar in his hand and the place at which he stands lift off the passages of our prayers in modern embodiment of the common history that brings us to Rosh Hashanah.

We are as much within this image as the history and image are within us.

So, too, are we at the Rosh Hashanah table of Noam and Aviva Schalit, seen so forlorn and sorrowful in the photo at the lower left. The sign over the empty chair beside them tells us they have remained "awake through the night." And we know, alas, that their night has thus far lasted more than five years and three months. The chair is "reserved for [their son] Gilad Schalit."

To whom have the Schalits not turned in their desperate effort to obtain their son's freedom from Hamas kidnaptivity? Earlier this month, they travelled to New York asking members of the United Nations to have Gilad's fate in mind.

We must be especially attuned to the fact that the prayers we will read over the next few days also resonate with special hope for the seeming hopelessness of the Schalit family's plight.

"There is hope for our future," the prophet Jeremiah tells us on the second day of the holiday. "Our sons will return to their homes."

We, who are joined to the Schalit family by common celebration and common history, join also in their plight. When we hear the shofar, let us think of them. When we look around us during the holiday at the large and diverse assembly of fellow Jews, let us recall that they are included in the assembly. In the words that Hannah spoke to Eli the priest that we read on the first day of the holiday, Noam and Aviva Schalit have "spilled their souls before God."

But their souls are not yet empty. Nor must they ever become empty.

May the sum of all of our experiences in the days that follow – the prayers we utter, the songs we sing, the memories of the people we miss, the quiet moments we cherish, the shofar blasts we hear – help stitch the seams of that special feeling of peoplehood that bind us and have bound us together in strength and purpose for the past many thousand years.

Shanah Tovah.

25 years ago in *The CJN*

An Israeli court indicted retired Cleveland-area autoworker John Demjanjuk, 66, on war crime charges, alleging that he gassed thousands of Jews as a Nazi death camp guard at Treblinka called "Ivan the Terrible." The United States had extradited Demjanjuk to Israel seven months earlier.

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Turning reality on its head

In his letter, Peter P. Farkas turns reality on its head ("Palestinian independence, Sept. 15). It is the Palestinians who continually build road blocks with *their* pre-conditions: 1967 "borders," return of millions of "refugees" to Israel proper, refusal to acknowledge that a final agreement will signify the end of all negotiations, and more. Farkas' first objection – to the insistence on Palestinian recognition of Israel as Jewish state – is the most astonishing. The Palestinians could have had a state of their own at any time since 1937. They refused in 1948, did not ask for one between 1948 and 1967 when they were governed by Jordan and Egypt, refused the return of all the lands conquered in 1967 with the notorious Khartoum "three noes," refused at Camp David in 2000 and refused again in 2008 when out-going Israeli prime minister Ehud Olmert offered them just about everything. In every case, they refused, because it would have meant accepting a Jewish state in their midst. As Israeli Prime Minister Benjamin Netanyahu said, it will take just six words from PA President Mahmoud Abbas to create peace: "I will accept a Jewish state."

Stephen Tannenbaum
Thornhill, Ont.

* * *

Organization needs name change

It is a pity that after 90 years of advocacy on behalf of Canadian Jewry and Israel, the Canadian Jewish Congress exists in name only, and its vital role has been taken over by the recently created Centre for Israel and Jewish Affairs (CIJA). This new name is less impressive than "Canadian Jewish Congress" and sounds more like a private think-tank rather than a national organization representing Canadian Jewry. It is unlikely the new leaders will admit their mistake in rejecting the choice they had of keeping the traditional name, but at least they should consider calling themselves the Canadian Centre for Israel and Jewish Affairs so people will know it is not American.

Ezra Franken
Toronto

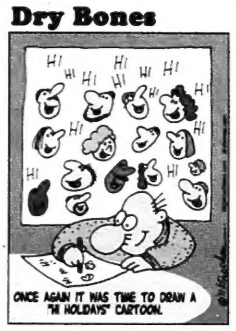
* * *

Anti-Israel rally

Despite the claims of the United Church of Canada that Karin Brothers was at an anti-Israel al-Quds rally at Queen's Park in her personal capacity and not as a representative of the United Church of Canada, the church never distanced itself from these haters of Israel ("United Church clarifies member's role at rally," Sept. 15). I noticed that the United Church did not condemn the words spoken at the rally, and that is to be expected based on their past and current record of Palestinian activism and supporting the enemies of Israel against Jewish people.

Although some of our community leaders have pandered to this church to get it to cease and desist its activism against Israel, it was a failure. I suggest that in the future, activists be encouraged to give the hateful politics of churches, unions and Islamist groups the same kind of medicine that they dish out.

Gary Gerofsky
Dundas, Ont.



Montreal

* * *

Israeli policies

The policies of the present Israeli government, both words and actions, have alienated much of the rest of the world to a degree that one has never previously seen ("Palestinians' UN plan won't succeed," Perspectives, Sept. 1). The Israeli government basically rejects the long and widely accepted basis for an ultimate peace between Israel and the Palestinians – 1967 borders with land swaps, a Palestinian capital in east Jerusalem and extremely limited right of return.

Geoffrey Sachs

* * *

A bar mitzvah for a disabled child

I want to offer congratulations and mazal tov to Rabbi Adam Cutler of Beth Tzedec Congregation in Toronto for enabling a disabled bright child to study and celebrate his bar mitzvah despite the troubling side effects of Asperger's syndrome. Rabbi Cutler and his family have a long and ongoing association with Beth Emeth Bais Yehuda Congregation in Toronto, where they witnessed the works of the late Rabbi Joseph Kelman, the first rabbi known to create programs for children with disabilities enabling them to celebrate bar and bat mitzvot along with their families and congregations.

Sara Edell Schafler-Kelman
Toronto

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Israel-bashers disappointed by U.S. stance

Israel Harel
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Some Israeli circles that have influence in this country – and, to a not inconsequential degree, also abroad – blame all the illnesses of the region, and a great deal beyond, on the Jewish-Zionist state. For many months, they sowed fear and anxiety in anticipation of "September." And not only did they warn of the impending "gloomy reality," they made efforts to advance it.

And the heads of the Israeli administration against whom this psychological warfare was waged on a personal basis started to panic. For example, Defence Minister Ehud Barak defined what was expected at the United Nations as a "tsunami." It is, therefore, not surprising that considerable sections of the public were also infected with panic.

U.S. President Barack Obama

But now that it seems that their expectations are going to be disappointed and their state is going to get out of this assault on it with minimum damage, their faces have fallen. The experts, analysts and other prophets of doom are now expressing mourning and sorrow. The hurricane that they had predicted – in fact, that they started – has turned into a seasonal storm of the type we have learned to live with, apparently not so badly, since we became a state.

But their greatest disappointment is from the "helpless" U.S. president who "lacks vision," who until a few days ago was a resolute prophet – even a god – in their eyes, a man of ingenuity and vision. Lo and behold, that same Barack Obama whom their mouthpieces cheered when he stated "next year we can have an agreement that will bring a new member to the UN," has become – with one tepid pro-Israel speech – the man "who is likely to pave the way to a regional uprising!"

But that is the way of those Israelis. Instead of thanking him for standing alongside our country this time, even with certain reservations, their sarcastic reaction is that he is "a good Jerusalem boy." Because, after all, "the Jewish vote and money call the tune." And that was written neither by an Arab commentator, nor an antisemite from Europe.

A speech with vision, it transpires, is an event where Israel is placed on the bench of the world's accused, as those who sowed panic had hoped, while the president of the United States reads out the charge sheet against it. But when he turns to the Israelis, and no less so to the Palestinians, with wooing words, their frustration increases. "Our situation has never been so wretched." Really!

And there is yet another disappointment – the demonstrations in Judea and Samaria have not reached the proportions that were allotted them. This time, contrary to the war of terror that ran rampage between 2000 and 2005 (and as a result of the Oslo processes that were the brainchild of those circles that now are rebuking Obama), Jews will apparently not be murdered en masse in shopping malls, on buses, in coffee shops and in ambushes on the roads.

Israel has many troubles, and those at the helm right now can be accused of responsibility for part of them. But to put most of the responsibility on them for the Palestinians' refusal, for the reckless freedom that the Turkish prime minister, Recep Tayyip Erdogan, has granted to his country's imperialistic megalomania, and for the mass expressions of hatred for Israel and Jews in Egypt and Jordan, is a combination of lack of intellectual honesty and the prolonged hatred for two people – Barak and Israeli Prime Minister Benjamin Netanyahu – that nurtures it.

It was not "Jewish money" that caused Obama to change his tone. In Washington, unlike in Tel Aviv, people reassessed the situation and reached the conclusion that even – or expressly – "the Arab Spring" has proven that in the Middle East, it is not possible to rely on any Muslim ally. But Israel – even we have forgotten this – is an island of stability in a violent and fanatical region that has ill feelings about democracy, human rights, and freedom of information and ritual.

From the north of Africa to the depths of Asia there are those who threaten not only the existence of the Jewish state but also the security of the free world. And, therefore, even though this makes certain circles in Israel so upset, Obama's speech at the United Nations is the exact opposite of weakness and lack of vision.

Obama tells Arab world to get real

Ron Kampeas
JTA

Was it a speech to help launch his campaign for re-election, or an address to bury hopes for immediate Palestinian statehood recognition?

Both assessments marked the immediate reaction to U.S. President Barack Obama's Sept. 21 speech at the United Nations General Assembly, and there was ammunition for both arguments. But both also may have missed the point: the speech smacked of what has become an Obama specialty: the "get real speech."

In this case, his target appeared to be the United Nations and its constituent members. The bottom line of the Israeli-Palestinian portion of the speech – 635 words out of 4,500 – was that dismissing real Israeli concerns about security was not a good way to restart Israeli-Palestinian peace talks.

"The Jewish people have forged a successful state in their historic homeland. Israel deserves recognition," Obama said after outlining the array of threats that Israelis have faced in recent years, including rocket attacks and suicide bombers. "It deserves normal relations with its neighbours. And friends of the Palestinians do them no favours by ignoring this truth, just as friends of Israel must recognize the need to pursue a two-state solution with a secure Israel next to an independent Palestine."

This Obama characteristic – presenting himself as a truth teller – has rankled rivals. Some critics in the United States and Israel have described it as arrogance.

But in the context of the Palestinian efforts last week to achieve statehood recognition, there was only gratitude from Israeli and Jewish leaders, who thanked Obama for making it clear to the assembled world leaders that pre-emptive Palestinian statehood would not get anywhere.

"You've also made it clear that the Palestinians deserve a state, but it's a state that has to make that peace with Israel," Israeli Prime Minister Benjamin Netanyahu said at an appearance with Obama after the president delivered the speech. "And, therefore, their attempt to shortcut this process, not negotiate a peace – that attempt to get membership, state membership in the United Nations – will not succeed."

The speech was underpinned by U.S. efforts to draw away enough votes to make a difference on the issue of statehood recognition for the Palestinians. If fewer than nine of the 15 UN Security Council nations vote for statehood, the United States would not have to exercise its veto in the council. If the Palestinians attempt to achieve enhanced status through the General Assembly, they will likely gain the necessary majority – but votes against or abstentions by European and western nations would rob them of a moral victory.

"If the Palestinians are truly serious about a viable two-state deal, they should stop the counterproductive brinksmanship at the UN and return to the negotiating table now," said David Harris, the director of the American Jewish Committee.

Harris and his counterparts at the American Israel Public Affairs Committee, the Anti-Defamation League and B'nai B'rith International all praised Obama's speech.

Advocates of greater pressure on Netanyahu to make concessions to the Palestinians said Obama's speech reeked of electioneering at a time when the Obama campaign is trying to reach out to the Jewish community to stanch the loss of Jewish support.

Others detected a note of despair from a president who has tried from his first day in office to restart talks.

"Regrettably, the president's words offered very little in the way of hope to Israelis and Palestinians," Americans for Peace Now said. "The United States cannot maintain credibility as the standard-bearer of rights and freedoms while the Israeli-Palestinian conflict is left to fester."

Obama prides himself, perhaps to a fault, on telling his listeners what he considers to be uncomfortable truths.

He unsettled Arab listeners in his June 2009 Cairo speech by lecturing them about the futility of Holocaust denial. People involved in crafting that speech have said there was a recognition that the Muslim world anticipated a love fest, but that the president thought it important to address what he sees an obstacle to Muslim-western reconciliation.

Likewise, when Obama spoke to the annual AIPAC conference in May, he reiterated his call from several days earlier calling on Israel to negotiate on the basis of the 1967 lines, with mutually agreed swaps. Many conference-goers had hoped Obama would offer a more conciliatory speech to the pro-Israel crowd.

The Washington Convention Center fell silent when the president outlined a bleak future should Israel not come to the talks table and implicitly criticized Netanyahu for offering too little to make a difference.

"The march to isolate Israel internationally – and the impulse of the Palestinians to abandon negotiations – will continue to gain momentum in the absence of a credible peace process and alternative," Obama said. "And for us to have leverage with the Palestinians, to have leverage with the Arab states and with the international community, the basis for negotiations has to hold out the prospect of success."

At the United Nations last week, however, Obama focused on what the Palestinians and the Arab world need to offer the Israelis: security assurances.

'Let us be loving, hopeful and optimistic'

This past year, the world seems to have changed. Nations rise up against dictators; Israel struggles to find its way; America falls deeper into political and economic crisis. Not even little Canada is living up to its ideals.

Too, we recently experienced the 10th anniversary of 9-11, an event that truly changed the world – and not for the better. The memories left our emotions raw.

Jean M. Gerber in Vancouver

This newspaper arrives in your homes just before the first night of Rosh Hashanah. Every year the services themselves are the same. It is we who, each year, encounter them in a different frame of mind.

This year, I see a darker frame.

Those who know me well know that I like an intimate, participatory service. A service where the congregation sings the responses, the cantor (and sometimes choir) leading without dictating or dominating. A service in which we create an atmosphere of joyful praise together.

But this year I want pomp, ceremony. I want theatre. I want to be carried along, to be led. I feel exhausted; maybe that is what the prophet meant when he said his spirit was poured out like water. I will bring to a shared worship neither the spiritual nor the physical ability to participate. Too many losses this year of dear friends; too many dark events, too many reminders of the fragility of human life, and the ease with which a seemingly civil society can lose its way.

Too many starving in front of our eyes, kept from the food that would save them. Too many hate-filled crowds, too few ready to speak up for what is right. Great democracies like America and Israel appear at a loss how to react to rapid changes of today's realities.

Poet William Butler Yeats had it cold: "The best lack all conviction/The worst are full of passionate intensity."

He was describing a society in terrible crisis. If our situation is not so dire, surely we are not so smug as to ignore the great challenges we face, in the environment and in social programs that are our national pride, just to name a few.

Rabbi Dov Peretz Elkins, in *Rosh Hashanah Readings*, cites Arthur Waskow in the following short essay.

"Arthur Waskow has pointed out that inside the walls of the Old City near the Jaffa Gate, there is an ancient block of stone. It is a very busy place, and most people rush by. But if you stop and look closely [we have, many times] you can see carved on that stone, the letters LEG X. That stone is a relic of Titus' 10th Roman Legion, the legion that destroyed Jerusalem and our temple almost 2,000 years ago.

"Recently something most interesting has happened to that block of Roman stone. It has been recycled and now serves as a base for a homely, ordinary street lamp. Waskow observes, 'Giving light: a strange renewal of the old menorah. And a strange reversal of the Arch of Titus; where the arch turned the light from the menorah into stone, this street lamp turns the stone back into light. Light to live by.'"

Elkins goes on to comment, "That is the eternal task of our people – to keep turning stone back into light. And that is what this Rosh Hashanah, the birthday of the world, comes to tell us. A new year has been born and is waiting to be shaped by us into a season of healing, for ourselves and those we love, but not only for them."

My hope is that throughout the holidays we will experience a sense of the possibility of healing from the wounds of our personal tragedies, and that we may somehow begin to rebuild confidence in democracy, to overcome the blows that it has sustained. To find new light to live by.

When the moment comes when we lift our spirits and voices to welcome a new year, and turn our thoughts to being better people in the next year, I will remind myself of the words of the late New Democratic Party leader Jack Layton in his farewell letter to all Canadians:

"My friends love is better than anger. Hope is better than fear. Optimism is better than despair. So let us be loving, hopeful and optimistic. And we'll change the world."

Shanah Tovah.

Rabbi Dov Peretz Elkins

Do we need memorials?

My husband had a stroke and my world shifted.

Things will never be the same. Yet in many ways, things haven't changed. I still go to work, eat, sleep (admittedly not enough), go to the gym, watch TV and generally behave like I used to. But my husband is not at my side as I walk on the mountain. He is my partner, but our partnering has taken on a new direction. I must do my jobs and his jobs. But for how long? The shape of our union is uncertain, and so I'm unable to clearly state that my life has changed. It has, but I'm not sure in what direction or what is "forever."

Recently, we all watched and joined in the commemorations for the 10th anniversary of 9-11. I argued with some friends that we, the world, had not been changed by those events. Let me explain.

Immediately after the event, we were all horrified and moved. We were definitely changed and felt both personally involved and vulnerable. Yet after 10 years, I felt all that was left was anger at the silly airport restrictions and invasive security protocols. It was annoying, not terrifying, to fly. Terrorists were the TV boogie men, not imminent happenings.

Friends disagreed. So I rethought my premises. Surely, those primarily affected – the families of the 3,000, the rescuers, the firefighters and police authorities – were all personally involved and have been deeply transformed. But what about the rest of us? Are we so superficial a species that we can only care if we are personally involved? Or do we maintain interest only for a few years and then neglect or forget the incident?

Who are we when it comes to trauma and transformation? Both on a national level and a personal one, how long do we hold on or respond to catastrophe? How are we changed on a daily basis? From 9-11 to my husband's stroke, what changes us and what doesn't?

I remember the assassination of U.S. president John F. Kennedy. It did move me and change the way I understood American politics and the national dream. I no longer took my vote for granted. I no longer thought the same way about politicians.

Some events do change us. So what about 9-11?

After the memorials and all the TV and print attention, I had a new understanding. The events themselves aren't sufficient to alter our perceptions and identities. Rather, it's through the process of commemorative celebration that we weave our transformed character and approach to the events. Without those memorials, memory dies and the event itself loses its transformative power in our lives.

Anniversaries are very important, because they reflect, respond to, shape, and confirm our sense of something important having happened. If we, the community or its representatives, pronounce an event historic, then it is. If we remain silent, silence prevails, and the event is forgotten. So it is for our stories about ourselves.

Norma Baumel Joseph in Montreal

History is important. It's the collection of our signalling to ourselves of those moments of collective and personal transformative events. Sing a song, write a tale, create a ritual, blow out a candle – then we'll know we were moved by something important.

Back to 9-11 and my own personal tragedy. Yes, I do suppose the world has been changed by the terrorist attacks of that September day. I will insist on calling them terrorist attacks and will reject those who wish to clean up the story and call them "events" for fear of prejudice and interethnic tension. If we remember, we must remember things as they were.

The outpouring of reports and testimony proves that Americans and the global community were affected and require the memorial route to keep that message alive. Remember those who died, innocents who were victims, and be vigilant so that it will never happen again.

And what of our own personal trauma? We will forever be different. My husband, in this new state has uttered some incredible truths. He told me: there is no Howard without Norma. So we are a new unit, balancing on each other in a new way. I have to get used to it. Obviously, he's ahead of me, as usual. I have to celebrate this anniversary properly.

German identity eludes Jews in Germany

A flavour of the strong, unabashed sense of German identity that German Jews once generally revelled in is found in two grainy and nostalgic black-and-white photographs displayed in an exhibit in Berlin's Jewish Museum.

The photographs, symbolic of patriotism unbound, show two Jewish males in German army uniforms. The first one portrays a soldier in a spiked Prussian helmet proudly riding off to war on a horse in 1914. The second one depicts a soldier in battle gear standing tall in France in 1917.

When World War I broke out, German Jews rallied to the colours to do their duty. In disproportionate numbers, 100,000 Jewish men enlisted in the German armed forces. When the carnage ended four years later, 12,000 Jewish soldiers had been killed in the fighting.

During the postwar Weimar Republic, when 564,000 Jews lived in Germany, Jews made stellar contributions to German society, even though they represented less than one per cent of its overall population.

Jews, having been at last granted civic rights in the last half of the 19th century as the Germanic states and principalities coalesced into one united nation, considered themselves Germans to the core.

Antisemitism, fanned by the dark forces of right-wing nationalists who falsely blamed Jews for Germany's ignominious defeat in the war ("the stab in the back" myth), persisted. Jews faced job restrictions in various professions and state institutions.

Cilly Kugelmann
[Sheldon Kirshner photos]

The rise of Nazism in 1933 swept away illusions and notions of a German-Jewish symbiosis. A succession of antisemitic edicts disenfranchised Jews, while Kristallnacht in 1938 sealed their fate.

German Jews emigrated en masse. Those who could not or would not leave were deported and murdered in concentration camps. Several thousand German Jews survived, either in hiding or in protected marriages to Christians. Many Jews of partial Christian ancestry, or *mischlings*, survived as well.

After World War II, an exodus of displaced eastern and central European Jews, mainly from Poland, Romania and Hungary, streamed into occupied Germany. Sitting on their suitcases and expecting to leave, they never really felt like German Jews. They were simply Jews in Germany. The distinction was important.

On the eve of Germany's re-

Sheldon Kirshner in Berlin

unification in 1990, 30,000 Jews, registered with the community, resided in Germany, mostly in the western half. A small minority were *yekkes*, the endangered species from the pre-Nazi period known as German Jews.

Today, thanks to an influx of about 200,000 Soviet nationals into Germany since the fall of Communism – some Jewish, some of partial Jewish ancestry and some the Christian relatives of Jewish immigrants – the official figure has risen to 120,000.

By all accounts, 80 per cent or more of the Jews in Germany today hail from the former Soviet Union. By government design, they are scattered throughout Germany's 16 states. Generally unemployed because their grasp of German is limited and their academic credentials have not been recognized, older Russian immigrants are dependent on welfare and have, in effect, fallen through the cracks.

The largest community is in Berlin, the lively, cosmopolitan capital that once had 180,000 Jewish inhabitants. Berlin's Jewish community, numbering 10,500 at last count and financially supported by the city senate to the tune of about 20 million Euros annually, is thriving institutionally due to its wide array of schools, synagogues, clubs and agencies.

In actual fact, Berlin's Jewish population is considerably larger if you include non-registered Soviet Jews, Jewish Communists from the now-defunct German Democratic Republic, Jews holding foreign passports and a colony of about 10,000 Israelis, noted Deidre Berger, director of the American Jewish Committee office in Berlin.

Since 2005, following the passage of new government regulations, immigration from the former Soviet Union has slowed to a trickle. Germany enacted the regulations to appease Israel and to calm local Jewish leaders, who complained that they could not properly absorb so many newcomers so quickly.

Berlin's Jewish community is thus expected to experience a numerical decline. "At the moment, we have many more deaths than births," said Lala Susskind, chair of the community.

Given their external origins and the spectre of the Nazi past, the Jewish denizens of Berlin do not in general identify themselves as Germans per se. Take Susskind, for example.

Born in 1946 in a displaced persons camp in Germany, and the daughter of Polish Jewish survivors who thought they would eventually settle in South America, Susskind describes herself as "a Jew living in Berlin" rather than a German Jew.

Juliane Wetzel

Like her parents, she has not acquired German citizenship and, being married to an Austrian, she holds a foreign passport. Susskind, who spoke Polish and Yiddish as a child at home and once entertained the idea of making aliyah to Israel, is not certain whether her grown children feel German. "I haven't asked them," she claimed. "I don't want them to feel uncomfortable."

Berger, an American who has been in Germany since 1984 and has a German husband, observed that identification with Germany is much stronger among second- and third-generation Jews. "They've gone through the school system and speak German fluently."

Cilly Kugelmann, the associate and program director of the Jewish Museum, was born in postwar Germany, the scion of Polish Jews. In common with the vast majority of Jews in contemporary Germany, she is ambivalent about her nationality.

"I'm a citizen of the Federal Republic of Germany," she mused. "For me, it's too early to use the term 'German' with a deeper content. I say, 'I come from Germany.' I personally don't know Jews here who can say, 'I'm a German.'"

Nonetheless, according to Berger, Jews in Germany are far more accepted than ethnic Turks, who comprise a large portion of Germany's estimated four million Muslims. "Jews fit into modern bourgeois life more easily than Turks," she explained.

Yet antisemitism, deeply ingrained in western Christian societies, lingers on.

Juliane Wetzel, a historian at the Centre for Research on Antisemitism at the Technical University, believes that 15 to 20 percent of Germans hold antisemitic attitudes and cling to classical stereotypes. But Nazi-style antisemitism, based on racism, appears to have vanished.

Anti-Jewish Germans are usually 60 and above, live in rural areas and inhabit society's lower socio-economic rungs, she noted.

They sympathize with the platform of the far-right National Democratic Party, which, though shut out in the federal parliament, has won a handful of seats in state legislatures. The NDP, while fundamentally antisemitic, couches its views in bland language so as to avoid prosecution by the state.

Citing a recent study, Wetzel – one of the authors of a parliamentary report on antisemitism slated to be issued in November – said that anti-Islamic feeling in Germany today is stronger than antisemitism. As for Holocaust denial, it remains a marginal phenomenon.

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Rosh Hashanah marks the beginning of a new year. We go to shul and hear the sounds of the shofar. We review our mistakes, cast off our sins, and resolve to do better in the coming year. We spend time with family and cherished friends.

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PM's wife receives Award of Valour

Sheri Shefa
Staff Reporter

The Friends of Simon Wiesenthal Center for Holocaust Studies honoured Laureen Harper, the prime minister's wife, with an Award of Valour last week during a lavish luncheon at the Ritz Carlton in Toronto.

Nearly 500 people attended the sold-out event, which also featured a keynote lecture by Aayan Hirsi Ali, the Somali-born political activist, author, feminist, and former Dutch politician who is an outspoken critic of radical Islam.

Senator Linda Frum, who co-chaired the event, took to the podium to introduce Canada's first lady.

"The poem from which this award takes its inspiration, attributed to King Solomon, praises a woman of valour as one who is righteous, energetic and capable. And also as a woman whose husband's heart relies on her. How exact a description of Laureen," Frum said.

Frum listed Harper's accomplishments, including her work with the Canadian Red Cross, her involvement with the Run for the Cure in support of breast cancer research, the Military Family Fund of Canada, the Humane Society and for her "vocal and fearless support of Israel."

She also highlighted her role in initiating a campaign to save the life of Sakineh Mohammadi Ashtiani, an Iranian woman who was sentenced to death for allegedly committing adultery.

Harper said she was humbled to find herself in the company of previous recipients of the award, including philanthropists Rosalie Sharp and Carole Grafstein.

Using that platform to raise awareness about the plight of Ashtiani, Harper said, "I would encourage everyone to sign the international online petition calling for freedom for Sakineh…

Aayan Hirsi Ali, left, was the keynote speaker at the Friends of Simon Wiesenthal Center luncheon, at which Laureen Harper received an award.
[FSWC photo]

"Her conviction was a legal travesty. Her imprisonment and torture are gross violations of basic human rights and her sentence to death by stoning – by stoning – is an act of pure barbarism," Harper added.

"When the whole world is watching, not even the worst dictators can ignore that."

Harper also paid tribute to Hirsi Ali, who she called "the most valorous woman in the room today."

"I know many smart women. I know many clever women, but how many are brave?"

Hirsi Ali, who was raised Muslim, grew up in Somalia and Saudi Arabia until she moved to the Netherlands in 1992 to escape a forced marriage to a distant cousin.

She became a politician and was voted into the Dutch parliament. Hirsi Ali gained both notoriety and admiration when she denounced Islam following the Sept. 11 attacks, and later, wrote the script for a documentary called *Submission*, which was critical of the treatment of women in Islamic society.

The film's director, Theo van Gogh, was murdered by a Muslim extremist who pinned a death threat for Hirsi Ali to van Gogh's body with a knife.

She currently lives in the United States, where she founded the Aha Foundation dedicated to helping women in Islamic societies.

Hirsi Ali, who began her keynote speech with praise for Harper, said, "I've met princesses and wives of politicians and first ladies, but it is unique in a time of political correctness for a woman to stand up and use her position to empower others…

"Tell me about another first lady or princess or politician's wife who wrote a letter to [Iranian president] Mahmoud Ahmadinejad."

Touching on Friends of Simon Wiesenthal's (FSWC's) mission to rid the world of intolerance in general and antisemitism specifically, she spoke about herself, as a young girl, before she decided to "emancipate" herself from her religious background.

"Before I assumed my own life and left my destiny in my hands, I was an antisemite. I didn't know that I was an antisemite because that was the general attitude.

Continued on page 13

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Left: York Regional Police Const. Ralph Crombie, is flanked by Rabbi Mendel Kaplan, left, and Torah scribe Rabbi Moshe Klein at a Sept. 28 celebration to mark the culmination of Chabad @Flamingo's 13th year. Rabbi Kaplan is spiritual leader of the congregation and a York Regional Police chaplain. Right Celebrating on the street.

[Jack Beker Photography]

Three types of Muslim women

Continued from page 12

It was in our prayers, in our textbooks, in our conversations. Everywhere around me, it was absolutely normal to hate Jews, to blame Jews for everything that went wrong," she said.

She recalled that when her mother would turn on the tap in the kitchen, if the water wouldn't run, she'd curse the Jews.

"With her frustration, my mother's comment was, 'It's the Jews, they're at it again.'"

Hirsi Ali, who now dedicates much of her time to empowering Muslim women living in oppressive societies, said there are three types of Muslim women.

"One is educated, has the opportunity to get an education and has her family's support."

She said these women say that is how most Muslim women live, but in reality they represent the lucky few.

The second type submits to the men in their lives, they are voiceless, and "colourless" because they are covered from head to toe in dark robes.

"Their mode of survival is to comply... In the 21st century, the majority of Muslim women live like that."

The third type, whom Hirsi Ali calls "the engines of change," challenge the men in their lives about the fact that they are treated differently than their brothers, that they are not permitted to go to school.

She said she dedicates her life to emancipating Muslim women because "in the long run... it is going to do wonders for tolerance in the world."

FSWC CEO and president Avi Benlolo warned the gathering that "extremism prevails," and that there are more than four billion people "who are living in unfree societies."

He said although Canada is "a beacon of freedom," it still suffers from intolerance and Jews are the most targeted group in Canada.

"We have to educate as many people as possible and we have to do it fast."

Benlolo said one of the ways his organization tries to educate youth is through Freedom Day, held at Yonge Dundas Square in Toronto.

Last week, retired Canadian general Romeo Dallaire addressed more than 3,000 students at the event, challenging them to "change the world."

Michel Chikwanine, a former child soldier from the Democratic Republic of Congo, spoke on behalf of the innumerable child soldiers who can't speak for themselves.

"I can use my story to mobilize young people to tell my story and to fight for the freedom we have in Canada," Chikwanine said.

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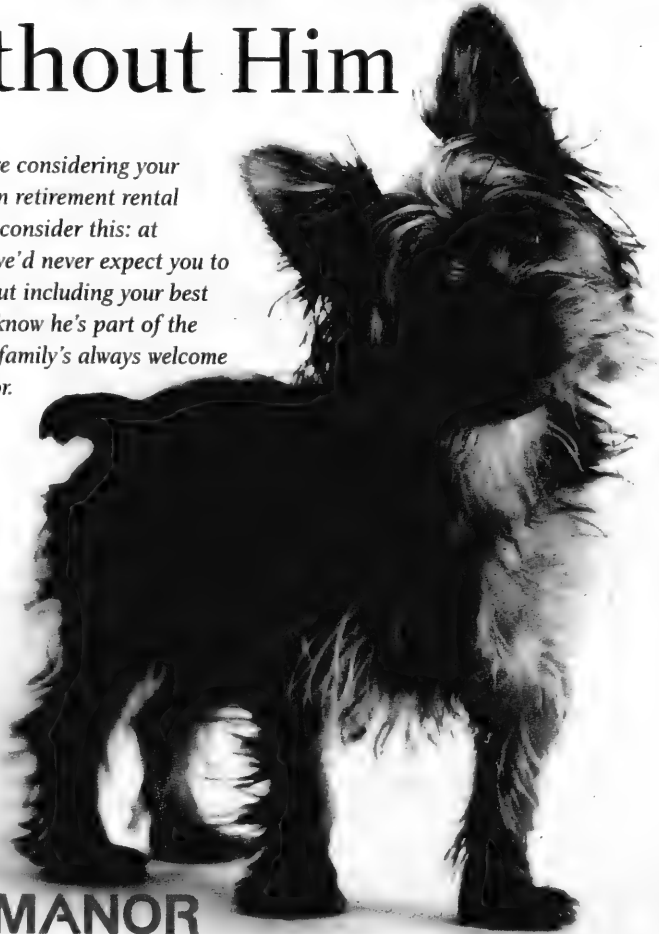

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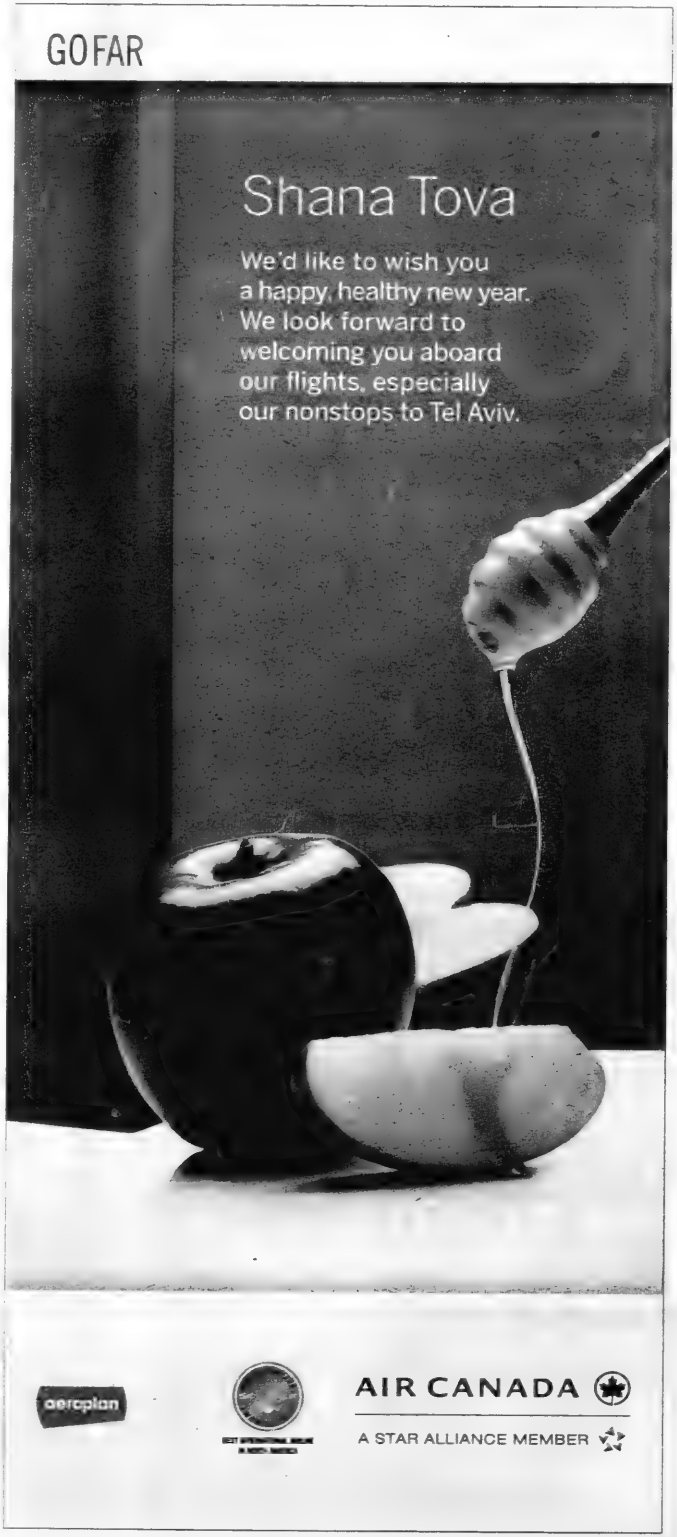

From left, Raheel Raza, Marina Nemat and Natasha Fatah
[Carolyn Blackman photo]

Islamism abuses women, panel says

Carolyn Blackman
Staff Reporter

Canadian women were urged to speak out against Islamism at a panel discussion last week presented by the Advocates for Civil Liberties and the Canadian Jewish Civil Rights Association.

The Sept. 19 panel, titled "Islamism's War on Women," was held at the Toronto Heliconian Club and moderated by Barbara Kay, a columnist for the *National Post*.

The speakers were Raheel Raza, a Muslim Canadian journalist, author, anti-racism activist and founder of Forum for Learning, an organization that promotes knowledge and learning in the fields of cultural and religious diversity; Marina Nemat, an author of two books chronicling her experience as a teenager imprisoned in Tehran during the Iranian revolution, and Natasha Fatah, a Muslim Canadian journalist and producer.

Fatah, who was born in Pakistan and lived as a child in Saudi Arabia, said that while Islam is a religion, Islamism is an ideology that creeps in in sneaky ways. "It misrepresents the faith. It is a cancer, an enemy that is spreading, and we have to stop it."

Islamism always comes down to control of a body, "and nine times out of 10, it is a woman's body. Physical bodies have become the battleground for political ideology, and that is not right," she said.

Raza, who grew up in Pakistan, said that she has "absolutely no doubt that God did not create women to be mistreated. The concepts have been twisted."

She said that in Pakistan between 1998 and 2003, there were 4,000 "honour killings" of women. "In Jordan and Lebanon, the perpetrators of 70 to 75 per cent of the honour killings were the women's brothers."

Fatah said that domestic violence as we know it here is between intimate partners who have issues. "It is a different phenomenon. Honour killing is a strategy that is planned out. It is a political issue, and it is culturally and religiously sanctioned."

Nemat, a Christian born in Iran, said that growing up in a country that was 98 per cent Muslim, she never experienced discrimination. "I danced, read what I want, and listened to music. Then the revolution took place. Suddenly we had all these rules. Dancing and singing became illegal, and we were told to wear the hijab."

After waves of arrests began, she said, she was arrested at age 16 and spent two years in jail.

She said that in prison, there was a phenomenon called temporary marriage.

"You could be married off for a day, or even an hour. I was married off to a guard, and he threatened to arrest my parents and boyfriend if I resisted," Nemat said.

"This situation continues in Iran as we speak, and I am grateful that I can bear witness. I'm here, but I carry the memories of the girls [who died in prison.]"

She said that even in Canada, "we have to pay attention to the danger signs. Religion is private and should remain at home. Sharia law wants to control, and that is not OK. It has nothing to do with religion. It is a way for a small group to gain power and run everything. It is being sold in the name of religion."

Fatah said people would not have left Iran if they loved what was happening there. "We came here for freedom, for justice, and for a voice. We wanted to be left alone to practise what religion we wanted."

Raza urged Canadians to stand up for their rights. "Do not let political correctness hold you back from speaking out. You have to stand up for truth and justice, just as you would stand up for Israel."

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Rosh Hashanah greeting from Mayor Rob Ford

As members of the Jewish faith here in Toronto and around the world gather to celebrate the High Holidays, I want to take this opportunity to extend my warmest wishes for this new year. Shanah Tovah Umetukah. May you have a good, sweet new year.

Rosh Hashanah marks the start of a new year. A time of humble prayer, joyful celebration and hope for a new beginning. As we begin this new year, it is more important than ever to believe in the power of compassion. It's up to us to stand as a symbol of hope and tolerance, and embrace the diversity that has always made our wonderful city stronger.

On behalf of my family, Toronto city council and the residents of Toronto, I would like to wish you a Happy and Sweet New Year.

Rabbi Moshe Steiner, centre, and his mother, Sherryl Steiner, showed Toronto Mayor Rob Ford the symbols of Rosh Hashanah. The mayor made a YouTube video extending holiday greetings to the Jewish community.

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Camp Moshava celebrates 50 years

Cara Edell
Special to The CJN

In celebration of Camp Moshava's 50th anniversary, a gala dinner will be held at On the Park on Nov. 28 to honour many of the people who have made the camp memorable and meaningful over the decades.

Proceeds from the event will help secure the future of Camp Moshava Ennismore, located near Peterborough, Ont., as a place where Jewish children are inspired to love Israel, said Jeffery Silver, a Moshava camper for seven years and a staff member for four years.

The Orthodox camp is committed to improving its infrastructure and programs, with an immediate goal of replacing some aging facilities. Currently, there are about 225 campers from Toronto, Montreal, Vancouver, New York, Los Angeles and Israel who would benefit from these enhancements.

Moshava has become a generational camp, where the grandchildren of the original campers from 50 years ago are now enjoying the experience, Silver said. "The continuity of the camp, the campers, the staff, the programs, the love of friendship and its connection to being a religious modern Orthodox camp combined with its love for Israel makes it a unique camp experience."

Many campers, including Silver, found their life partners at Moshava, so "there is also a great sense of love and appreciation for the camp and an excitement to send their own children back over and over."

Moshava is the only overnight camp affiliated with Bnei Akiva in Canada with a focus on being modern Orthodox with a love of Torah and Israel. Programming is thematic and based on events in Israel with the aim of advancing Jewish learning.

Camp Moshava campers are ready for Shabbat.

"The addition of small details like milat hayom [the study of a Hebrew word each day] or the use of names from the Israeli army for colour war teams really helps to put Israel as a focal point throughout the summer," Silver said.

The camp hires many staffers from Israel, who teach a love of the country to the campers. In addition to learning and Shabbat programs, Moshava offers waterskiing, a ropes course, drama, swimming, arts and crafts, and hikes.

Silver said the relationships between staff and campers are what make Moshava such a special home away from home. "I think for campers going to a place where their counsellors could be siblings or people they look up to in high school is a very cool thing. The fact that there is comfort in knowing the people you are with and the warmth and spirit you get from the camp is what draws people back each year."

About 75 per cent of the staff members attended Moshava as campers and feel a need to give back to the camp community, he said. Many of the alumni stay connected today through the Moshava website and Facebook.

"For the many who have found their spouses, the camp will always be a place they're connected to. Most stay connected, because they continue to support the camp for their future growth. Many have become members of the Israeli army or made aliyah to live in Israel. There's a feeling of togetherness from the Moshava experience and that is continued in the way the camp's alumni conduct their lives."

Honorees at the Nov. 28 dinner are camp alumni including the Bessin family, Eliezer Yosef Chaim, Harry and Helen Cohen, Ami and Aviva Drazin, Moshe and Faigy Green, Aaron and Miriam Greenberg and Jeffrey and Daniella Silver.

The honorees have all contributed through service, volunteering, as donors or through being role models to campers and staff.

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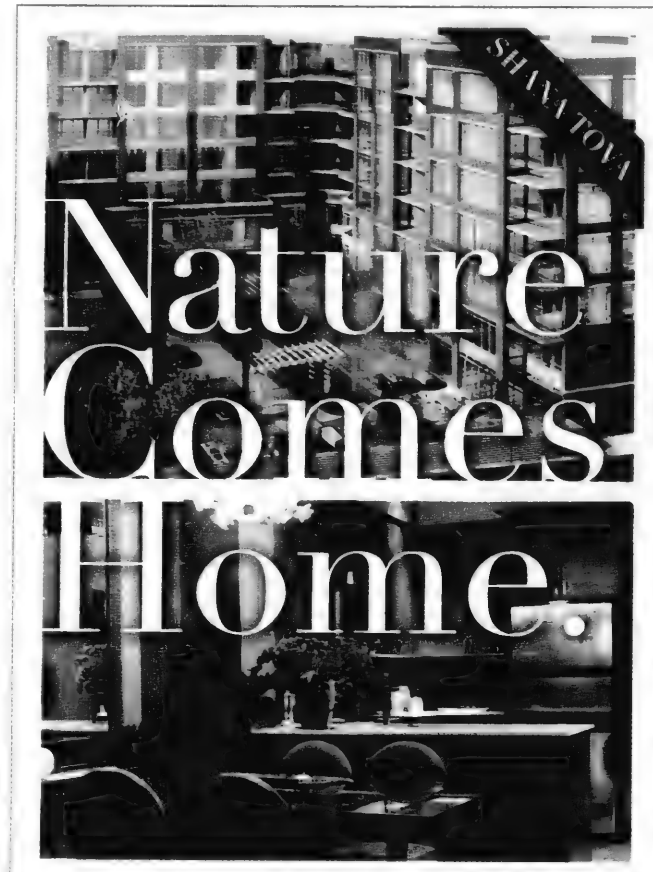

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Palestinian issue said key to Israel's survival

Sheldon Kirshner
Staff Reporter

The key to Israel's survival is how it deals with the growing national aspirations of the Palestinians, claims Hirsh Goodman, one of Israel's most prominent journalists and strategic thinkers.

Goodman, the author of a newly published book, *The Anatomy of Israel's Survival* (McClelland & Stewart), urged Israel to sign a peace agreement with the Palestinian Authority before time runs out.

Speaking at Holy Blossom Temple last week, Goodman, the founder and former editor of the *Jerusalem Report*, warned that Israel and the Palestinians will pass "the point of no return" within five to seven years.

The Jewish population in the West Bank by then will be so large that the attainment of peace will be out of reach, suggested Goodman, a senior research associate at Tel Aviv University's Jaffe Center for Strategic Studies, where he directs the Bronfman Program on Information Strategy.

"We have to find an [Israeli] leadership that can lead us to peace," he said.

Saying he has no expectation that Israeli Prime Minister Benjamin Netanyahu can advance the prospects for peace, Goodman said, "For political reasons, he doesn't want to deal with the West Bank and the settlers."

"Some of Netanyahu's policies are very retrogressive," he added without elaborating.

Outlining his vision of peace, Goodman said it would mean open borders rather than frontiers demarcated by walls and "living together rather than living apart."

Israel should not have to choose whether it will be a "democracy" or an "occupier." In a stark warning, he predicted that Israel will not enjoy the support of the free world if it ceases being a democratic nation.

Goodman, the former defence correspondent of the *Jerusalem Post* and a contributor to the *New Republic*, implored Israel to negotiate with the PA, led by President Mahmoud Abbas.

The PA supports a two-state solution, rejects violence as a tactic, has nipped in the bud 95 per cent of security threats against Israel and has brought stability and economic progress to the West Bank, he noted.

Given these facts, it would have made sense for Israel to recognize the PA's current campaign for statehood at the United Nations instead of working against it, Goodman said.

Israel should not allow Hamas – which calls for Israel's destruction – to scuttle negotiations with the PA, he added.

Declaring that the PA's recognition of Israel as a Jewish state is unnecessary, Goodman said that mainstream Palestinian leaders in the PLO recognized Israel's existence as the 1993 Oslo process was launched.

Jewish settlements in the West Bank are the "greatest stumbling block" to peace, he said. The depth of Israel's future borders is no longer a burning issue in the age of advanced rocketry. "The issue is what to do with the settlers."

Goodman acknowledged that the forcible removal of Jewish settlers "will tear Israel to pieces" and spark a civil war.

He contended that all but 20,000 to 30,000 "ideological" settlers would agree to leave their homes in the West Bank if given sufficient compensation.

Hirsh Goodman

Settlers who want to remain in the West Bank under PA authority should be permitted to stay, provided they are law-abiding and pay taxes.

Rejecting media accounts that Israel is internationally isolated, Goodman said that Israel has never been "more secure" or "together with itself." As he put it, "Israel is far from being isolated." Nor is it in jeopardy.

"The question is not whether Israel will survive, but what kind of a country it will be," he said, referring to the size of Israel's Arab minority, which constitutes a fifth of its population, and Israel's growing number of haredi Jews.

Turning to the tense situation between Israel and its former Muslim ally, Turkey, Goodman argued that Turkish Prime Minister Recep Tayyip Erdogan has realigned Turkey's Mideast policy at Israel's expense, and that even an Israeli apology for the deaths of eight Turkish citizens during the flotilla incident in 2010 would not have satisfied him.

"He's decided that Turkey will go another way," said Goodman, referring to Turkey's decision to build closer relations with the Arab world and Iran.

Goodman said that Netanyahu and Defence Minister Ehud Barak were prepared to issue some form of an apology, but that Foreign Minister Avigdor Lieberman vetoed the plan.

"For internal political reasons, Lieberman wants to position himself as 'the tough guy.'"

The recent ouster of Israel's ambassador to Turkey did not set a precedent, he pointed out. "This is the fourth time [since 1949] that Turkey has kicked out our ambassador," said Goodman.

Erdogan should not be so self-righteous, he said. "People in glass houses should not throw stones. Every week, Turkey goes into northern Iraq to slaughter Kurds."

If Turkey makes good on its threat to send warships into the eastern Mediterranean Sea to break Israel's naval blockade of the Gaza Strip, ugly incidents could occur, he said.

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Hillel tents aim to promote peace in Mideast

Dustin Pollack
Special to The CJN

In partnership with the Hillel international campaign Talk Israel, Hillel of Greater Toronto launched "The Missing Peace?" campaign at York University, Ryerson University and the University of Toronto last week.

With the expected vote at the United Nations, where the Palestinian leadership was to seek approval for a unilateral declaration of independence, Toronto universities joined about 20 other North American campuses in erecting open-air tents where students were welcome to openly discuss Middle East issues.

"I think all the events we do in this regard are important because universities are spaces where so many conversations are taking place, and the conversation about Israel is definitely an important one," said Beca Bookman, a third-year U of T student and Hillel's Israel affairs chair.

"Students are aware of [the conflict], either from their classes, general knowledge, or however else they come across it, and it's important that students have a place on campus where they can properly have a conversation about it in a welcoming way. A place where we can first learn more about these issues properly," Bookman said.

Students participate in a group discussion during "The Missing Peace?" campaign at York University.

Shirin Ezekiel, Hillel's director of Israel programming, said "The Missing Peace?" campaign implies that the conflict in Israel is a puzzle that has many pieces, the biggest missing piece being peace itself.

And while it's understood that peace isn't going to be achieved through a campaign like this, she hopes that when students come in to learn about and discuss the issue, they will realize "that the end to this conflict must be negotiated by reasonable partners."

India McAlister, a first-year U of T student, attended the event and sat for close to half an hour with a Hillel representative, trying to learn about the Israeli-Palestinian conflict.

"I found out more information from both an Israeli and a Palestinian perspective," she said. "You can learn about the Israeli-Palestinian conflict in a book, but these types of events give it a human face."

Curiosity brought other U of T students like Ramin Sadat to the tent.

Sadat admitted he already knew about what was going on in the Middle East, but wanted to become more informed on the history of conflict.

"What happened in Israel in 1967?" Sadat asked during a group discussion with students and Hillel representatives.

Stefanie Sultmanis, a third-year U of T student, believes that events like these are good for the campus climate.

"As long as the event isn't polarizing, trying to favour one side, and it's just a centre to come and talk, I think it's a positive thing."

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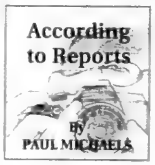
Palestinian rejectionism means statelessness

Last week, this paper's editor drew attention in his column to an important statement made by Palestinian Authority President Mahmoud Abbas in Ramallah on Sept. 16, one week before he was scheduled to address the United Nations in his push for Palestinian statehood recognition.

"What I will take to the UN will be the suffering and concerns of our people that have been taking place over 63 years living under the occupation," Abbas told his people.

In as much as Abbas' statement displayed his deepest hostilities toward Israel, it was also revealing that almost no major media outlet in the West paid attention to it, with the exception of the *Wall Street Journal*.

Note the timeline of "occupation" stretching back 63 years – that is, since Israel's founding in 1948, 19 years before Israel came into possession of the West Bank and Gaza Strip during the Six Day War. As *The CJN*'s editor noted, Abbas was in effect declaring all of Israel illegitimate and thereby aligning himself with the rejectionists of Hamas, which has always labelled Israel "occupied [Islamic] land."



Abbas also contradicted himself while spreading misinformation. He said that his gambit at the UN was not meant to delegitimize Israel itself, just the "occupation" – implying of the West Bank – and Israel's refusal to accept "internationally recognized borders" for a Palestinian state. But delegitimizing Israel itself was precisely the impact of his reference to 1948.

In addition, Abbas was blatantly wrong about the border issue on at least two fundamental points. First, there are no internationally recognized borders between Israel and the future state of Palestine. Borders cannot be declared unilaterally or imposed through the UN. These need to be determined, and that can only be achieved through Israeli-Palestinian negotiations. The 1967 "borders" that Abbas believes are internationally accepted are in fact only (temporary) armistice lines marking where fighting stopped between Jordan and Israel in 1949.

Second, contrary to the widespread misperception that Abbas and other Palestinian leaders cultivate, it is entirely legitimate for Israel to be in control of territory seized in its war of self-defence in 1967. Indeed, under UN Security Council Resolution 242, passed in the aftermath of that war, Israel is legally entitled to maintain possession of "occupied" territory pending recognition, peace, and security agreements from its Arab neighbours.

Since 1993, when the Olso process began, this includes the Palestinians – and this is the approach the PLO agreed to uphold. Any land that Israel relinquishes (as it did with Egypt, Jordan and even the PLO during Oslo II) is to occur in this peace framework.

The essential point is that it is dangerously false for Abbas to now insist that the remaining part of Israel's "occupation" is illegal and that he needs to prevail upon the UN to provide redress that he cannot achieve through negotiations with Israel.

PA President Mahmoud Abbas

But crucially, the Palestinians can only obtain their state through negotiations with Israel *if* they're prepared to accept Israel permanently, not as a temporary fact that can be isolated, demonized and eventually done away with.

They must accept Israel as the UN General Assembly itself did in 1947: the state of the Jewish People living side by side with an Arab state – which could now be the future state of the Palestinians. Until that acceptance occurs, Abbas' rejectionism will only bring his people further statelessness.

* * *

This column is being filed just before Abbas speaks at the UN and makes his bid for membership at the Security Council. Still, at this time, several media outlets are reporting that senior Palestinian officials have indicated that the Palestinians might accept a Security Council study of their membership bid, which some experts believe could take months if not longer. This way, the United States would not have to exercise its plan to veto the bid if it comes to a vote – a pledge reiterated at the UN on Sept. 21 by President Barack Obama that appears to have vexed some news outlets, including the BBC, to no end.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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left to right: Sam Sarick, Esther Sarick, Professor Xu Xin, School of Religious Studies, Nanjing University, China ("Israel Through Chinese Eyes"), Professor Martin Lockshin, Associate Director, Koschitzky Centre for Jewish Studies, Professor Susan J. Henders, Director, York Centre for Asian Research).

INNOVATIVE PROGRAMS AND AN INTERNATIONAL REPUTATION FOR EXCELLENCE

The dynamic Mark and Gail Appel Program in Holocaust and Antiracism Education, *Learning from the Past, Teaching for the Future*, has garnered international acclaim. Professors Michael Brown, Mark Webber, and Sara Horowitz travelled to Poland, Germany and Israel with Canadian, German and Polish educators to study – in order to teach about – the Holocaust and racism.

York's Jewish Teacher Education Program prepares students for careers in Jewish Education. This year, the future teachers travelled to Israel for a unique Voices of Israel Course offered in partnership with the Melton Centre for Jewish Education at the Hebrew University.

The Network for Research in Jewish Education convened for its 25th Annual Conference on our campus in June. Hosted by our Centre andthe Faculty of Education, leading experts from North America, Europe and Israel shared current research and best practices.

York graduate and undergraduate students dig history – at an archaeological program at Horvat Tsalit in partnership with Ben Gurion University of the Negev.

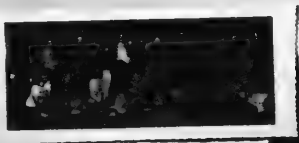


Photo Credit: Mark Webber

*Participants in **Learning from the Past, Teaching for the Future**, in Jerusalem with Professors Mark Webber, Michael Brown, and Sara R. Horowitz.*

Archaeological site Horvat Tsalit

GET INVOLVED WITH OUR CENTRE

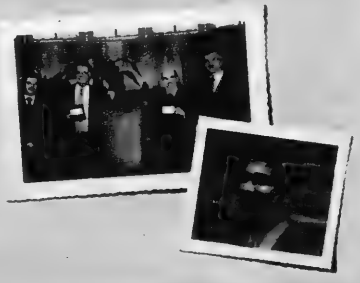
You don't need a hardhat to get involved in our Centre, but Advisory Committee President Barbara Bank (left) donned one to explore the Centre's offices with Centre Director Sara R. Horowitz in the new York Research Tower while it was stillunder construction. Our Centre appreciates her intrepid spirit and visionary support.

We thank the generosity of our friends in the community, UJA Federation of Greater Toronto, and York's Faculty of Liberal Arts & Professional Studies for helping to establish the York University Visiting Professorship in Israel Studies. Last year, distinguished Professor Yossi Katz joined us from Bar Ilan University, and this year we welcome Professor Moshe Naor from the Hebrew University of Jerusalem.

NEW AND NOTEWORTHY: CENTRE FACULTY AS LEADERS IN RESEARCH AND KNOWLEDGE

Professors Michael Brown and Mark Webber were awarded medals from the Senate of Adam Mickiewicz University, Poznan, Poland, in recognition of their contribution to the Mark and Gail Appel Holocaust and Anti-Racism Project.

Professor Eric Lawee, Associate Director of the Centre, returns from a sabbatical year as Lady Davis Visiting Professor, Dept. of Jewish Thought, Hebrew University, Jerusalem and Visiting Fellow, Dept. of Philosophy, Political Theory, and Religion at the Shalem Center. His project, "Canon and Commentary: Rashi's Resisting Readers," explores how the Commentary on the Torah of Solomon ben Yitzhak (Rashi) became the most important and influential Jewish biblical commentary of all time.



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Associated sets shofar-blowing record

Carolyn Blackman
Staff Reporter

Associated Hebrew Schools blew into the Guinness World Records book last week with Project Blastoff, the largest-ever shofar ensemble.

Students and staff gathered at Associated's Kamin Education Centre in Thornhill and blew a total 1,406 shofars for five minutes, the required amount of time to set the record. They beat the previous record of 790 shofars.

They were accompanied by the Hallelujah Drummers, music teacher Yehoshua Lavner, and Cantor Eric Moses of Beth Sholom Synagogue.

Eric Golombek, the principal of Associated's Posluns Education Centre on Neptune Drive, who organized the Sept. 23 event, said the school decided to seek the record about five years ago, when a Grade 4 student asked if Associated could be the school that blew the most shofars.

But Rosh Hashanah had never been late enough in the school calendar to have sufficient time to prepare – until this year. "We waited until the time was right, and we set out to do it."

Golombek said that members of Tzivos Hashem, a Chabad children's club, came in and helped every child make a kosher shofar out of ram horns, which Tzivos Hashem supplied.

"The big challenge, though, was learning to blow," he said. "The students worked hard at it."

Mark Smiley, Associated's director of education, said the kids blew the shofars, not only to set the record, but also to "unite, to rise and improve the world. We blow our shofars to wake us up to do good and to be respectful of the gifts that God has bestowed on us."

The witnesses – Guinness requires them for record-setting events – were Vaughan city councillor Alan Shefman and Rabbi Chaim Strauchler of Shaarei Shomayim Congregation.

Emma-Belle Freid, a Grade 2 student at Associated Hebrew Schools' Kamin Education Centre in Thornhill, blows a shofar as part of the school's shofar ensemble that set the Guinness World Record for the most shofars blown at the same time. ***[Carolyn Blackman photo]***

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מרכז למדעי היהדות

Educator leaves Toronto for California

Veteran educator Gail Freeman – a teacher and social worker by profession – is leaving Toronto after 25 years at Associated Hebrew Schools to become an elementary school principal at a Jewish day school in Irvine, Calif.

She will head up the Lower School division of Tarbut V'Torah Jewish Community Day School as soon as her visa comes through, likely by the time this article is in print.

By Frances Kraft

Just three months ago, Freeman left Associated – where she was vice-principal of the Kamin branch in Thornhill, assuming she'd return in the fall.

At the suggestion of her sister, who lives in Irvine, Freeman sent a resume to the school there, and was offered the job at the end of July.

Surprised and "elated" by what she considered "an incredible, wonderful opportunity," the 58-year-old Johannesburg native accepted the offer after much soul-searching, and consultation with her family: husband Ed, who has his own business and the flexibility to move with her, and their four grown children.

Five years ago, Freeman, who immigrated 25 years ago, moved to Kamin branch from Associated's middle school. Initially she was reluctant to leave the middle school, where she had worked for 20 years, first as head of guidance and later as vice-principal, but the change turned out to be "life-altering" for her.

"Had I not made that change, I would never have been able to go into this [new position]."

Reaction to Freeman's impending move has been mixed, she said. "Some people think I've lost my mind! But other people see it as, 'Wow, that's so amazing.' "

"If this is my mid-life crisis, so be it," she said, her equanimity belied by the enthusiasm in her voice.

Freeman said she's always been excited about her work "Every day was a new day at the school. I would get up with a zest [thinking] 'How can we fill this day in the most meaningful way?' "

At Associated, she also served as head of special education from 1986 to 2000, and introduced numerous initiatives including job shadow days for Grade 8 students, individual education plans and a Holocaust conference. She has also lectured widely on bullying,

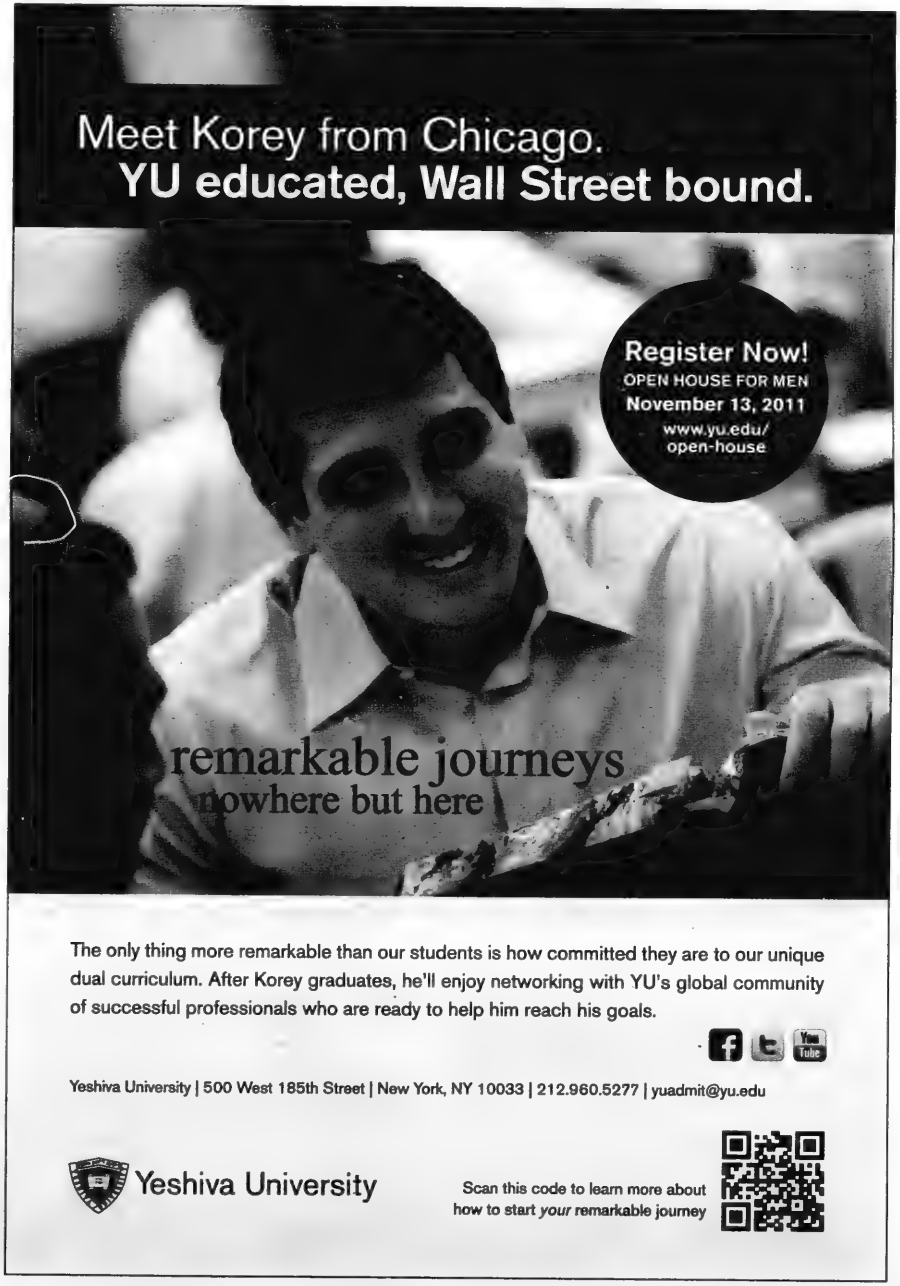
Gail Freeman [Frances Kraft photo]

A lesson from the teacher: *"Whatever it is you wish to do, it's achievable if you put your heart in it."*

and started the first association of school counsellors for Jewish day schools in Toronto.

Among the changes she's seen in Jewish education in her years here, she noted "great strides" in meeting special education needs, an increase in the use of technology, and a broadening of educational mandate to consider "the whole child."

Despite the warmer weather in California, Freeman said she's not running from Canadian winters. "I love the seasons here. Canada has become home. We have loved the community here, the weather, the culture. The Jewish community is like no other that I have ever experienced. It will always be home."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Students, teacher honour Righteous Gentile

Jennifer M. MacLeod
Special to The CJN

While the world applauded Oskar Schindler and other Righteous Gentiles, one heroine, Irena Sendler, lived a largely neglected life in Warsaw, unknown by most of the 2,500 Jews she'd saved.

Then, four girls in Kansas, intrigued by an old magazine clipping that mentioned her – their teacher thought the number might be a typo – ran with it further than anyone in their rural town could have dreamed.

That teacher, Norm Conard, spoke at Chabad Lubavitch of Markham recently, telling Sendler's story and that of the teens who reached out across the world and across generations.

Irena Sendler in 1943 and 2007

In 1999, the students wrote a play based on what they'd learned about Sendler. *Life in a Jar* tells of her rescue of Jews, mostly children, from the Warsaw Ghetto. As a social worker, she had unique access and the persuasiveness to convince desperate parents and grandparents to relinquish their children.

She wrote each child's name on tissue paper, buried safely in jars beneath an apple tree, before sending them to convents, orphanages and families. Near the end of the war, Sendler was imprisoned and tortured, but never gave up the lists, which were, in most cases, the children's only link to their Jewish past.

Sendler dug up and released the names after the war, but most families were never reunited as adults left behind in the ghetto were ultimately sent to death at Treblinka.

Though the students' play astonished their community, they still hoped to find Sendler's grave. They contacted Yad Vashem, the Holocaust Martyrs and Heroes' Remembrance Authority in Jerusalem, which had honoured her in the 1960s. But the students had almost given up, when, in 2000, they discovered that Sendler, then 90 years old, was still living in Warsaw.

They decided to pay her a visit. Backed by a Jewish donor, Conard flew with them to Poland to meet Sendler, where they were dismayed by her cramped living conditions and poor health. She was not expected to live much longer.

They rallied supporters to move her to a seniors facility, where she lived seven years longer, meeting with the teens six times before her death in 2008. Her final message to them: "I love you very, very much."

Continued on page 29

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Sendler nominated for Nobel Peace Prize

Continued from page 28

Elzbieta Ficowska, who remained in Poland after the war, cared for Sendler in her later years. Sendler rescued Ficowska at five months of age, sedated and hurried out in a carpenter's box through one of multiple – and potentially deadly – escape routes from the ghetto. Her parents left a silver spoon in the box, engraved with her first name and birth date, a rare keepsake. Most children had nothing from their families. And like Ficowska, most of the children were too young to remember their rescue.

Teacher Norm Conard, left, with Chabad Lubavitch of Markham's Rabbi Avraham and Rebbetzin Goldie Plotkin *[Chabad-Lubavitch of Markham photo]*

Nominated for the Nobel Peace Prize in 2007, Sendler spoke modestly of her accomplishments. "I'm no hero; I just did a regular thing... There are so many people you should be writing about."

Yet she had also witnessed the inaction of most Poles during the war years. "I don't think she ever forgave her own country," says Conard. Poland eventually recognized Sendler with numerous awards, including, in 2003, the Order of the White Eagle, its highest civilian decoration.

Sendler may have learned compassion from her father, a doctor who treated Jewish children in a sanatorium. At university, when Jews were forced to sit separately, Sendler sat on the Jews' side. Her professor told her she wasn't Jewish, but she replied, "I am today." She was expelled for one year.

Even today, change is slow coming to Poland, Conard admits. He mourns last year's death of Polish president Lech Kaczynski, calling him a proponent of Holocaust education. Since Sendler's death, her grave has been desecrated three times.

But through donors in the United States, the Life in a Jar Project now offers an annual $10,000 Irena Sendler Award for a Polish teacher who promotes "innovative and inspirational... Holocaust education." There is a parallel award for a U.S. teacher.

The project continues, and Life in a Jar has been performed more than 290 times. In 2009, Hallmark Hall of Fame produced a movie called *The Courageous Heart of Irena Sendler*. And recently, two books have been released about her life, along with a PBS documentary.

The Toronto event featured a short movie prepared by the students. Attendees included child survivor Mel Goldberg, abandoned as a baby near Warsaw, and Michael Zajdman, son of Renata Zajdman, another child survivor, who has done presentations with the cast of *Life in a Jar* and recently received a Medal of Merit from the Polish government.

Though not Jewish himself, Conard said he has come to think of Sendler's lifelong mission as tikkun olam. Quoting Sendler, he said, "Compassion for all people is part of repairing the world."

Correction

The article "Developer pledges $1 million to Chabad" (*CJN*, Sept. 22) contained incorrect information about the area served by Chabad of Mississauga. It serves the Jewish community in Mississauga, Brampton, Milton and Oakville. *The CJN* regrets the error.

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New machzors changing how we pray

David A. M. Wilensky
JTA

SOUTH ORANGE, N.J. — New Jewish prayer books typically come in waves, the rarest of which bring new High Holiday prayer books, or machzors.

The current wave has seen five new machzorim in a one-year span. Following on the heels of last year's release of the official Conservative machzor and a popular chavurah machzor are the first Hebrew-English machzor from the Israeli publisher Koren, a revision to Hillel's *On Wings of Awe* and pilot tests of services from the forthcoming Reform machzor.

The Conservative movement's *Mahzor Lev Shalem* was a surprise hit – insofar as a prayer book can be such a thing – selling more than 120,000 copies. More congregations are expected to adopt it for the High Holidays this year.

The chavurah *Machzor Eit Ratzon* from Joseph Rosenstein, a math professor at Rutgers University and a founding member of the Highland Park Minyan in Highland Park, N.J., is a companion to his *Siddur Eit Ratzon*. Though *Machzor Eit Ratzon* is not in use on the same scale as *Lev Shalem*, it merits inclusion here as a popular, new, independently published machzor.

Both are heavy on commentary. *Lev Shalem* includes diverse commentaries and readings from sources ranging from chassidic masters to Rabbi Abraham Joshua Heschel to contemporary poets. Though not entirely transliterated, *Lev Shalem* includes more transliteration than previous Conservative efforts.

In *Machzor Eit Ratzon*, each two-page spread is laid out in a strict four-column format, with one column each devoted to the Hebrew, Rosenstein's translation, a robust commentary and a full transliteration.

This year the wave continues with Koren Publishers releasing a Rosh Hashanah-only volume. Its Yom Kippur companion will follow next year.

The venerable Israeli publisher built its reputation on the elegant fonts and layouts of legendary designer Eliyahu Koren. The machzor emphasizes type size and arrangement most strikingly in the machzor with the giant type used at one point for the word "melech" – king – to impart the seasonal liturgy's stress on the theme of God's kingship.

Commentary by British Chief Rabbi Jonathan Sacks is featured, as it was in Koren's first Hebrew-English siddur that propelled the publisher onto the English-language siddur market in 2009.

In co-operation with Hillel, Ktav has published a major revision of the 1985 release *On Wings of Awe*. The original was released with a number of transliterations, which was rare at the time. The new version includes a complete transliteration in keeping with the trend outside the Orthodox world toward increasingly extensive transliteration.

Perhaps the most anticipated material of the wave, the drafts of new Reform Rosh Hashanah services, will not be a true release at all.

According to Rabbi Hara Person, the publisher and director of CCAR Press – the largest publisher of Reform movement liturgy – some 70 to 100 Reform congregations will test the draft services. It's a considerable sample size, considering the Union for Reform Judaism's membership of 800 congregations.

Person noted that it will be the first new American Reform machzor since the *Union Prayer Book II* was published in 1925. The Reform movement's current machzor, *Gates of Repentance*, was adapted from the High Holiday prayer book of its counterparts in Britain's Liberal movement.

Work on the new Reform machzor began in 2008 following the success of the movement's new siddur, *Mishkan T'filah*, in 2007. Like *Mishkan T'filah*, the new machzor will feature a layout that includes Hebrew, translation and transliteration on the right side of each spread, while the left side is devoted to commentary and a range of interpretative readings connected with the prayer to the right.

"One of the challenges is how do you do a machzor that's a companion to *Mishkan T'filah* for people who aren't really familiar with *Mishkan T'filah* because they only come on High Holidays," Person said.

The Rosh Hashanah morning service was piloted earlier this year in some congregations. Person called the response "very positive."

"People were really excited that we're doing this and that they can be part of the feedback process," she said.

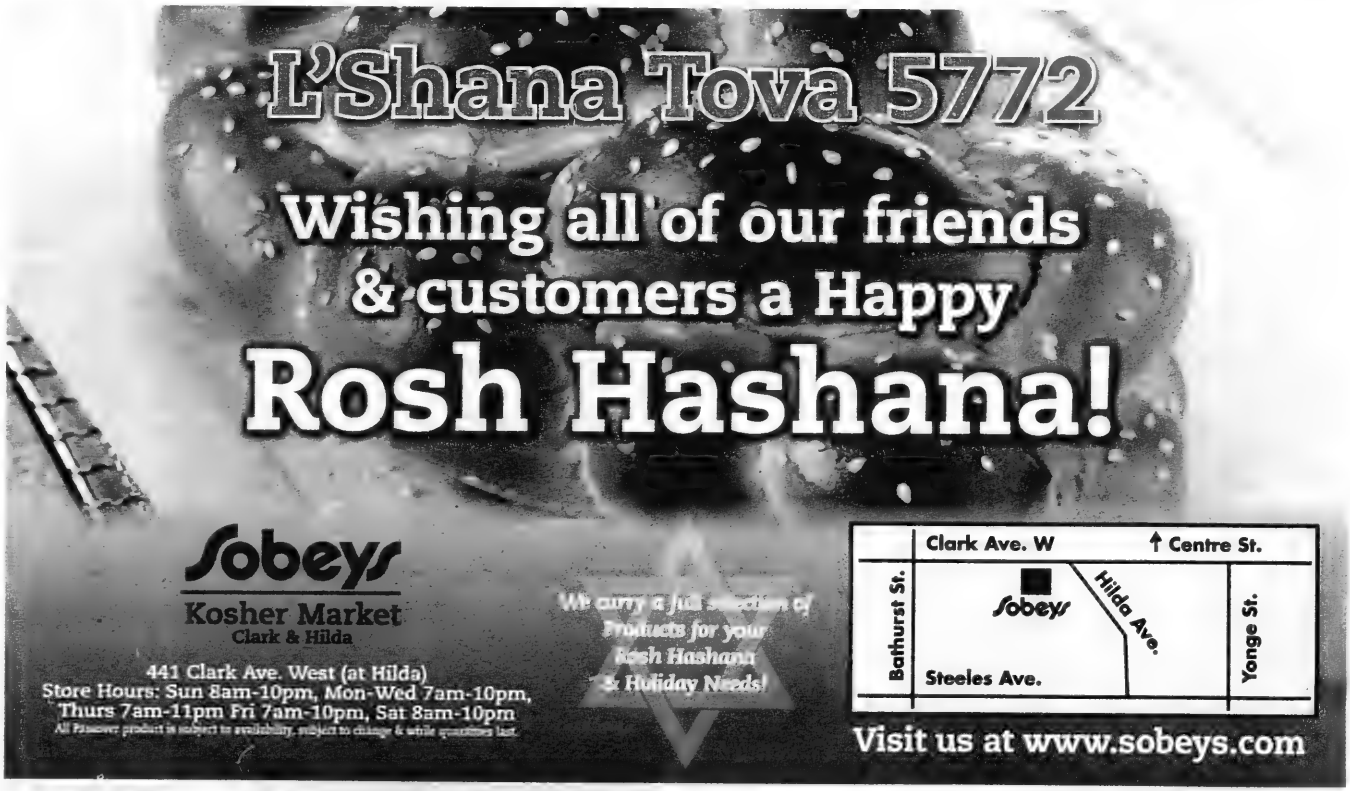
One challenge faced by Reform liturgists is that the most evocative Rosh Hashanah prayers are in Musaf – a section the Reform movement did away with long ago. In the draft, these sections of the Musaf service – *Shofarot, Malchuyot* and *Zichronot* – have been distributed throughout the service.

"When people heard about that, a lot of them were aghast at it," Person said, adding however that the approach proved popular among the groups that tested the service.

"By breaking it up, there's this sort of ongoing crescendo, different peaks throughout the service, and that makes it more meaningful," she said.

Person emphasized that the project is still in an early stage.

"The Torah service isn't even in the morning service yet, because we haven't really touched it at all," she said.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Ethics are key to Judaism, rabbi says

Frances Kraft
Staff Reporter

Rabbi Joseph Telushkin often says he finds it sad that, in modern-day Judaism, the word "religious" has come to be associated exclusively with ritual observance such as kashrut and keeping Shabbat.

The rabbi, who was ordained by Yeshiva University in 1973, was in Toronto on Sept. 15 to speak at Kehillat Shaarei Torah, where he discussed "Being Good: Jewish Ethics for Daily Life" with Elliott Malamet, co-founder of Torah in Motion, at a Torah in Motion program.

Rabbi Joseph Telushkin

Among Rabbi Telushkin's published works is the two-volume *A Code of Jewish Ethics: You Shall Be Holy and A Code of Jewish Ethics: Love Your Neighbor As Yourself.* He serves as spiritual leader of Los Angeles's Synagogue of the Performing Arts and, in 1999, was named one of the 50 best speakers in the United States by *Talk* magazine.

In a phone interview shortly before he left Toronto, Rabbi Telushkin said that defining religiosity by ritual observance can leave "a peculiar impression that in Judaism, ethics are an extra-curricular activity."

He would suggest as a message for the coming year that parents reserve their highest praise for their children for their acts of kindness instead of their academic, athletic or cultural achievements, or their good looks, he said.

He believes such a change would have "a transformative effect" not just on the Jewish community but on the broader community as well.

The problem with talking about ethics, Rabbi Telushkin said, is that "you have to go over things that are obvious, and they tend to sound almost cliché."

He explained that Judaism provides "the notion of 'mitzvah' as 'a commandment,' not 'a good deed.'"

"The idea is that when people do things out of a sense of obligation, they'll do it with greater consistency."

As an example, he said, people may go on a diet to become healthier and more attractive, but "very few people can keep a diet consistently without breaking it."

However, he noted, "kashrut doesn't afford those benefits, and yet, because people feel an obligation to do it, they can go for years, a lifetime, without eating foods they're forbidden... That's part of the power of mitzvah."

Rabbi Telushkin said that, although there are many commandments concerning ethical behaviour, "we assume that the language of ethics is more a universal language, and it seems somehow less distinctively Jewish... and [those commandments] are not viewed as the defining characteristics of religiosity."

SEASON KICK-OFF: Chabad Markham youth recently kicked off their new season with a BBQ.

Nothing beats saving lives

Rabbi Reuven P. Bulka

As we head into 5772, we are, as always, searching for the magic formula that will ensure we will have a good year.

In truth, there is no such magic formula. But as much as there is no magic formula for a good year, there is a magic formula for good. The formula is simple –think good, do good, and chances are things will be good. There are many ways in which we can do good – charity, kindness, gentleness, etc.

Guest Voice

For this year, and future years, there is a most welcome way to think good and do good. It is organ donation for after we have lived our life to the full. Organ donation, you say! Is that allowed? And you thought Judaism turns thumbs down on this.

Absolutely wrong. In fact, the opposite is true – that Judaism encourages organ donation as a lifesaving mitzvah. We need to rephrase the question. The right question is not, "Does Judaism allow organ donation?" The right question is, "Does Judaism justify not being an organ donor?"

What possible justification could there be for people who have the capacity to save lives to refuse to do so? There is no justification. And if we are searching to put great achievements on our resumés, nothing beats saving lives. The beauty of it is that thanks to modern advances in medicine, we can save lives even after we die. How is that for being eternal!

But it can only happen if we make our lifesaving wishes known. In Ontario, it is relatively easy. All you need to do is go online to beadonor.ca, and in less than a minute, you are registered. Then, let your family know that you have taken this step, and that you expect your lifesaving wishes to honoured.

Back to asking the right question. What about the mitzvah of complete burial? That is an important concept. But in Judaism we have another, more compelling concept, the concept of "lifesaving override." This means that the saving of life, with rare and limited exception, overrides everything, including Shabbat, Yom Kippur, kashrut, and yes, the mitzvah to be completely buried.

The concept is clear. A greater, more massive, transcending mitzvah takes precedence, and neutralizes other important mitzvah obligations.

The only concern that could possibly stand in the way of posthumous organ donation is whether it is actually posthumous. Some are concerned that they will not be cared for because their organs are needed. Not true. There are painstaking controls to assure this does not happen.

Then, there is the concern about what, and who, defines death. Last May, the Trillium Gift of Life Network (TGLN), which I am privileged to chair, had the pleasure of hosting Rabbi Moshe David Tendler, son-in-law of the greatest Halachist of our time, Rabbi Moshe Feinstein. Rabbi Tendler is arguably the foremost expert in the area of the Halachah on organ donation, as he uniquely combines mastery of halachic and biological issues. The good rabbi was clear, putting to rest any doubts about the legitimacy of brain-stem death as a halachically valid definition of death. A free DVD of this conversation between us is available by calling TGLN at 416-363-4001 or toll free at 1-800-263-2833.

We are thus left with just one final pre-Rosh Hashanah question: "Is there is a better way to enter into the new year than by affirming life, by affirming our readiness, when the time comes, to save the lives of others?"

Rabbi Bulka is the spiritual leader of Congregation Machzikei Hadas in Ottawa.

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For more than ten years the Temmy Latner Forest Hill Jewish Centre has served the Jewish community of the neighbourhood. The Centre has become an anchor for Jewish life in the area. Jaslo like hundreds of "Forgotten communities" will be celebrated in this unique facility offering a wide range of educational programs and services that answer the many needs of Jewish Life today.

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A Rosh Hashanah greeting

Rabbi Moshe Stern

I write this to our fellow Jews who, though not as observant as some, belong to and attend Orthodox synagogues – or any synagogue.

Many of us are distressed by the gap between the ideals of Torah Judaism and the personal religious practices of these less observant members. They are taunted as "hypocrites" by their so-called friends and they cannot honestly reconcile Torah teachings and their own practices.

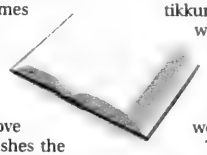
What justification is there for Jews who do not keep Shabbat properly, or have a kosher kitchen, or pray daily, to be part of an Orthodox congregation? Are such people honest with themselves?

I would like to share with you three points to keep in mind.

• Hypocrites, I believe, are happily rare. A hypocrite is one who intends to deceive, one who deliberately presents a false front. Intent is critically important here. I have seldom found a non-observant person who pretends to be observant. Some people attempt to keep part of Shabbat, for example, but do not keep Shabbat completely. Admittedly they are imperfect Shabbat-observers, but hypocrites? No. They may have faults, but dishonesty is not one of them.

• The alternative offered the non-observant to achieve "honesty" is to sever affiliation with the Orthodox shul, to attach an adjective to his Jewishness, to become a "Conservative" or "Reform" Jew. Thus he would remove all obligations to keep mitzvot. My answer is simple: *One* God gave *one* Torah to *one* people. Israel is indivisible. There are no differences among Jews – all groupings, parties, "branches" and modifications are external, superficial and artificial. Jews are Jews, no matter what they call themselves. Names neither impose nor remove obligations. Torah establishes the absolute equality of Jews. Qualms of conscience cannot be stilled by a letter of resignation. Right and wrong for a Jew don't depend on the congregation he belongs to.

Rabbinic Reflections



• Torah is an ideal, and ideals are seldom fulfilled. But if an ideal is unfulfilled should it be rejected? Democracy is Canada's ideal. Is Canada a perfect democracy? Only a fool would say it is. What's the alternative? Fascism? Communism? Or efforts to improve democracy? If we do not fulfil Torah perfectly, does that mean we should reject it completely? The earnest Jew will keep as much Torah as he can, regardless of his religious shortcomings. If he has violated 23 hours of Shabbat, that's no reason for violating the 24th.

As we approach this New Year, let's be honest with ourselves. The lack of meaningful Torah observance in our lives has created a generation in which assimilation and intermarriage are the new normal.

It's ironic that those who preach tikkun olam (repairing the world), encourage by their denigration of Torah laws and values the very opposite in terms of the Jewish world.

There is only one cure I know for non-observance, and that is more observance. If we have too few mitzvot, the solution is to keep more mitzvot.

If all the Jews reading this committed themselves to enhancing their life by additional observances of mitzvot – Shabbat, kashrut and more acts of chesed, then the blessings we all seek in the New Year will surely be fulfilled.

Rabbi Moshe Stern is the spiritual leader of Shaarei Tefillah Congregation in Toronto.

Reena in the News

Reena

Job Opportunities in the Community

Reena proudly announces the newly created *Reena In The Community – Job Placement commitee*, chaired by **Joan Glick Gold**, to open doors in the business community. Employment is a Jewish community need, but persons with developmental disabilities and other challenges have difficulties accessing competitive employment. We promote our clients as loyal workers invested in their work product and have been approached by employers looking to engage people with disabilities in their businesses. Currently, we have placed 16 individuals in businesses that serve large Jewish neighbourhoods (such as Longo's, the Vaughan Liberal, Winners, Toronto Kosher and Cineplex Odeon).

We are formalizing these efforts by developing an employment initiative to provide job searching, training, placement and ongoing support in the workplace. Within a business model, we will demonstrate that employees with developmental disabilities bring benefit to their workplace, and that a disability-inclusive environment creates a better culture for employers and improves overall employee satisfaction and productivity.

Employment Opportunities

We will recruit employment opportunities through one-on-one contacts and presentations to groups and associations. Individual job placements will be negotiated with each company and jobs will be analyzed for matching with potential employees. Individuals will be assessed as to their suitability for each position and matches made. A job coach will assist the employee to integrate into the work place, learn the necessary skills, and deal with potential issues. Through this initiative we will also be creating jobs for young people looking for meaningful careers as job shadows adding to their skill sets and marketability. The job coach will transfer this support function to the employer as appropriate.

Provincial government legislation will shortly make it mandatory to include people with disabilities in the workplace. Consumers feel more favourable toward companies that hire individuals with disabilities, with many preferring to deal with those companies. Economic realities and public perceptions, as well as family expectations, are driving this change to create more opportunities for people with disabilities.

Economic Realities and Benefits

The benefits to the individual and their family are many and varied, including increased social and financial independence and greater self-esteem. The benefits to the business community can be measured both qualitatively (morale, community perception) and quantitatively (value for the salary spent, reduced recruitment/turnover costs). This will have an enormous and positive impact on our community. We look forward to a new era of inclusion in the business world.

www.reena.org

The uncertainty of life

The stock market hates uncertainty. This helps explain the wild gyrations of the markets, unable to "decide" whether we are headed for a double-dip recession or whether the trillions in corporate profits are a reflection of the good times ahead.

Is it the millions of North Americans looking for work or the lineups to buy the latest iPhone that are the true indicator of our collective economic shape? The fact that both are true just adds to the confusion.

Spending decisions, business investment and hiring are to a large extent dependent on confidence in the future. Fears about the future, even if unwarranted, can easily become a self-fulfilling prophecy. This is why consumer confidence is so important, strangely, perhaps even more so than actual economic data. As in politics, marketing and so much else, perception is reality and the future will be greatly influenced by our perception of today even if it be somewhat divorced from reality.

While economic uncertainty may be unnerving, even scarier is the uncertainty of life in general. "On Rosh Hashanah, it is written and on Yom Kippur it is sealed... who shall live and who shall die". As much as we may not like it, in life there are no guarantees. While markets may not like uncertainty, from a moral point of view there is much value in such uncertainty. It is not by chance that the Land of Israel has few natural resources. It is much more dependent on rain than say, Canada for its sustenance. This is no unfortunate geographical coincidence; rather it was a way to strengthen the link between the Jewish people and God.

Money Matters

Rabbi Jay Kelman CA

The Jewish People could rely on their geographical fortune if they were to be materially successful. They would have to use their ingenuity, creativity and resourcefulness to create a flourishing society fulfilling the biblical mandate to be a "wise and understanding nation" and a "light unto the nations." The lack of resources is meant to foster our recognition that it is God who controls nature and is our greatest "resource." Being dependent on God for our sustenance should instil within us the need to follow His will. While it cannot be scientifically proven, a person of faith understands the crucial link between our actions and the course of events. The uncertainty over our future success is thus meant to foster our moral growth.

Paradoxically, both the greatest certainty and the greatest uncertainty is that of death. While we all know we are going to die, we are uncertain as to when; and that combination should be a great motivator. Those who, God forbid, receive a "medical" death sentence live much differently; generally focusing on the "important" things in life. It is this idea that is behind the astounding rabbinic comment, that interprets the verse "and God saw all that He created and it was very good" as referring to death. Death may mark the end of our physical existence, but that realization is morally necessary, and can lead to "very good." Our tradition teaches that tzedakah annuls the evil decree. There is no greater way to prepare for the new year than by using our blessings to help others.

rabbijay@torahinmotion.org

Jewish life in Toronto, 1933-1948

Views & Reviews

Martin Lockshin

The 1930s were difficult and cataclysmic for Jews around the world.

At the start of this period, Hitler attained power in Germany and began to implement odious anti-Jewish measures. In eastern Europe, the situation was only slightly better, and many Jews tried to escape from rampant discrimination there. Sadly, there were few countries that would accept them. Immigration to the Land of Israel was severely restricted, and the Jews there led a precarious existence.

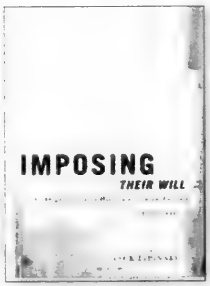
Canadian Jews were much better off, yet they experienced discrimination (often open) in employment, housing and education. Although Jewish lives were not in danger, the day-to-day discrimination that they faced then make the concerns heard today about current antisemitism look like childish bellyaching.

Jack Lipinsky's engaging new book paints a vivid picture of Jewish life in Toronto in this period. In *Imposing Their Will: An Organizational History of Jewish Toronto 1933-1948* (McGill-Queens University Press), Lipinsky shows how Jewish organizations, large and small, tried to deal with all of the problems mentioned above.

The problems were real and the community, as we learn from Lipinsky, was fractious and disorganized. Toronto in the 1930s and '40s was decidedly *not* Canada's leading Jewish community. On many issues, Toronto's community organizations received counsel, occasionally paternalistic, from the stronger and more established Jewish community of Montreal. They often turned to New York and other U.S. cities for advice as well.

Lipinksy earned his PhD at the University of Toronto and then turned his dissertation into this book. Like a good academic, he tries to organize the stories that he tells about community in-fighting around a central theme: the tensions between "uptown" Jews (who were generally more acculturated and more affluent) and the *amcha* (the generally poorer Jews who lived in the downtown core and often reflected a more "Old World" attitude to questions of governance, of charitable giving and of confronting the dangers that beset Jews). The title of the book, "*Imposing Their Will*," refers to the success of the uptown Jews who, after many years of struggle, wrested control of charity and Jewish advocacy functions from more grassroots organizations such as the Jewish trade unions, the Yiddishists, the Jewish Communists and the *landsmannschaften*. A *landsmannschaft* (the singular of *lansdsmannschaften*), is an organization of Jews who emigrated from the same town in Europe. In the first half of the 20th century some of these groups were powerful. (A few of them still exist today, and in fact Lipinsky serves as spiritual leader at the synagogue that was founded by the Stashiver Society, Anshei Staszow-Slipi Congregations in Toronto, a group of Jews who emigrated from Stashiv, Poland, where my grandparents came from.)

These uptown Jews promoted the professionalization of Jewish community leadership and of fundraising operations. The profession of social work had just recently been created at this time, and the uptowners pushed hard for the new and unprecedented idea that the community would be better off if it were led by trained social workers. They advocated "scientific philanthropy" and "rational community planning." On the other hand, as Lipinsky writes, "Downtown organizations rooted in traditional tzedakah practices preferred independent fundraising campaigns."



At this time, the organized community began to exercise more control over educational institutions via the centralization of community powers. (Lipinsky, a gifted day-school educator who has pulled off the difficult feat of writing a solid academic book while working full time in a middle school, is particularly interested in this topic.) He argues that, at least on the financial level, the centralized community structure saved some Jewish schools, by forcing them not to go into spiralling debt through the temptation of mortgaging their properties in order to pay teachers.

A Canadian Jew reading this book in 2011 can't help wondering whether this centralization and professionalization was, in the long run, a positive development. Lipinsky resists the temptation of constantly comparing the 1930s and '40s to our decade (although such comparisons often do come to the reader's mind). In the last pages of the book, though, he takes a stand. He notes that Prof. Hasia Dinur was probably correct when she wrote (about the United States, but he feels it applies to Canada): "In their attempt to manage the organizational chaos, the federations compromised the essential democracy of American Jewish life. They centralized authority in the hands of professional staff and big donors." Lipinsky concludes that while Dinur is right, on balance we have gained from that centralization.

Lipinsky's case is convincing. Yet his book does make me wonder. I was particularly shocked by the story of the Jewish orphans whom the Canadian Jewish community wished to bring here after World War II. After much communal lobbying, the Canadian government agreed to allow a mere 1,000 to resettle in Canada. Despite years of consolidation and organization of centralized community institutions in Toronto, the organized community felt it was simply unable to deal with their share of these orphans and requested that they be sent to other Canadian cities while Toronto figured out how to manage this task. Of course, it's hard to say whether the temporary inability of the organized Toronto community to perform the mitzvah of resettling these needy orphans was because the task was given to professionalized "organized" uptowners and not to *amcha*, or because the uptowners hadn't yet organized and centralized the community sufficiently.

People in the know about current issues will be interested in some of the old communal disagreements described in this book, sometimes in very great detail. We are blessed to have a professionalized, organized and capable centralized leadership. But sometimes their decisions to "rationalize" community services leave many of us scratching our heads (for example, the recent decision to transfer control of the central Jewish educational leadership in Toronto from educators to MSWs and MBAs). Readers who care about such issues, or who just like reading Canadian Jewish history, will enjoy this book.

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Tories hope for inroads in Liberal bastion

Paul Lungen
Staff Reporter

St. Paul's

It's the kind of statement you'd expect candidates in the midst of an election campaign to make.

They've been knocking on doors, shaking hands, greeting voters and, yes, people are telling them they are in the mood for a change – if they're the challenger.

Or, they realize what a good job the government is doing, and it's time to stay the course – if they're the incumbent.

Provincial polls have shown the governing Liberals and the Progressive Conservatives in a close race throughout the province, but it appears it'll take some campaigning magic for the Tories to make inroads in St. Paul's.

The Liberals have held the midtown Toronto riding since it was created in 1999. The current MPP, Eric Hoskins, the minister of citizenship and immigration, took it in a byelection two years ago over Tory candidate and *Toronto Sun* columnist Sue-Ann Levy. Hoskins won 47.6 per cent of the vote to Levy's 28.3 per cent, with the New Democratic candidate, Julian Heller, back at 16.9 per cent.

Hoskins replaced Liberal Michael Bryant, who had captured the riding in 2007 with 47.43 per cent of the vote. That margin was down from earlier wins, when Bryant garnered more than 50 per cent of the vote. The Tories' best showing was in 1999, when cabinet minister Isabel Bassett received more than 40 per cent of the vote.

This year, Progressive Conservative Christine McGirr and New Democrat David Hynes are challenging Hoskins, along with candidates from the Green, Freedom, Libertarian, Socialist and Northern Ontario Heritage parties.

Hynes did not response to requests for an interview.

McGirr said she's confident she can make inroads into the Liberal bastion. People are engaged on the Tories' issues, in particular health care, education and taxes. "We've identified that in the families" we've met, she said.

"I think the key to health care is to recognize that it is not [currently] focused on the most important person – the patient. It's focused on… bureaucracy."

Little is being done to address long term patient care, she continued. Thirty-five thousand beds "need to be renovated over 10 years" and 5,000 new beds must be added to address the needs of seniors, she said.

She noted the Liberal's $1-billion eHealth boondoggle, saying that was "money that could have been sent to front-line patient care."

The Liberals, she contended, have diverted funds from front-line patient care "to pay bureaucrats' salaries." The Tories have pledged to increase allocations to health by $6 billion a year by the end of their first mandate.

Likewise, in the education system, she continued, trustees' expenses eat up vast sums that could go to education. Under the McGuinty administration, the number of administrators earning more than $100,000 has grown by 150 per cent, she said.

Eric Hoskins

"That's a lot of money that could be directed to students."

Tory campaign literature has contrasted the province's private sector growth of 10 per cent since 2003, while the government has grown by almost 80 per cent.

For his part, Hoskins refers to the same issues cited by McGirr as Liberal strong suits – health care, education, jobs, the economy, plus transit.

Christine McGirr

The Liberals, he said, have built 18 hospitals in the province after the Tories, under Mike Harris, closed 28. They've hired 11,000 nurses, while the Tories let go 9,000. Surgical wait times are down.

"When you compare and contrast, you see fundamental differences," he said.

As for education, the Grits have rolled out full-day kindergarten. High school graduation rates are up since the Liberals succeeded the Conservatives and 200,000 new places in colleges and universities have been added.

Asked about the Tory critique of government waste, Hoskins said, "We're always looking for efficiencies. I ran in the byelection on accountability."

Under the Harris government, 26 million schools days were lost due to teacher walkouts. None have been lost under the Liberals, he said.

McGirr countered by saying much of the government spending is wasteful. "We want to run the system better. There is so much waste. We want to ensure that we focus on the end users."

She attacked Premier Dalton McGuinty for pledging $30 million for foreign student scholarships, saying "we'd direct that to Ontario students."

The Tories would reduce the HST on heating and hydro bills and remove the eco tax on batteries and light bulbs. She blasted the Liberals for "waste, secret deals and tax increases."

Continued on page 40

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McGuinty pledges cash for Mount Sinai

Andy Levy-Ajzenkopf
Staff Reporter

On the hustings last Thursday, Ontario Premier Dalton McGuinty announced that his government will give Toronto's Mount Sinai Hospital funding for a planned massive upgrade to its facilities.

Dalton McGuinty

He said the province would fund an expansion of the hospital's surgery, critical care and emergency rooms.

While it sounded like a campaign pledge, the government had in fact promised the money to Mount Sinai prior to the election campaign, according to a hospital spokesperson.

"This new expansion will mean faster and easier access to high-quality health care for families when they need it most," McGuinty said during a tour of the hospital last week.

The premier did not disclose exactly how much money the province would give Mount Sinai for the expansion.

A Sept. 22 report in *The Toronto Star* said the premier indicated the funding would be in the "hundreds of millions" range.

According to the province, the money is earmarked for renovation and expansion of the emergency department, including dedicated space for mental health services; a new surgical suite with 19 operating rooms; redevelopment of ambulatory care, and the relocation of the adult critical care unit to allow better patient flow.

The province would tap the provincial infrastructure fund for the project, and McGuinty said it will pay 90 cents on every dollar invested for the expansion.

As of *The CJN*'s deadline, there was no word from the province on how much of the project had been put out for bidding.

In a speech last week, Lawrence Bloomberg, chair of Mount Sinai Hospital's board, said he was proud of all the hospital had achieved.

"From its founding, Mount Sinai has been anchored in core Jewish values centered around making the world a better place," he said. "Our founders raised funds to build a hospital based on compassion and excellence. Those values remain central to the important work we do and will sustain us far into our future."

* * *

Trade mission to Israel high on Liberal agenda

In related news, McGuinty also announced last Thursday that if his government is re-elected on Oct. 6, he promises to make a return trip to Israel some time during his next term.

The premier first visited Israel in May 2010, when he led an economic and cultural mission to the country.

"Developing stronger trade ties with Israel and the West Bank is helping to grow and build a stronger, more competitive economy here at home," McGuinty said. "We'll continue to improve the partnerships we've made so far and reach out to new markets that are growing."

His 2010 visit resulted in numerous memorandum of understanding between the province and Israeli venture capitalists and life-science sector incubators, resulting in "millions of dollars" of investment in the province, according to the government.

In an interview with *The CJN* prior to the 2010 trip, McGuinty said he viewed Israel as a great learning opportunity for the province.

"Israel is punching far above its weight. There's something next to miraculous in terms of the dynamism and strength of its economy. It continued to grow during this recession," he said.

According to the province's most recent statistics, in 2008 "two-way goods" trade between Ontario and Israel totaled almost $1.1 billion, up 86 per cent from 2004.

"I'm looking to accelerate" those numbers, McGuinty said at the time.

Last week, he criticized Conservative and NDP leaders Tim Hudak and Andrea Horwath for opposing the Israeli trade mission and said they both display a "shocking lack of understanding of our economy through their attacks on foreign investment and trade."

Since the start of the electoral campaign, *The CJN* has repeatedly called on both Hudak and Horwath to tell readers where they stand on continued provincial trade with Israel, among other topics of interest to the community.

As of the paper's deadline, neither had returned calls or e-mails requesting comment.

Tough battle looms in Toronto riding

Andy Levy-Ajzenkopf
Staff Reporter

Eglinton-Lawrence

The Liberal incumbent for Eglinton-Lawrence, Mike Colle, faces a tough battle against high-profile Conservative candidate Rocco Rossi.

Ironically, Rossi was the national director of the Liberal Party of Canada in 2009. He also ran unsuccessfully for mayor of Toronto last year before setting his sights on becoming an MPP.

Running for the NDP in the riding is Gerti Dervishi, a former project manager at the Ministry of Health and Long Term Care. The Green Party is fielding Josh Rachlis, an advertising copywriter and eco-comedian.

Speaking to *The CJN* last week, Colle, Rossi and Dervishi said they understood the priorities of constituents in the riding.

Rachlis was unavailable to be interviewed by *The CJN*'s deadline.

Colle said his constituents are saying they're afraid of potential cuts to services by the City of Toronto, whether it's TTC service, snowplowing or library closures.

"They're saying 'We can't have a government in Queen's Park that's also into cutting,'" Colle said, alluding to the Conservative party.

He also noted that residents are calling for the "crosstown Eglinton LRT and subway" to finally be built to improve traffic and business and revitalize the riding.

Rossi said the Conservatives have set aside $35 billion for infrastructure renewal in the province and that he would "champion" the Eglinton LRT-subway if elected.

Constituents are mostly looking for economic relief and are sick of excess taxation, Rossi said. As such, he noted that the Conservatives plan to "offer relief" to families by eliminating the HST on home heating and electricity, as one example.

Rossi also said constituents are wary of the proposed redevelopment of Lawrence Heights by the city, which he said would "increase population density by 6-1/2 times" in the area.

"It would overwhelm traffic and water infrastructure," he said. Rossi said he would ensure the proposal was "rethought on a more human scale."

Dervishi said people told him they're looking for job creation, and "affordability" of services in the city.

He added that constituents he spoke to are also worried about traffic congestion in the riding.

Asked about continued provincial economic trade with Israel – Colle participated in a 2010 Liberal economic mission to the country, while Rossi has visited twice on trips sponsored by UJA Federation of Greater Toronto – Colle said it was the "number 1 economic item on Ontario's agenda."

Continued on page 39

Mike Colle

Gerti Dervishi

Josh Rachlis

Rocco Rossi

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Candidates discuss trade with Israel

Continued from page 38

"There's no better [economic] fit in the whole world right now than Ontario and Israel. We've got doctors, researchers and entrepreneurs who work both here and in Israel," he said.

Colle added: "Whatever we can do to foster more economic ties with Israel... it's really a golden opportunity for Ontario. We should get more aggressive with it. We should have a trade mission to Israel every year. It would be a huge benefit to Ontario. This relationship is tailor-made for Ontario."

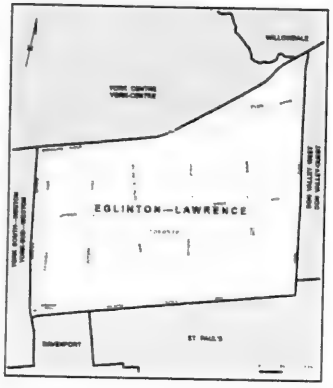
Rossi said the Conservative party would be a "very strong partner" for Israel if elected, one that shares the same "principled stance" on the Jewish state as its federal cousins.

Personally, Rossi said he is an outspoken critic of the so-called "Israeli apartheid week" on university campuses and the group Queers Against Israeli Apartheid, and would be a strong advocate for the Jewish community.

Dervishi said his party "strongly believes" in Israel as an ally for Ontario both politically and economically as the only democracy in the Middle East.

"We are committed to developing a stronger partnership" with Israel, he said.

He added he was excited to communicate this to Jewish constituents personally, as someone of Albanian descent.



"Growing up as a child in Albania, we had history lessons on Israel and learned about how not one Jew was killed in Albania during World War II. We had more Jewish people [in Albania] after the war than in the beginning," Dervishi said.

With regard to communities at risk of hate crime, Colle said that hatemongers, antisemitic or otherwise, should be "hit with the full force of the law."

He said he would continue to promote public education about the seriousness of hate crimes.

Rossi said he's concerned about university campuses continuing to be used as places where antisemitism is promoted.

"It's a real clear and present danger that we have to stay vigilant on, starting with a zero-tolerance [policy] on university campuses," he said.

Related to this, Rossi said the Conservative platform also promises to prevent unions from taking "unilateral actions" with members' dues to promote political agendas.

"We find it heinous that the Liberals are now using Sid Ryan quotes on their healthcare pieces in some ridings," he said. The labour leader was quoted on Liberal campaign pamphlets earlier this month, lauding the province for taking on drug companies and "big pharmacies."

"This is the same union leader that tried to lead a boycott of Israeli academics to Canada. There are lots of union members, Jewish or otherwise, who don't want their dues used for these purposes. We will have pay-cheque protection for union members," Rossi said, referring to Ryan's boycott call in 2009 while president of the Ontario wing of the Canadian Union of Public Employees.

Dervishi said an NDP government would help educate students about hate crimes and provide sensitivity training to workers on this issue.

On the question of funding for faith-based schools, the issue that dominated the 2007 provincial election, Colle said he has an open mind.

"I never shut the door to creative, innovative approaches [to faith-based funding]. I represent the people of my riding, including my faith-based constituents. It's my job to bring their concerns to my premier," he said.

Colle said he would bring the concern back to Premier Dalton McGuinty, as he has in the past.

Rossi said it was unfortunate that this issue was made "radioactive" by the current Liberal government.

"Sadly, this is not on the agenda now, because of how much anger was generated in the province. But we understand the financial pressures this places on many families. While we can't do it through [school funding], we are committed to reducing the provincial income tax on the first $75,000 and allow income splitting," he said. "This will save the average family of four in Toronto between $1,400 and $2,000. It's not the same level [of help], but it's immediate assistance that helps give families some more breathing room who are meeting these large fiscal commitments on the schooling side."

Note to readers: this week's Eglinton-Lawrence riding election profile does not include comments from Green Party Candidate Josh Rachlis, who was unable to conduct an interview prior to our print deadline.

Rachlis' comments can be read in the online version of *The CJN* this week at www.cjnews.com .

– *ALA*

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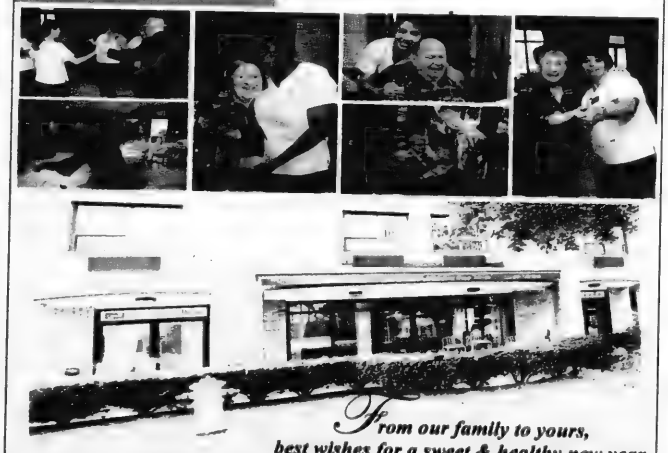

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St. Paul's candidates

Continued from page 36

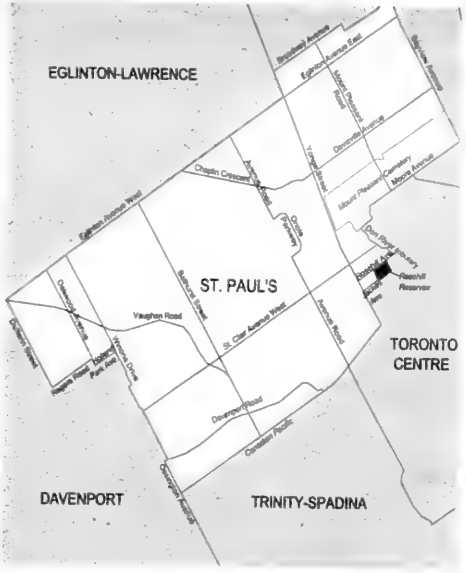
"We would reduce income tax by five per cent on the first $75,000 of taxable income and introduce income sharing" for couples, a move "that recognizes a family budget," she said.

Hoskins said the Liberals are on the right track in guiding Ontario through the recession. "We've regained all the lost jobs" and unemployment is lower than in December 2008, he said.

As for tax relief, Hoskins said the Liberals introduced the biggest tax cuts in a couple of generations, 17 per cent on the first $37,000, affecting 73 per cent of taxpayers.

Asked about criticism that McGuinty has a record of saying one thing and doing another. Hoskins said he's hearing a lot of support for the premier. People understand "when we explain some of the difficult choices Ontario has had to make over the years."

Unlike Tory Leader Tim Hudak, McGuinty brings people together, he said.



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Chinese, Iranian activists speak at Durban III

'The Human Rights Council at the UN is composed of some of the worst human rights abusers in the world'

Sheri Shefa
Staff Reporter

In response to the United Nations-sponsored "Durban III" anti-racism conference – which many have criticized for its tolerance of anti-Israel and anti-semitic rhetoric – 22 international NGOs organized a counter-conference to explore human rights issues that aren't on the UN agenda.

On Sept. 21 and 22, the We Have A Dream Global Summit Against Discrimination and Persecution was held across the street from UN headquarters in New York, where the 10th anniversary of the Durban Declaration and Programme of Action – or Durban III – was taking place.

"The Human Rights Council at the UN is composed of some of the worst human rights abusers in the world. Saudi Arabia is on there. China is on there. Until recently, Libya was on there until things got completely egregious," said Emile Scheffel, the Canadian Federation of Jewish Students' (CFJS) vice-president of external relations, who was one of the Canadian representatives on the American Jewish Committee's delegation.

"You've got this Durban III conference which is touted as an anti-racism conference, but a lot of people would say that an anti-racism conference is meaningless when you have keynote speakers such as [Iranian president] Mahmoud Ahmadinejad who is fresh off a new round of persecution of religious minorities in his country and routinely calls for Israel to be wiped off the map."

Following the first two Durban conferences, in 2001 in South Africa and in 2009 in Geneva, 14 countries – Canada, the United States, Israel, the United Kingdom, Germany, Italy, the Czech Republic, Austria, Australia, Bulgaria, Poland, New Zealand, France and the Netherlands – have boycotted the event to protest Ahmadinejad who used the conference as a platform to demonize Israel and deny the Holocaust.

"The big issue of concern that has come up in the last couple years, especially with the Durban conferences being held, is that human rights in the way it's presented by the United Nations is too often about singling out one country, which happens to be Israel," Scheffel said.

He said that the We Have A Dream conference allowed former political prisoners and human rights activists from China, Iran and the Sudan to share their stories of persecution and perseverance.

"It is a really interesting way of getting these people's concerns onto the global agenda and getting them the attention they deserve," he said.

Among the speakers were Montreal-native Hillel Neuer, the executive director of UN Watch, a human rights NGO based in Geneva; Liberal MP Irwin Cotler and Marina Nemat, a former Iranian political prisoner who immigrated to Canada 20 years ago.

Scheffel said he hopes the conference will succeed in sending the UN a message that it should consider creating a forum that doesn't provide dictators with a platform.

Emile Scheffel

"I think it's going to send a really strong message that while those people can gain a certain amount of influence with the United Nations, they're not going to be able to silence the voices of dissent from within oppressive regimes," he said.

"It's a really inspiring example of people coming together in a free country and talking about freedom."

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Food for thought

As we usher in the High Holiday season, with Yom Kippur quickly approaching, there's one common thought on many Jewish minds: the anticipated fast.

From sunset on Friday to sunset on Saturday next week, Jewish people around the world will put their chicken soup and gefilte fish aside to embark on a day-long journey of repentance, soul-searching and utter hunger.

As a child, it was clearly understood that after my bat mitzvah, I would have to take part in this unique ritual. The anxiety built up steadily as that first fast snuck up on me. After all, what growing teenager would willfully go without food for a full day? At the time, I regarded that initial fast as one of the toughest tasks I had endured. Unfortunately, millions of others around the world are put to this test every single day.

While writing this column, I started to consider different strategies that would help teenagers and young adults to experience a truly meaningful fast.

Yes, we know that we go without food while we repent and ask for forgiveness for our sins. However, it's difficult to truly be contrite when most young people are stubborn in their foolhardy belief that they're invincible and unaccountable for any fault.

Campus Life

Jessica Pollock

In addition to prayer and synagogue services, Jewish youth should seek out the following method to show their forgiveness for past wrongdoings. In reference to the popular expression that actions speak louder than words, this Yom Kippur, I suggest that we interpret the traditional fast as an opportunity to take social action.

Fasting for this holiday is often considered a stressful one-day undertaking each year. However, for scores of children and young adults in developing countries and even in first-world nations, hunger is an issue they face every day.

According to Mazon Canada, a non-profit agency that acts as the national Jewish response to hunger, and Food Banks Canada, 35 per cent of food banks ran out of food in 2010, and 38 per cent of individuals that regularly use food banks are under 18 years of age.

Hunger in Canada is for the most part an unspoken issue. Every person should have enough food to sustain themselves, yet, many adults and children still go to sleep hungry and malnourished.

This Yom Kippur, imagine yourself living the life of someone less privileged who goes without food for longer than a single day in a constant struggle for survival.

Tzedakah, a religious obligation in Judaism, is one of the sacred acts that grant forgiveness for misconduct. There's no better time than during this upcoming holiday of atonement to perform a mitzvah by helping the hungry. There are numerous ways to contribute: donate food products to relevant organizations, volunteer at a local food bank or a meals-on-wheels program, or even start a fundraiser at your school or university.

Given the state of our present economy, it appears that the risk for those impoverished and hungry may only increase. Apart from the importance of repenting for our sins of this past year, let's use the upcoming Yom Kippur fast as a reminder to be grateful for what we have and to continue supporting others who are not as fortunate.

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RECITING PRAYERS: Tfillah at Robbins Hebrew Academy doesn't stop after the siddur ceremony in Grade 1. Throughout the grades, students continue to expand their tfillah skills through prayer, discussion, art and more. Pictured, foreground, with his Grade 3 class at Robbins' Beth Tzedec campus is Brady Valencia.

LUNCH AND LEARN: Grade 1 students at Leo Baeck Day School's south campus (in Holy Blossom Temple) recently welcomed Temple Sinai clergy and educators Rabbi Ilan Emanuel, left, Rabbi Daniel Mikelberg and Sally Blackman for a little lunch and learning.

CHOP CHOP: Students in Grade 5 at the Toronto Heschel School show off their new karate skills. At Heschel, karate is integrated into the curriculum from grades 5 to 8.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

We are thrilled to announce the marriage of Joe & Jenn Sheffield, on July 30. We wish you many years of love and happiness.

Congratulations Lisa Feldstein, who was called to the Bar of Ontario, and is now a lawyer practising at Dykeman Dewhirst O'Brien LLP, in Toronto.

Barb & Jeremy are engaged. Delighted parents are Cathy & Stewart Indig and Luise & Murray Levy. Ecstatic bubbies are Grace Shapransky and Rose Indig.

Congratulations to Roslyn & Nick Pfefer, who recently celebrated their 50th wedding anniversary...with much love and admiration from your children and grandchildren. Mazel tov!

Mazel tov to Grandma Shirley Karbin on her 85th birthday from her children and grandchildren.

Happy 90th birthday Freda Akerman (Binstock) from your loving children, grandchildren, great-grandchildren and the whole family.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LILA SARICK

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Deadline reminder: Due to the holidays, Sept. 28 until noon is the deadline for the issue of Oct. 12. Oct. 5 is the deadline for the issue of Oct. 19. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Sept. 29

CHILDREN'S SERVICES

Neshamah Congregation of York Region is holding Rosh Hashanah children's services at 4 p.m. at the North Thornhill Community Centre, 300 Pleasant Ridge Ave. No tickets required. www.neshamah.ca.

Saturday, Oct. 1

BETH TIKVAH TORAH CLASS

Bracha Feder speaks about the parshah at Beth Tikvah Synagogue during morning Shabbat services.

ANNUAL DRASHAH

Rabbi Moshe Stern speaks about "A Re-coming of the Jewish Nation During This Time of Judgment," at 5:30 p.m. at Shaarei Tefillah Congregation.

CULTURE DAYS

Echo Sculpture Studio, which was formerly in the Koffler Centre, offers visitors a chance to view finished wood and stone sculptures, see artists at work and create their own sculptures as part of Culture Days 2011, Oct. 1, 11 a.m.-5 p.m. and Oct. 2, 11 a.m.-4 p.m., at 3906 Chesswood Dr. www.echo-sculpture.com.

Sunday, Oct. 2

SUKKAH DECORATING

Children are invited to decorate the sukkah at Shaar Shalom Synagogue at 1 p.m. Call **Max**, 905-889-4975, or e-mail youth@shaarshalom.ca.

Monday, Oct. 3

CHEDER CHABAD DINNER

Shmuel Zahavy Cheder Chabad celebrates its 25th aniversary with a dinner and draw at the Terrace Banquet Centre, 1680 Creditstone Rd., Vaughan. Entertainment by **Avraham Fried**. Vaughan Mayor **Maurizio Bevilacqua** will be the guest of honour. For tickets, call 416-663-1972 or www.cheder-chabad.com.

Tuesday, Oct. 4

ORGAN DONATION

Rabbi Reuven Bulka and **Rabbi Aaron Flanzreich** dispel myths about organ and tissue donation, 7:30 p.m. at Council House, 4700 Bathurst St. Call 416-633-5100.

Thursday, Oct. 6

BEREAVEMENT SEMINAR

Mary Vachon presents "Finding Your Way Back: Understanding and Dealing with Grief and Looking After Yourself," 7:30 p.m. at Temple Har Zion, 7360 Bayview Ave., Thornhill. Call 905-889-2252.

Other News

VOLUNTEERS NEEDED

The Muki Baum Outreach Program is looking for volunteers to help in its recreational program for children with autism and their families Sundays from 4-7 p.m. Call **Einat**, 416-630-2222, ext.238, or e-mail einat@mukibaum.com.

Baycrest is looking for people over 55, in good health and not volunteering more than 3 hours a month, to volunteer and be part of a study supported by the federal government that will examine the benefits of volunteering. Call 416-785-2500, ext. 2572.

Continued on page 45

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Non-members rate $7.00 per session
Space is limited. Please Register by calling 416-785-2500, ext. 2267 or by emailing mBatalion@baycrest.org
Dr. Harold Troper is a professor in the Department of Theory and Policy Studies at the University of Toronto where he lectures on the history of immigration and ethnic relation in Canada. He has a special research interest in the history of Jews in Canada and has written several books on this topic. His scholarship has been recognized with numerous honours and awards.
Baycrest

Continued from page 44

Volunteer drivers are needed by the Jewish Club for the Vision Impaired to drive members from their homes to and from the Prosserman JCC. The group meets the first Monday of the month, 7:30-9 p.m. Call **Sheila Abraham** at 905-731-9667 or **Bess** at 905-508-2892.

VENDORS WANTED

Vendors are wanted for Bialik Hebrew Day School's boutique Nov. 14. Call 416-398-7070 or www.BialikBoutique.ca.

ACTIVE RETIREES IN ISRAEL

Thinking about winter travel plans? Join the Canadian American Active Retirees in Israel for touring and volunteering. **Rebecca**, JNF, 416-638-7200, ext. 30, or www.caarivolunteers.com.

FALL LECTURE SERIES

Register now for Temple Emanu-El's fall lecture series, Mondays 2-4 p.m. Oct. 17, **Rick Phillips** speaks about "The Unknown Vivaldi." $45 for the series/$10 per lecture. 416-449-3880.

WALKING FOR A CURE

A 5-km. walk benefiting the Molly and David Bloom Chair for multiple myeloma research at the Princess Margaret Hospital will be held downtown Oct. 16. Call 416-946-6584 or www.mm5kwalk.ca.

FRAME OF MIND

Frame of Mind Gallery, 2074-1/2 Avenue Rd., presents a show of Canadian artists Oct. 14 and 15. Part of the proceeds will be donated to One Family Fund of Canada to help victims of terror in Israel.

TORAH STUDY

Join Mekorot for text-based classes in Talmud, Bible, philosophy and more. Classes offered days and evenings. Call 416-877-2050 or www.mekorot.ca.

YIDDISH CLASSES

A 6-week course of conversational Yiddish will be offered at Temple Har Zion Sunday mornings beginning in November. $15 for members/$25 for non-members. Call 905-889-2252.

HOLIDAY SERVICES

Beth Isaiah Congregation, Guelph, offers High Holiday services, community Rosh Hashanah dinner. Call 519-265-1591 or www.guelphsynagogue.ca.

Shaar Shalom Synagogue has seats at the synagogue and at its off-site location at Holiday Inn Suites in Markham. Call 905-889-4975.

B'nai Shalom Congregation of Halton-Peel, a Conservative, egalitarian congregation, holds services in Oakville. Call 905-901-9889 or www.bnaishalom.ca.

Am Shalom, a Reform synagogue, holds services in Barrie. Call 705-792-3949 or www.amshalom.ca.

United Jewish People's Order, 585 Cranbrooke Ave., offers secular humanistic observances for Rosh Hashanah. Call 416-789-5502 or www.winchevskycentre.org.

Chabad of Danforth Beaches, offers services and a community Rosh Hashanah meal. Call 416-809-1365 or e-mail rabbi@chabaddb.com.

CLASSICAL MUSIC

Rick Phillips, broadcaster and classical music educator speaks at Temple Har Zion, Oct. 11. Bring your lunch at noon, the program begins at 12:30 p.m.

CHAI SOCIETY

Author **Judie Oron** reviews her book *Cry of the Giraffe*, Oct. 16 at Beth Sholom Synagogue. Breakfast at 9 a.m. $15.

BETH TZEDEC BOOK CLUB

Author **Michael Wex** discusses his book *The Frumkiss Family Business*, Oct. 17 at Beth Tzedec Synagogue. Dessert at 1 p.m.; review at 1:30 p.m. $15. Call 416-781-3514, ext. 225.

ADATH ISRAEL BOOK CLUB

Heather Kassel reviews the film *Incendies* Oct. 18, 8 p.m. at Adath Israel Synagogue. Members $10/non-members $15.

STITCH & BITCH

Come meet new people while you chat and knit, Oct. 18, 7:30 p.m., 4700 Bathurst St. Sponsored by the National Council of Jewish Women. RSVP 416-633-5100.

HOUSING REGISTRY

Are you looking to rent your basement apartment? List it for free through the accommodation registry at UJA's Jewish Information Service, Lipa Green Centre. If you're looking for a place to live, staff can also help you. Call 416-635-5600 or e-mail jinfo@ujafed.org.

JF&CS GROUPS

All programs require pre-registration. Call **Shawna Sidney** 416-638-7800, ext. 6215, or www.jfandcs.com.

A six-session discussion series for people under 60 who have recently lost a spouse will begin Oct. 18, 7:30-9 p.m., at the Lipa Green Centre.

A six-session group for adult children who have recently lost a parent begins Oct. 25, 7:30-9 p.m. at the Lipa Green Centre. Topics include coping with grief, loss and legacy and resolving unfinished business.

An eight-session group for women who want to learn mindfulness and meditation begins Oct. 26, 3-4:30 p.m. at 35 Madison Ave.

A workshop for parents about to separate or in the early stages of separation will be offered Oct. 26, 6:30-8:30 p.m., at the Lipa Green Centre.

A workshop for parents and professionals wanting to understand more about learning disabilities in children and teens will be offered Oct. 27, 7-9 p.m. at the Lipa Green Centre.

FOR SENIORS

Association of Jewish Seniors annual Sukkot lunch and entertainment, Oct. 18, 11:30 a.m., Shaarei Shomayim Synagogue. $20 for members/$25 non-members. RSVP **Tammy** 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips and low membership fees. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Casino Rama Oct. 19. Dance with live music, Oct. 16. Ongoing activities: Mondays, line dancing, 10 a.m.; Tuesdays, fitness class, 10 a.m.; Wednesdays, bridge; Thursdays, social bridge. Open house and free exercise class Oct. 12.

LZA Seniors Cultural Club meets Tuesday mornings, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Bernard Betel Centre 416-225-2112. New Life Review Group – sharpen your memories and tell your story. Mondays 12-2:30 p.m starting Oct. 3.

Judy Weiss speaks about "Techniques to Relieve Stress and Relax," Oct. 6, 1:30 pm.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. Beginners computer course for seniors starts Nov. 8, 1-3 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Registration is now open for fall programs.

Learn to speak Hebrew in a one-day course offered at the Prosserman JCC and the Miles Nadal JCC, Oct. 23, 10 a.m.-5 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Pick up the Miles Nadal JCC program guide to learn about fall programs.

Of Music and Painting, an exhibit by **Paul Peregal**, will be in the gallery until Oct. 3.

Shabbat groups for young children begin Nov. 4 E-mail sarahbn@mnjcc.org.

A musical havdalah service and participatory art project on the rooftop, Oct. 1 at 8 p.m. Sponsored by Makom: Creative Downtown Judaism and Shoresh Jewish Environmental Programs.

Klezmer Ensemble with **Eric Stein** meets Tuesdays 7:30-9:30 p.m. All instruments welcome.

What's New is now online. You can find it at cjnews.com

HAPPY ANNIVERSARY: The Junction Shul celebrated its 100th aniversary this month. City councillors James Pasternak, second from right, and Sarah Doucette presented a scroll from the City of Toronto to synagogue president Edwin Goldstein, left, and director Joey Tanenbaum commemorating the achievement.

SINGLES EVENTS CAN BE FOUND ON PAGE 50

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Kenney rallies against Durban III

Andy Levy-Ajzenkopf
Staff Reporter

Somewhat lost in the shuffle of the Palestinian statehood drama at the United Nations was the latest iteration of the controversial series of UN anti-racism conferences being held last week in New York City.

Jason Kenney, Canada's minister of citizenship, immigration and multiculturalism, slammed the meeting and its organizers while in New York for a meeting organized by critics of the UN parley.

Canada was the first country to withdraw from the so-called "Durban III" conference – which derives its nickname from the site of the first such meeting in Durban, South Africa, in 2001 – because it said that the events have "been irremediably tainted from the beginning thanks in part to open expressions of antisemitism and the organizing role of countries who are involved in widespread and systematic human rights violations," Kenney said.

The ostensible purpose of the original UN World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance was to talk about racism, but it quickly turned into an Israel-bashing extravaganza.

As an alternative, Jewish groups organized a counter-conference titled "The Perils of Global Intolerance: The United Nations and Durban III" at a hotel near the UN building last week to spotlight the hypocrisy of the Durban process.

Canada, Israel, the United States, Jewish groups and some European countries have denigrated the Durban process, skipping the 2009 Durban Review Conference in Geneva as well as last week's gathering in New York.

In his speech to the anti-Durban conference last week, Kenney said that the Durban conferences have been "blighted by crude antisemitism and bully tactics by some of the most dangerous and lawless nations in the world."

Kenney also took sarcastic aim at the many "extremist" NGOs who attend and promote the Durban conferences.

Jason Kenney *[Photo courtesy 85Photo.com]*

"If there's one thing the self-appointed defenders of human rights can't get enough of, it's camping out at five-star hotels in New York while slinging abuse at America and her allies," he said.

He added: "Let's not hold our breath for Durban III to denounce the murderous regimes that enslave their own people or the bigoted and violent persecution of gays and lesbians, of religious and ethnic minorities in states too numerous to mention or for any recognition that responsibility for ending the violence in the Middle East falls on Hamas, Hezbollah and the regimes who supply them with the weapons of terror.

"For the Durban enthusiasts, it is always about the faults of the west and of Israel. It's easier to pin the blame for poverty on the historical wrongs of liberal democracies than on the regimes that exploit the wretched of the Earth today. It's easier to scapegoat Israel than to decry leaders who use the Palestinians as political pawns. This is why our government has lost faith in the Durban process."

The anti-Durban event also drew thousands of Iranian-American pro-democracy campaigners. Along with prominent speakers, the Jewish-backed group Iran180 held a mock wedding between effigies of Iranian President Mahmoud Ahmadinejad and Syrian President Bashar Assad – they were married under a chupah.

Other speakers at the counter-conference included Ron Lauder, president of the World Jewish Congress; former U.S. ambassador to the United Nations John Bolton; Nobel laureate Elie Wiesel; former New York City mayor Ed Koch, and the current and former Israeli ambassadors to the United Nations.

Many of the speakers offered an insider's look at what transpired at the original Durban conference. Wiesel recalled his resignation from the Durban committee and described the United Nations as a "great idea that has been perverted."

"It has become a forum far from the aspirations of its founders," he said.

Continued on page 47

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Max Teitelbaum	**Sep 9/11**	**29 Karl Court**
Esther Schwartz	**Sep 8/11**	**3560 Bathurst Street**
Dr. Serge Shapiro	**Sep 10/11**	**10 Laredo Court**
Ina Gurofsky	**Sep 11/11**	**3800 Yonge Street**
Nina Goldstein	**Sep 12/11**	**57 Waterloo Avenue**
Doris Kershner	**Sep 11/11**	**4266 Bathurst Street**
Vivienne (Winky) Cohen	**Sep 11/11**	**22642 Calvert Street**
Danny Sikios	**Sep 9/11**	**5 Amberty Street**
Bob Salsberg	**Sep 11/11**	**645 Castlefield Avenue**
Sylvia Broverman	**Sep 12/11**	**90 Kendal Avenue**
Julius (Sonny) Wise	**Sep 17/11**	**718 Briar Hill Avenue**
Yehezkel David Sofer	**Sep 18/11**	**55 Yatesbury Rd.**

Steeles Memorial Chapel

Weinstock, Stuart	**Sept. 8/11**	**138 Weldrick Rd. W.**
Grubner, Frances	**Sept. 9/11**	**126 Bannockburn Ave.**
Lyubina, Iryna	**Sept. 9/11**	**Private**
Gold, Millie	**Sept. 9/11**	
Yellan, Harvey	**Sept. 10/11**	**73 Alexis Blvd.**
Wiseman, Hyman Nathan	**Sept. 10/11**	**484 Steeles Ave. W.**
Margitta, Leslie	**Sept. 11/11**	**18 Snowshoe Crescent**
Charles, Vicki	**Sept. 11/11**	**33 Orchard View Blvd.**
Oksman, Boris	**Sept. 11/11**	**Private**
Lemberski, Arnold	**Sept. 14/11**	**Private**
Grinberg, Khaya	**Sept. 16/11**	**Private**
Sandler, Helen	**Sept. 16/11**	**1925 Steeles Ave. E.**
Bristone, Tola	**Sept. 16/11**	**524 York Hill Blvd.**
Fridman, Jacob	**Sept. 17/11**	**6 Basie Gate**

HEBREW BASIC BURIAL

Barbara Salkovitch	**Sep 8/11**	**85 Worth Blvd.**
Ruth Koffler	**Sep 11/11**	**429 Walmer Road**

RENA BARDENSTEIN, 80, of Bloomfield Hills, Michigan, died September 16, 2011. She is survived by her husband of 59 years, Max Bardenstein; sons and daughters-in-law, David and Karen Bardenstein of Shaker Heights, Ohio, and Richard and Michal Bardenstein of Jerusalem, Israel; daughters and son-in-law, Ruth Bardenstein and James Roll of Ann Arbor, and Carol Bardenstein of Ann Arbor; grandchildren, Ian and Daniel Bardenstein, Emily and Natalie Roll, Nadim Azzam, and Maya and Roi Bardenstein; sister, Barbara Rosen of Silver Spring, Maryland; sister-in-law and brother-in-law, Norma and Bernard Rubin. Mrs. Bardenstein is also survived by loving family and friends. She was the cherished daughter of the late Louis and the late Esther LaMed, and the beloved daughter-in-law of the late Rose Bardenstein of Toronto. Contributions may be directed to Jewish Federation of Metropolitan Detroit, 6735 Telegraph Road, Bloomfield Hills, MI 48301, www.thisisfederation.org, or Magen David Adom, 23470 Riverview, Southfield, MI 48034, or AIPAC, www.aipac.org, or Tamarack Camps, 6735 Telegraph Road, #380, Bloomfield Hills, MI 48301, www.tamarackcamps.com, or a charity of one's choice. Arrangements by The Ira Kaufman Chapel.

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Terror victims bill re-introduced in House

Andy Levy-Ajzenkopf
Staff Reporter

The Conservative government has re-introduced legislation that would help victims of terrorism seek compensation from the perpetrators or those who sponsored them.

The Justice for Victims of Terrorism Act – formerly Bill C-35, and now folded into the government's omnibus Safe Streets and Communities Act, introduced in Parliament on Sept. 20 by Justice Minister Rob Nicholson – would "amend the State Immunity Act to lift immunity [from Canadian prosecution] for states listed by Canada as supporters of terrorism," the government says.

Rob Nicholson

Bill C-35 would also allow victims to claim and recover damages from those who perpetrate or support terror, retroactive to 1985.

"I am proud today to announce that our government has fulfilled its commitment to Canadians to bring forward legislation to make our streets, families and communities safer," Nicholson said.

It's the third time the Victims of Terrorism Act has been brought forward by the Conservatives. The last time was in April 2010, but the bill never made it through the House to become law.

The Centre for Israel and Jewish Affairs (CIJA) welcomed the tabling of the new omnibus bill.

In a statement, David Koschitzky, CIJA's chair, said: "The Jewish community is highly supportive of the government's re-introduction of these important measures to support victims of terrorism. As a community at risk, we believe that Canadian victims of terrorism should have the ability to seek direct redress from those who commit and support acts of terrorism, including foreign states."

A similar private members' bill was introduced in Parliament in 2009 by Liberal MPs Irwin Cotler and Bob Rae – Bill C-408 – but it, too, never made it through the House.

The new omnibus bill also comprises eight other pieces of legislation that would, the government said, help protect Canadians.

These include the Protecting Children from Sexual Predators Act (formerly Bill C-54); the Penalties for Organized Drug Crime Act (formerly Bill S-10); Sébastien's Law (Protecting the Public from Violent Young Offenders – formerly Bill C-4); the Ending House Arrest for Property and Other Serious Crimes by Serious and Violent Offenders Act (formerly Bill C-16); the Increasing Offender Accountability Act (formerly Bill C-39); the Eliminating Pardons for Serious Crimes Act (formerly Bill C-23B); the Keeping Canadians Safe (International Transfer of Offenders) Act (formerly Bill C-5); and the Preventing the Trafficking, Abuse and Exploitation of Vulnerable Immigrants Act (formerly Bill C-56).

Kenney defends Israel

Continued from page 46

The speakers seemed divided on the continued significance of the Durban process. Israel's current ambassador to the United Nations, Ron Prosor, described it as a continued danger.

Representatives of Iran, Cuba and Lebanon blasted Israel at last week's Durban review conference.

While some speakers made reference to what Iran's representative called "the stonewalling behaviour" of a few nations – an allusion to the more than a dozen countries that boycotted Durban III out of concern for anti-Israel bias – most speakers used the opportunity to herald the progress of their own countries in combating racism. That included, for example, the representative from Zimbabwe, who called his nation "a tolerant and peace-loving country."

In his own remarks, Amnesty International's representative, Jose Luis Diaz, accused many participating countries of being in a "state of denial" about human rights abuses and racism in their countries, saying nations were using the conference to "score political points."

With files from JTA

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Canada first to sign antisemitism protocol

Andy Levy-Ajzenkopf
Staff Reporter

Fittingly, Canada is the first country to sign the Ottawa Protocol on combating antisemitism.

The document was drafted in Ottawa at the November 2010 Conference on Combating Antisemitism and was signed last week by Citizenship, Immigration and Multiculturalism Minister Jason Kenney and Foreign Affairs Minister John Baird.

It represents the outgrowth of a series of conferences by the Inter-Parliamentary Coalition to Combat Anti-Semitism (ICCA), which co-hosted the Ottawa conference along with the government of Canada last year.

The ICCA is chaired by Irwin Cotler, Liberal MP for Mount Royal.

The protocol contains a series of measures that seek to end hateful propaganda online and in places such as university campuses and distinguishes valid criticism of Israel from antisemitism.

"Criticism of Israel similar to that levelled against any other country cannot be regarded as antisemitic," the protocol states. "But singling Israel out for selective condemnation and opprobrium – let alone denying its right to exist or seeking its destruction – is discriminatory and hateful, and not saying so is dishonest."

Cotler praised the government on being the document's first signatory and noted that 140 parliamentarians representing 50 countries unanimously adopted it.

"We trust that this Canadian initiative will inspire other governments to act and parliamentarians to speak in common cause. As Nobel peace laureate Prof. Elie Wiesel put it at the opening ceremony of the conference, 'Now is the time to mobilize a constituency of conscience on behalf of all humanity. For as history has taught us only too well, while it may begin with Jews, it doesn't end with Jews,'" Cotler said.

Jewish community leaders and groups also hailed the government's signing of the document last week.

The Centre for Israel and Jewish Affairs (CIJA) commended the signing. In a statement, CIJA CEO Shimon Fogel called the document "groundbreaking" in its findings and recommendations.

The Ottawa Protocol "will serve as the basis of the renewed international effort against antisemitism. The fact that this important document was crafted in Ottawa is further testimony to Canada's leadership role in this vital global battle," he said.

John Baird

Jason Kenney

Irwin Cotler

Fogel added: "We are hopeful that the recommendations of the Ottawa Protocol will not only be adopted by other countries, but will serve as a model for countering all forms of hatred and discrimination."

At the signing, Kenney said Canada is fighting antisemitism in a number of ways.

"The Ottawa Protocol complements what Canada is already doing to combat hatred and discrimination, including antisemitism," he said. "We are a member of the Task Force for International Co-operation on Holocaust Education, Remembrance and Research. Here at home, we have launched programs to promote integration and social cohesion of Canadians from all backgrounds."

The Canadian Friends of Simon Wiesenthal Centre (FSWC) also praised the government for becoming the document's first official signatory.

In a statement, Avi Benlolo, president and CEO said his organization applauded the government's "principled leadership" on the issue.

"With the exceptional and pernicious rise of antisemitism throughout the world, the Ottawa Protocol sets an example for other nations to follow," Benlolo said. "This announcement is particularly meaningful as Jews around the world watch in sadness as the racist Durban III conference in New York provides yet one more international forum for attacking the Jewish people, while here in Canada we read about another antisemitic incident in which a swastika was carved on an Edmonton hill."

To read the full text of the Ottawa Protocol, go to www.antisem.org/archive/ottawa-protocol-on-combating-antisemitism/.

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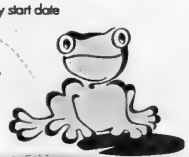

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Winnipeg day school enrolment lags

Myron Love
Prairies Correspondent

WINNIPEG — This community's Jewish population is on the rise – it may be as high as 16,500, at last report – but that isn't being reflected in a corresponding increase in enrolment in Jewish day school programs.

For the fourth year in a row, attendance at Brock Corydon Elementary School, a public school in south Winnipeg (where the bulk of the Jewish population now lives) with a Hebrew-language bilingual program, is down substantially.

For years, the program was filled to capacity with about 180 students. Two years ago, for the first time, that figure dropped – by about 50 students. Last year, enrolment declined further – to 136, including a kindergarten class of 12. This fall, attendance stands at 122 – including 12 children in nursery and 16 in kindergarten.

Brock Corydon School is in the Winnipeg One School Division, Winnipeg's largest school division (there are another six school divisions in the suburbs). Brock Corydon principal Ira Udow said overall enrolment is down in the division.

"A number of our families have left the city," he said, "and many of the immigrant families are settling in areas of the city outside the Winnipeg One School Division catchment area."

He adds that most of the newly arrived Israeli families – many of them Russian – are sending their kids to regular public schools.

The Winnipeg Board of Jewish Education's enrolment for this year is virtually the same as last year. Student numbers at the BJE's kindergarten-to-Grade12 Gray Academy of Jewish Education stands at 605, one more than last fall. (Enrolment is, however, up from 572 in 2009.)

"While we have a 96 per cent retention rate from last year," said head of school and CEO Rory Paul, "we had very few new students registered this year. The last couple of years, the number of Jewish immigrants coming to Winnipeg has decreased."

The 43-student Grade 12 class is larger than last year's, he said, while the kindergarten has 46 children registered for this fall.

Gray Academy also has three international students this year – the third year of its international outreach program – from Mexico and Brazil.

Full tuition at the school has been increased to $8,400 per student, said Jack Cipilinski, the Jewish Federation of Winnipeg's chief financial officer. However, the BJE has a sliding scale based on family income and the number of students per family enrolled.

In north Winnipeg, the struggling Hebrew bilingual program at Margaret Park Elementary School (kindergarten to Grade 6 this year) registered an increase in attendance for a change – but that only brings the Jewish student population at the school up to 46. (Enrolment was 37 last year.) At its peak 20 years ago, the program numbered about 180 students.

Principal Cynthia Dutton said next year might be the last year the program will accept new kindergarten students, barring a dramatic change in enrolment.

"Once again, we only had five students enrolled in kindergarten this year," she says. "The Russian Jewish and Israeli families who are living in our area obviously aren't seeing what they want in our program."

She notes that the Seven Oaks School Division (where the school is located) is committed to keeping the Hebrew bilingual program in operation until all the current students finish Grade 6.

APEC CONFERENCE: Natural Resources Minister Joe Oliver, left, accepts a book on Nazi hunter Simon Wiesenthal from Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center. Oliver spent some time at the centre's Museum of Tolerance in Los Angeles recently while in California for a week-long conference of APEC (Asia-Pacific Economic Co-operation) energy ministers.

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France honours an Ontario educator

Elias Levy
Staff Reporter

MONTREAL — The government of France recently recognized Louise Bengualid Lewin, a strong defender and ambassador of the French language in Ontario, with one of its highest honours.

An experienced specialist in teaching French as a second language, Lewin received France's Ordre des Palmes Académiques. Established by Napoleon Bonaparte more than 200 years ago, the award recognizes those working in education, research and technology who have distinguished themselves through their work in the task of educating the young. One of the oldest and most prestigious civil distinctions awarded by the French republic, this academic order is ranked third after the Légion d'Honneur and the Ordre National du Mérite.

Jérôme Cauchard, the consul general of France in Toronto, presented the award to Lewin at a reception at the French Consulate in Toronto earlier this year.

Jérôme Cauchard, consul general of France in Toronto, presents the Ordre des Palmes Académique to Louise Lewin.

Born in Morocco, Lewin settled in Canada in 1965 and has since been recognized for many academic and professional achievements in the field of education. She has a master's of education and a doctorate of philosophy from the University of Toronto, is co-ordinator of the distance education program at York University's Glendon College, director of the Glendon language program and associate dean of the York faculty of education.

Since 2009, Lewin has been the academic director of a student exchange program between Ontario universities and the grandes écoles of the Rhone-Alps region of France. Fifteen Ontario universities and 12 institutes of higher learning in Rhone-Alps participated in the academic program this year. Seventy-five BA and MA Ontario university students will do their upper-level studies in a university or grande école in Rhone-Alps, and 75 French students will do the same thing in an Ontario university.

"This student exchange program has been very successful, but because of the financial constraints, we can't accept more than 75 students at the moment. The year the Ontario students spend in France is recognized in Canada, and they receive credit for the courses they take there. The reverse is also true. France recognizes the year the French students study in Ontario universities," Lewin said in an interview.

This student exchange program has been in existence for 20 years. Its success reflects Lewin's work in arranging the remarkable co-operation between the Ontario universities and the universities in several foreign countries in the last decade.

This year, Lewin created two new programs within the framework of the Ontario-Rhone Alps inter-university program:

1. A summer internship science program for undergraduate, master's and doctorate students, in which the Ontario science students will be able to do an internship in French in a French laboratory and the French students will be able to do their research in English in an Ontario science laboratory.
2. A one-month language program for Ontario students who want to stay in the Rhone-Alps area to improve their knowledge of French and for French students who want to perfect their English in Ontario.

For 40 years, Lewin, a Sephardi who is passionate about the French language, has worked tirelessly to advance the cause of bilingualism in Ontario.

"I'm sorry that Ontario is so little known in Quebec. Many francophone Quebecers are convinced that French is a dying language, on its way to extinction, in Ontario. This province is not well known in Quebec," Lewin said. "A half-million francophones live in Ontario. Ontario Francophonie is very diversified. Since the '60s, francophones who come from France, Belgium, North Africa... have joined the native Franco-Ontarians of North Bay, Enders Falls... in the Ontario francophone family.

"What has always amazed me is the Franco-Ontarians' perseverance in preserving and passing on their linguistic and cultural heritage. They wanted their children to study in French."

Married to an anglophone, Lewin passed on to her two children her "unconditional love" of French language and culture...

"My children regularly use French in their work. A language can't survive if one doesn't transmit it with love, devotion and conviction," she said.

In presenting the award to Lewin, Cauchard praised Lewin for her teaching excellence and her outstanding involvement in the promotion and transmission of the French language in Ontario and Canadian educational circles.

"You have brilliantly joined the effort to maintain, defend and promote French culture in its many forms, and you have been instrumental in the huge effort to ensure that teaching excellence is maintained... The attraction of a university education in France, which keeps on growing, has certainly been encouraged by the positive image that you present to your students of all nationalities," Cauchard said.

In 2007, York University created the Bourse Louise Lewin, a scholarship in recognition of Lewin's work with Glendon College students in the field of education.

This article appeared in full in the Montreal edition of The CJN *on Aug. 11. Translation by Carolan Halpern.*

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U.S. says it will use veto

Continued from page 3

A majority vote by the council – and a unanimous vote by its five permanent members, China, France, the Russian Federation, the United Kingdom and the United States – would bestow full UN membership on the Palestinians.

The United States has vowed to use its veto power to block the application at the council.

The Palestinians currently have observer status at the United Nations.

The pro-Israel community in Canada hailed Harper's stance.

In a Sept. 23. statement, Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), lauded Canadian parliamentarians for their support of Israel on this matter.

"In separating Israeli aspirations (for peace) from Palestinian aspirations (for a state), [the unilateral declaration] directly contravenes the established peace process – and will do nothing to advance either of these two goals," Fogel said.

"This is why Canada is vigorously and unequivocally opposing this resolution at the UN, a principled position that has cross-party support on Parliament Hill. Both the Conservatives under Prime Minister Harper and the Liberals under party Leader Bob Rae have taken a strong stand against the UN bid, and both have urged the Palestinians to abandon this reckless path and return to negotiations with Israel."

Fogel said that the NDP's position remained "unclear."

As of *The CJN's* Monday deadline, the Security Council was expected to begin informal discussions on the PA's application.

The council's five permanent members are split over the PA's request, so the consultations aren't expected to lead to a formal vote in the near future, UN sources said.

"It's highly likely that the consultations will continue for some weeks," said the deputy head of one western mission to the United Nations. "The Palestinian application is considered an extremely sensitive issue, and in particular, it's a source of controversy between the council's two leading powers, the United States and Russia. Therefore, no quick decision that would produce an official debate and vote is expected."

In his statement, Fogel noted that this scenario provides "a window for the resumption of Israeli-Palestinian negotiations" and enables the United States to avoid using its veto, preventing a direct confrontation at the Security Council "which could be used as an excuse to inflame tensions in the Middle East."

It also allows Abbas to return home "with a symbolic achievement in hand."

In speeches to the General Assembly last Friday, both Abbas and Israeli Prime Minister Benjamin Netanyahu pleaded their respective cases.

Netanyahu called on Abbas to launch peace talks immediately in New York and said he was ready to "move ahead" within U.S.-backed parameters.

"I extend my hand, the hand of Israel in peace – I hope you will grasp that," Netanyahu said. "If we genuinely want peace, let us meet in this building."

Meanwhile Abbas had reiterated in his speech his precondition that Israel freeze all settlement building.

With files from Ha'aretz and JTA

Harper sends holiday greetings...see cjnews.com

UJA FEDERATION OF GREATER TORONTO
NOTICE OF ANNUAL GENERAL MEETING

TAKE NOTICE that the Annual General Meeting of the Members of the UJA Federation of Greater Toronto will be held at

Lipa Green Centre for Jewish Community Services
(4600 Bathurst Street, Toronto)
November 28, 2011 at **7:30 p.m.**
for the following purposes:

To receive the reports of the Chair and President;
To receive the financial statements of the corporation;
To elect the UJA Federation Council;
To approve and transact other business as may come before the Members.

Upon its election the UJA Federation Council shall meet for the following purposes:

To appoint the auditors of the corporation;
To elect the Board of Directors, Chair and Senior Vice-Chair of the corporation;
To approve and transact other business as may come before the Council.

DATED at Toronto the 28th day of September, 2011
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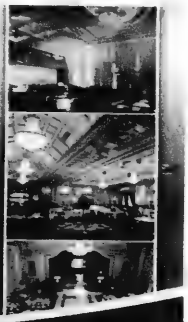
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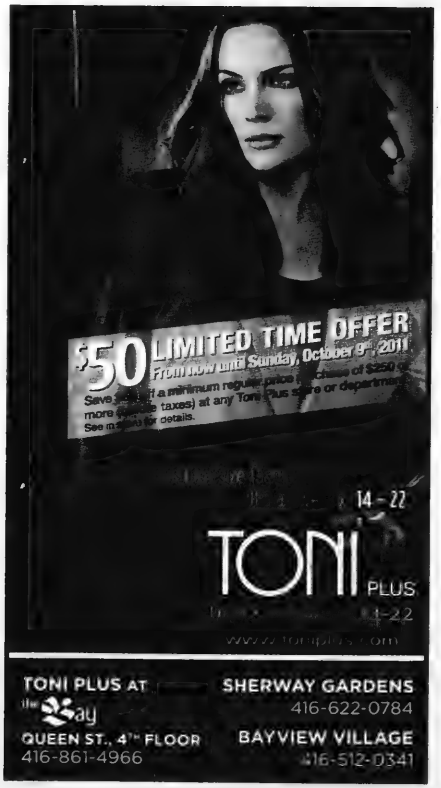

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Family of Montrealer killed in bombing not attending trial

David Lazarus
Staff Reporter

MONTREAL — The father of a Jewish Montrealer killed last April in the bombing of a café in Marrakesh, Morocco, has no intention of travelling there to witness the ongoing trial of the nine alleged perpetrators, a family friend told *The CJN*.

Seventeen people from six countries were killed in the April 28 bomb blast on the city's popular Djeema El-Fna square.

Among them were Michal Zekry Wizman, 30, of Montreal, and her husband, Messod Wizman, 32. They had travelled to Morocco over the Passover holidays to visit with Messod's parents in Casablanca.

The couple was married in Montreal four years ago and then moved to Shanghai, China. A son, David, 3, who had been travelling with his parents, was not with them at the time of the attack.

Zekry Wizman was reportedly five months pregnant when she was killed.

According to news reports last week, "bereaved relatives" were among those attending the resumption of the trial, with began at the end of June but was postponed in order to allow the prosecution to ready its case.

But a source who is a family friend said that Zekry Wizman's father, Jacques Zekry, was away from Montreal and in another country when the trial resumed and had no intention of attending the proceedings personally.

(It was not known whether Messod's parents in Morocco planned to monitor the trial).

The chief suspect, Adil El-Atmani, and the other defendants face the death penalty if convicted. Police have described the suspects as "admirers of Al Qaeda," if not actual members of the terror group, and allege that El-Atmani, in disguise, left two bomb-laden bags on the café terrace and detonated them from a mobile phone.

Authorities initially believed the attack might have been carried out by an "Islamic Maghreb" Al Qaeda faction.

Michal Zekry Wizman, killed in a terrorist attack in April in Marrakesh, is pictured with her son, David, at a model seder at a Chabad daycare in Shanghai not long before her death.

Zekry Wizman was a physiotherapist who graduated from École Maïmonide, Concordia University and the Université de Montréal. The Zekry family moved to Montreal from Israel when Michal was a child.

At the time of the bombing, Rabbi Sholom Greenberg, the Chabad rabbi in Shanghai, described the couple as "special people, generous, with pure souls."

Liberal MP Irwin Cotler noted at the time that his special adviser, Judith Abitan, "knew [Zekry Wizman] well."

That made, "an international tragedy a very personal one," he said, "as once again we witness the slaughter of innocents in a… terrorist bombing."

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Lieberman meets Russian Jews in B.C.

Lauren Kramer
Pacific Correspondent

VANCOUVER — Before heading to the United Nations General Assembly in New York City, Israel's foreign minister Avigdor Lieberman met with members of the Russian Jewish community in Vancouver.

Speaking Sept. 19 to a crowd of 300 at the Jewish Community Centre of Greater Vancouver, Lieberman expressed pleasure at the number of young people in the audience and their enthusiasm for the State of Israel.

Alex Kivritsky, a member of the community designated by the Israeli Embassy to co-ordinate the talk, said some 20 protesters showed up outside the centre, demonstrating with banners.

Kivritsky said Lieberman came to Vancouver because he knew the city has a very active Russian-speaking Jewish community, one with its own radio station that broadcasts five days a week.

"Lieberman was very pleased with the turnout, the intelligent questions that came from the crowd and their eagerness to know how they could help establish the goals of the State of Israel," Kivritsky said.

Volunteering is good for your health

Riva Gold
Special to The CJN

Does volunteering help stave off dementia? A groundbreaking study at Baycrest's Rotman Research Unit is measuring the impact of volunteering on the physical, emotional and mental effects of aging.

Now in its third year, the study has already produced startling results indicating that complex volunteer roles can improve seniors' minds, bodies and moods.

"We knew there were certain lifestyle factors like challenging occupations that could reduce the incidence of dementia and the effects of aging in seniors," says Dr. Nicole Anderson, the study's lead researcher. "Since many people treat volunteering like a job, we wanted to study whether volunteer jobs could be a protective factor, too."

To put her hypothesis to the test, Anderson and her team launched the BRAVO program (Baycrest Research About Volunteering among Older Adults) in conjunction with Baycrest's volunteer services department. The project, which is jointly run by scientists and 30 senior volunteers, measures volunteers age 55 and up before, midway, and after 12 months of volunteering at Baycrest. Participants were assessed to see the impact of their volunteer roles on their physical, cognitive and psychosocial health.

Though the study still has two years to go, results so far seem to confirm Anderson's hypothesis. Presenting her findings from June to the BRAVO team on Sept. 22, Anderson found that people who took on complex volunteer roles fared better than their non-active or "mildly complex" counterparts. Physically, she found that grip strength, a proxy measure for overall health, was much better in participants who engaged in physically complex volunteer positions.

Similarly, volunteers who undertook positions with higher social complexity reported lower rates of depression and a more positive affect. "I became part of a network of doctors, patients, staff and volunteers that were a rich source of inspiration," says study participant Jim Pullen. "The support, kindness and encouragement of my fellow volunteers was of great benefit to me." Pullen served as a weekly "Dear Abbey" discussion leader and volunteered in the palliative care department.

On the cognitive front, people with more cognitively complex positions reported fewer cognitive failures (like walking into a room and forgetting why they're there) and tested better in terms of visual memory.

"Before I retired, I had a very challenging and busy job as a lawyer," says Elaine Harris, a senior volunteer on the BRAVO team. "So I see my volunteer work as an occupation, and I've been able to apply a lot of the critical-thinking skills I used as a lawyer in my role here. For instance, I helped develop a website for this project – can you imagine, me, a web developer?"

The study also involved more qualitative measures of the impact of volunteering, such as questionnaires and open-ended interviews. According to their findings, participants were engaging in volunteer work because they wanted to give back, feel better about themselves, stay active or find purpose.

"Especially after retirement, people want to continue to learn," says Syrelle Bernstein, director of volunteer services at Baycrest. "I think people are looking for volunteer positions that keep them challenged and put their skills to good use."

Dr. Tony Fattal
(C. Edell photo)

It's not just study participants who've benefited from the project. Members of the 30-person volunteer leadership team seem to have experienced many of the benefits themselves. "You have to keep busy or it all slows down," says Zel Bocknek, who starting volunteering at Baycrest back in 2005. "I'm over 150 and look how active I am," he jokes.

Dr. Tony Fattal, another volunteer leading the study, says, "It's amazing for us, because it's a study with strong scientific integrity, but it's executed largely by volunteers. We do the testing, interviewing for qualitative data, marketing, recruiting participants, design the website.

"Just being part of it is so inspiring, especially with the tremendous calibre of our team. There's a lot of anecdotal evidence that told us that volunteering was good for you, but until this study, no one could tell you how good."

Anderson says that while many other longitudinal studies found health benefits associated with volunteering, the BRAVO project is unique in using a combination of objective measures and qualitative ones to measure the impact of volunteer roles. "We are also the first to consider for the complexity of the volunteer positions," she says. So the data so far suggests that greater complexity confers benefits."

For more information about the BRAVO program or to enrol in the study, visit research.baycrest.org/bravo or phone 416-785-2500, ext. 2577.

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דער יידיש ווינקל

דזשערי קעין

האָניג, עפּל, און לעקעך –ראש-השנה און די ימים נוראים– אַ צייט פֿאַר אַלע ייִדן פֿרומע און וועלטלעכע

מיר שטייען שוין ווייַטער אָויפֿן שוועל פֿון אַ נייַ יאָר. און פֿאַר אַלע יידן, גלויבער און, וועלטלעכע, איז ראש-השנה אַ יום הדין, אַ צייַט וואָס גיט אמת צו דעם ווערט פֿון אַ מענטש אין יאָר וואָס איז פֿאַרבייַ, און אַ יום הזיכרון, אַ צייַט צו געדענקען די גאָלדענע קייַט וואָס בינדט אונדז אלע צוזאַמען, ווי יידן און מענטשן, און דעם גורל פֿון אַ וועלט וואָס שטייַט שטענדיג אויפֿן שפּיץ פֿון קאַטאַסטראָפֿיע.

איך בין אַ וועלטלעכער ייד, אָבער ראש-השנה איז פֿאַר מיר זייַער אַ וויכטיקע צייַט. פֿאַרוואָס? דער בעסטער ענטפֿער ליגט אין די פֿאָלגנדיקע ווערטער פֿון י. ל. פּרץ, דער זיידע פֿון אונדזער ייִדיש ליטיראַטור און דער פֿאָטער פֿון ייִדישער מאָדערניזם:

"איר האָט צעשטערט אין זיך דאָס איידעלע און שיינע, אין ווילן עס נאָך אָויסוואָרצלען, נישט האָבענדיק קיין בעסערן זוימען צו פֿאַרזייען...פֿאָלגט מיך, ווערט אייַך נישט קעגן די ימים נוראימדיקע שטימונגען...די אידעע, אַז עס איז פֿאַראַן עפּעס העכערס, פֿאַר וועלכער דער מענטש דאַרף זיך אַמאָל שטעלן, אויף די קניען פֿאַלן און זאָגן: איך האָב געזינדיקט, און וועל נישט מער – איך נעם דעם וועג שטייגנדיק צו דיר – די אידעע איז נישט קעגן פּראָגרעס...גייט דאַווענען! ווערט אייַך נישט קעגן האַרציקע טרערן!...לייגט צו אייַער אויער צו די סיני –ניגונים! זיי זיינען אַזוי מענטשלעך – האַרציק און ריין! אָרעם איז דאָס פֿאָלק נישט די שול, נישט זיינע רעליגיעזע געדאַנקען! אין קעניגלעכע קרוינען געפֿינט איר אַזעלכע בריליאַנטן נישט, די פּערל פֿאַרמאָגט נישט דער ים!... און דאָס סידורל עפֿנט. צי בעט ער נישט אייער געבעט?"

דער באַרימטער שפּאַנישער דענקער ...אָרטעגאַ אי גאָסעט האָט זיך אויסגעדריקט, אַז דאָס כאַראַקטעריסטישע, וואָס ער געפֿינט אין יידישקייַט, איז דער געראַנגל, וואָס ווערט דאָרט געפֿירט פֿאַר אידעען. ייִדישקייַט איז נישט פּשוט,

אייַנפֿאַך, אָפּגעטאַקט. פֿון די פּסוקים פֿו תּנ"ך איז אים צוגעפֿאַלן צום געמיט דער פּסוק: 'נפֿתולי אלים נפֿתלי', מעכטיקע געראַנגלען האָב איך געפֿירט (בראשית ל,ה). ייִדישקייַט זידט, קאָכט, ברויזט."

אין י. ל. פּרץ איז אין די ימאים נוראים אָנגעגאַנגען אַ שווערער געראַנגל..." *

ראָש-השנה איז אַ צייַט פֿון עפּל, האָניג און לעקעך. זיי סימבאָליזירן אונדזער וווּנטש אַז אַלע טעג פֿון דעם נייַעם יאָר זאָלן זייַן זיסע און נישט באַזאָרגטע.

מיר דעמאָנען ישראָל קאָפּיטאָ, 1915 – 2011

ישראָל קאָפּיטאָ איז אַוועק פֿון אונדז אין זייַן 96סטן יאָר. קאָפּיטאָ, אַ מיטגליד אין דער טאָראָנטער קולטור געזעלשאַפֿט און אין דעם קאָמיטעט פֿאַר יידיש בייַ דעם טאָראָנטער יידישן קאָנגרעס, איז געבוירן אין פּוילן. אין די יאָרן איידער היטלערס מלחמה איז ער געווען טעטיג אין די ראַדיקאַלע אַרבעטער קרייַזן. נאָך זייַן קומען קייַן טאָראָנטאָ אין 1953 האָט ער געהויבן זייַן שטימע קעגן דעם אָנגייענדיקן אַנטיסעמיטיזם אין דער וועלט און, נאָך אַ רייַזע דאָרט, ספּעציפֿיש דעם אַנטיסעמיטיזם אין פּוילן. ער האָט, דורך אַלע זייַנע יאָרן, געאַרבאַרט ל'טובות אונדזער מאַמע לשון און יידישער קולטור. ישראָל קאָפּיטאָ איז געשטאָרבן דעם 29סטן יוני לאָזענדיג פֿאַריתומט זייַנע זין יעקב און האַרי מיט זייערע מישפּחות.

פֿון רעדאַקציע: אויב איר האָט געדאַנקען וועגן אונדזער ווינקל לאָזט וויסן, דורך פּאָסט אָדער בליץ- פּאָסט: info@cjnews.com

Going around the world to break the fast

Sybil Kaplan
Special to The CJN

For most of us, breaking the fast has its own set of traditions. Ashkenazim usually break the fast with something salty, like herring, because they believe fish restores salt lost by the body while fasting. Herring also was the cheapest fish in eastern Europe, where the custom originated.

Egg and cheese dishes – dairy products in general – are popular among Ashkenazim for the first foods after Yom Kippur.

Some eastern European Jews break the fast with a German sweet roll called *shnekem*, from the German word for snails, because of its coiled shape. The yeast dough containing milk and sour cream is rolled out, brushed with melted butter and sprinkled with a cinnamon sugar, raisin and nut filling, then rolled up, cut into slices and baked.

Gil Marks writes in *The World of Jewish Desserts* that central European Jews ate cheese kuchen, a coffee cake, for the meal following Yom Kippur. German Jews also ate *erstesternen*, a cinnamon star cookie, so called because stars were the sign of the end of the fast day.

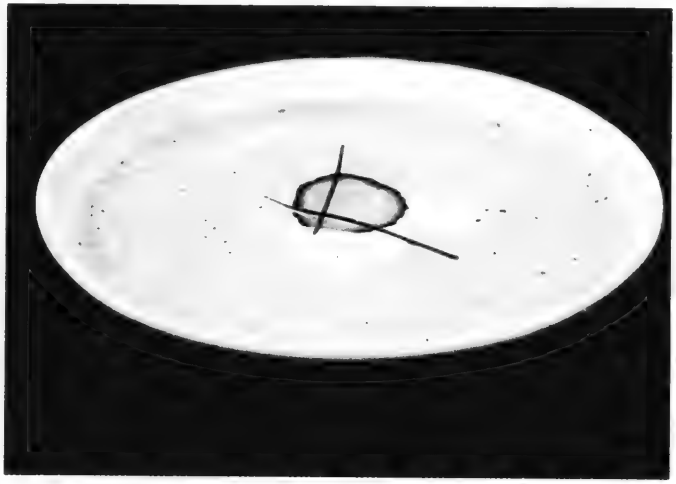
Zimbabwe Jews break the fast with juice, traditional rolls with oil called rusks, oil biscuits and cheese. Sweets include almond and honey turnovers and sponge cake. Later they dine on a meal of cold chicken, fried fish, chicken soup and other sweets.

The Jews of South Africa, whose origins were in Europe, have *babke*, a sweet milk bread with almonds and raisins, which originated in Poland. They also drink soda water, milk or lemon tea. Later they have a meal starting with pickled herring and lemon fish.

Typical among South African Jews whose ancestors came from the island of Rhodes is breaking the fast with milk made from melon pips, bread with olive oil, sponge cake, honey and almond turnovers, and rusks.

Others break the fast with cold chicken, chicken soup and sesame biscuits, followed by almond sponge cake with syrup or marzipan. (Marzipan is a sweet mixture of almond paste, sugar and egg whites often tinted with food colouring and moulded into forms such as fruits and animals.) Layered phyllo pastry with almonds and honey also may be served.

Among Sephardim and Middle Eastern Jews, a light snack is followed by a heavier meal. For example, some Syrian, Iraqi and Egyptian Jews break the fast with cardamom coffee cake. Some Iraqis drink milk, then have the cake or a cardamom-almond cookie called *hagadi badah*, Marks writes in *The World of Jewish Desserts*. Afterward they have a big meal that includes *teebeet*, a stuffed whole chicken with rice that has been left to cook over a low flame all Yom Kippur day.



Continued on page 56

A variety of ways to break the fast

Continued from page 55

Pan dulce, a sweet yeast bread in loaf form or rolls, is served by some Sephardim before and after the fast, Marks notes in his book. Marks also writes that the Jews of India for the meal following Yom Kippur have a semolina-filled turnover called *singara* or *kushli*, and *sutlach*, a Middle Eastern rice flour pudding.

Some Yemenites break the fast with ginger cake or watermelon. Then they drink coffee and eat cookies. Afterward they have more of the broth from before the fast or another Yemenite soup.

Edda Servi Machlin, author of the cookbook *Classic Italian Jewish Cooking*, among others, recounts that her Italian family drinks vermouth and then eats a special, oval-shaped bread to break the fast. They then enjoy a meal with soup and pasta, chicken, fish, stewed fennel, cold noodles with sauce, sweet cakes and fruit.

Marks writes that Italians typically break the fast with *il bolio*, an Italian sweet yeast bread.

Nicholas Stavroulakis, who wrote *The Cookbook of the Jews of Greece*, says that Greek Jews prepare interesting drinks to break the fast. One is made with grenadine, another with almonds, another with lemons; and one has melon seeds, water, sugar and almond extract or rosewater.

Rachel Dalvin, who has researched about the Jews of Ioannina, Greece, shares the fact that these Jews broke the fast with *avgolemono*, chicken-lemon soup, and a variety of stuffed vegetables that were common in Turkish cookery and acquired because Turkey occupied that part of Greece for centuries.

Some Moroccan Jews break the fast with *fijuelas*, a deep-fried pastry soaked in sweet syrup. They may also drink arak, an anise-flavoured liqueur. Later they have coffee with milk, cake and cookies. Still later they have *harera*, a special thick soup with chicken and ground vegetables.

Here are some special recipes to break the fast from *Olive Trees and Honey* by Gil Marks, a cookbook of traditional Jewish vegetarian dishes from Jews around the world that can be prepared ahead.

PERSIAN YOGURT AND CUCUMBER SOUP

2 to 5 garlic cloves
1 tsp. table salt or 2 tsp. kosher salt
4 cups plain yogurt
1 cup milk or 1/2 cup buttermilk and 1/2 cup water
1 to 2 tbsp. olive oil (optional)
4 cups peeled, seeded, diced or grated cucumbers
1/2 cup chopped scallions
1/4 to 1/2 cup chopped fresh dill, cilantro or mint or 6 tbsp. chopped fresh tarragon plus 3 tbsp. fresh dill
2 chopped hard-boiled eggs or 1/2 cup chopped walnuts

Mash garlic and salt into a paste in a bowl. In a large bowl, blend yogurt, milk and oil. Stir in garlic, cucumbers and scallions. Refrigerate for at least 1 hour.

Five minutes before serving, stir in herbs. Pour into serving bowls and garnish with eggs or walnuts. Serve with crusty bread or pita. Makes 6-8 servings.

ITALIAN COLD PASTA IN EGG-LEMON SAUCE

Sauce
2 large eggs
2 large egg yolks
1/3 cup fresh lemon juice
2 tbsp. flour or 1 tbsp. cornstarch
1 tsp. salt or 2 tsp. kosher salt
2 tsp. sugar (optional)
2 cups boiling vegetable soup or water

Pasta Ingredients:
1 lb. tagliolini/taglierini or thin egg noodles such as linguine
1 tsp. salt
1/3 cup olive oil
2 tbsp. fresh parsley (optional)

Beat eggs, egg yolks and lemon juice in a saucepan. Whisk a little of the egg mixture in a bowl with the flour or cornstarch to make a paste. Stir it back into the egg mixture. Add salt and sugar if using. Gradually beat in hot soup or water. Cook over medium heat, stirring continually with a wooden spoon until smooth and thick, about 8 minutes. Remove from heat and continue to stir for 1 minute. Pour into a bowl, cover with plastic wrap and let cool.

Bring a large pot of water to a boil. Add salt then noodles and stir. Return and bring to a boil and cook 7 to 10 minutes. Drain. Place in a bowl and toss with olive oil. Let cool at least 30 minutes.

Mix noodles with sauce and garnish with parsley. Makes 5-6 servings.

MY FAVOURITE NO-HERRING TASTE APPETIZER

Though I do not like herring, once I tasted this dish more than 20 years ago, I was won over and make it often – and not just for breaking the fast.

2 cups herring in wine
1/2 cup sour cream
1/2 cup mayonnaise
2 tbsp. dill
2 tsp. sugar
chopped scallions

Wash and pat dry herring. Place in a blender. Add sour cream, mayonnaise, dill, sugar and scallions. Blend a second or so just until herring is pureed slightly. Spoon into a serving dish. Serve with crackers or pita chips. Makes 4-6 servings.

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UN vote on Palestinian state to be delayed

Shlomo Shamir
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NEW YORK — UN Security Council members were to convene on Monday for informal consultations on the Palestinian Authority's application for admission to the United Nations as a full member state.

Under UN rules, a new member state can be admitted only on the Security Council's recommendation. If the council recommends acceptance, the General Assembly must then vote on whether to ratify the decision.

Currently, the council's five permanent members are split over the PA's request, so the consultations are not expected to lead to a formal vote anytime in the near future, UN sources said.

"It's highly likely that the consultations will continue for some weeks," said the deputy head of one western mission to the United Nations. "The Palestinian application is considered an extremely sensitive issue, and in particular, it's a source of controversy between the council's two leading powers, the United States and Russia. Therefore, no quick decision that would produce an official debate and vote is expected."

However, the diplomat added, the rules allow an unofficial consultation to be declared official on the spot and without warning, albeit this happens only rarely.

The pace of the informal consultations and the timing of the meetings are generally dictated by the council's five permanent members. Because these five have veto power over resolutions, the council would usually prefer to find a formula they can all live with, if that is possible, rather than proceeding immediately to a vote in which one of the five is certain to cast a veto.

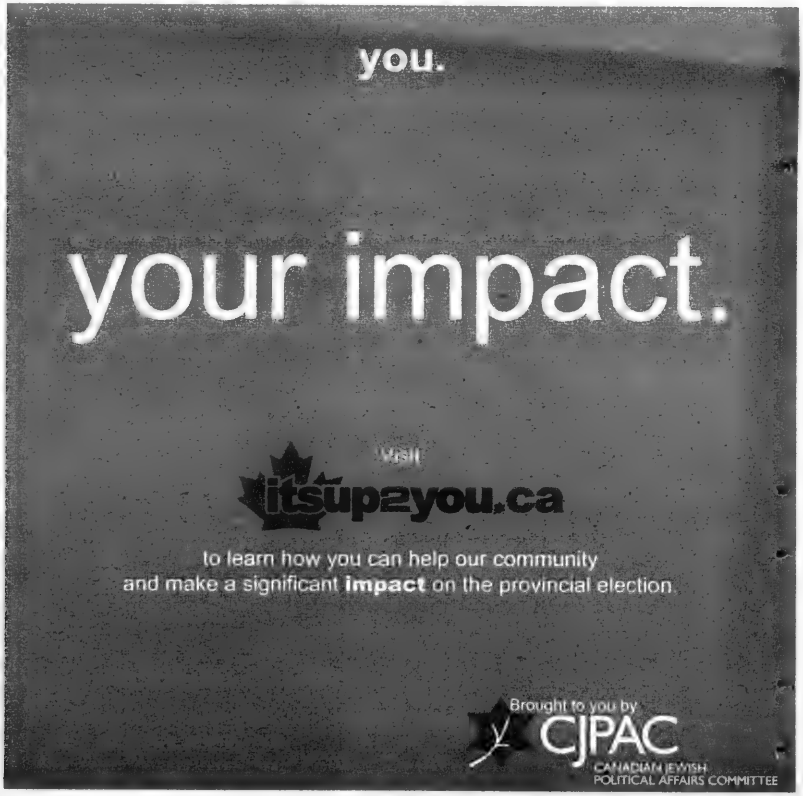
However, this process can result in substantial delays. As an example, officials in New York cited the fate of a draft resolution proposing sanctions on Syria that France submitted six weeks ago. Due to Russia's opposition, the council has yet to hold a single official debate on the matter, a situation French Foreign Minister Alain Juppe recently described as scandalous.

Informal consultations are always held behind closed doors, and no one except the council members' official representatives are allowed to attend. Nothing said in such a consultation is binding.

In related news, Prime Minister Benjamin Netanyahu expressed his "disappointment" on Sunday with Palestinian Authority President Mahmoud Abbas' speech to the UN General Assembly, during an interview with the NBC news show *Meet the Press*.

Israeli Prime Minister Benjamin Netanyahu addresses the UN General Assembly. *[Israel Sun photo]*

Continued on page 58



Celebration and cynicism in Ramallah

Lia Ja Gradstein
JTA

RAMALLAH, West Bank — A larger-than-life sky-blue chair with the word "Palestine" dominates the centre of Manara Square in downtown Ramallah.

The Palestinian flag, a national symbol once banned by Israel, flies everywhere. Long banners of flags crisscross the square, huge flags decorate the sides of buildings, and even police cars sport flags. Nationalist music blares from loudspeakers.

The chair, symbolizing Palestinians' hoped-for acceptance as a state by the United Nations, is empty for now. Public opinion in Ramallah, the de facto Palestinian financial and political capital, is divided over whether the Palestinians' UN bid for statehood will make any difference on the ground.

Mahmoud Abbas

Some, like Walid Nasser, a manager of 17 radio stations in the West Bank, says that Palestinians are now on the road to an independent state.

"It's a legal step and it's very important for our own real state," Nasser told JTA in Manara Square on Friday, the day Palestinian Authority President Mahmoud Abbas submitted the Palestinians' bid for statehood to the United Nations. "There has never been a UN document that registers Palestine as a state. It's a huge step forward for the Palestinian people."

Nasser did not seem bothered by the promised American veto of a Security Council resolution calling for the recognition of Palestine.

"We don't care – let the U.S. be the only one of 130 nations opposing a Palestinian state," he said. "We deserve a state just like Israel deserves a state. They suffered a lot in the past, but so did we. We want a state that will live in peace with all of its neighbours, including Israel."

Others say that a Palestinian state would be a chance to right historic wrongs. Qais Adel, 44, a soft-spoken waiter at a downtown Ramallah restaurant, stood outside a grocery store with his wife.

"I was born in Nablus in 1967, and all of my life has been under Israeli occupation," he said, putting his grocery bags on the ground to rest for a moment. "For years now, Palestinian Prime Minister Salam Fayad has been laying the groundwork for a state, and now we are ready. Israel already has a state. Now we want a state within the 1967 borders."

The 1967 borders would mean an Israeli withdrawal from the West Bank and eastern Jerusalem. Israel withdrew from the Gaza Strip in 2005. Those are the same borders that President Barack Obama cited earlier this year as the basis for negotiations, with mutually agreed-upon swaps of territory. But in his speech to the UN General Assembly last Wednesday, there was neither mention of the 1967 lines nor a call to Israel to freeze settlement expansion.

In New York, Palestinian Authority President Mahmoud Abbas said a future Palestinian state can't have Jewish settlers in it. Some 300,000 Jewish settlers live in the West Bank, not including eastern Jerusalem. Even assuming mutually agreed-upon land swaps that would keep settlement blocs under Israeli control, West Bank settlements that are home to tens of thousands of Israelis would be left in areas allotted to a Palestinian state under almost any conceivable peace deal.

In Ramallah, many Palestinians are doubtful that the UN gambit will change anything in their daily lives.

Yahya Eid, 23, sat on a plastic chair next to a small stand selling tea and coffee. He said he works 18 hours a day, either at the stand or at a small restaurant he owns. He graduated from university last year with a degree in computer science but couldn't find work in his field.

He smiled cynically as he surveyed the decorated square, which was mostly quiet on Friday, while some flashpoints, like the Kalandiya checkpoint between Ramallah and Jerusalem, saw clashes between Israeli soldiers and Palestinian protesters. One Palestinian was killed in a clash between Israeli settlers and Palestinians near the Palestinian village of Qusra.

"If Israel and the U.S. don't want us to have a state, it's not going to happen," Eid said. "And what about President Obama's speech to the UN? All he said was, 'Get back to negotiating.'"

Asked whether the armed Palestinian police in the streets of Ramallah and the flags don't already provide a feeling of statehood, Eid said, "Sure, it feels like a state during the day. But at 10 p.m. our police have to get off the streets and Israeli soldiers can come in if they want to arrest anyone. What kind of state is that?"

Despite this perspective, Eid said he believes there eventually will be an independent Palestinian state – he's just not sure how long it will take.

Spain supports 'homeland for the Jewish people'

Barak Ravid
© Ha'aretz Daily Newspaper Ltd.

NEW YORK — Spain's Foreign Minister Trinidad Jiménez presented a new national policy for the Palestinian-Israeli conflict on Saturday, declaring for the first time that Israel is the homeland of the Jews and saying that the issue of Palestinian refugees should be solved in such a way that it does not compromise Israel's current demographic makeup of a Jewish majority.

Jiménez's speech before the UN General Assembly is particularly dramatic in light of the fact that Spain is considered the leading European Union country to support Palestinian rights. Adopting such a pro-Israel stance may lead other countries to follow suit.

The foreign minister stressed Spain's commitment to Israel "as the embodiment of the project to create a homeland for the Jewish people." She recounted how, since Israel's inception, it has suffered through many wars and terrorism against its people, adding that Israel's security is a top priority for Spain.

Trinidad Jiménez

Jimenez called for the establishment of a Palestinian state along 1967 lines, with agreed swaps and Jerusalem as a shared capital with Israel.

"The security of Israel and Palestine will require effective guarantees in the future peace agreement, including a possible international participation, should the parties request it," she said. She made clear that the best way to achieve such a deal would be through a negotiated peace treaty.

The Spanish foreign minister also addressed "the painful drama of the Palestinian refugees," presenting a new policy on this issue as well. She said the refugee problem should be agreed upon by both Israel and the Palestinians, while still preserving Israel's character as a Jewish state.

Spain supports the General Assembly's granting Palestine the status of a non-member observer state, Jiménez said, explaining that the international community must show that it is committed to the creation of an independent Palestinian state.

"Effective, sustainable peace can only be achieved through negotiations between the parties," she stressed, clarifying that "Spain believes that the Palestinians could find in this new status a stimulus for the prompt resumption of negotiations."

She also warned that this new status should not be abused or used in a way that is incompatible with the spirit of negotiations.

Jiménez spoke of Spain's longstanding support for the Palestinians' struggle against the occupation; however, she also emphasized Spain and the Jewish people's centuries-long relationship.

"Spain's identity cannot be understood without her Arab and Jewish heritage," she said.

Praise for Obama

Continued from page 57

Netanyahu told the show's moderator, David Gregory, that he was "trying to move forward" the peace process through negotiations, and that the "core of the conflict" lies with the Palestinians' persistent "refusal to accept Israel's existence."

When asked about threats facing Israel, Netanyahu answered that he is responsible for the "fate of the one and only Jewish state," and he seeks to "erect the wall against insatiable crocodile of Islamism, before it devours us for breakfast."

Netanyahu further rebuffed several Republican presidential contenders' claims that Obama is "throwing Israel under the bus" by saying that America supports Israel in "unprecedented ways" and that this support is "expressed by any person who happens to be in the White House."

Netanyahu also commented on former president Bill Clinton's claim that the Israeli prime minister is not interested in peace, telling Gregory that Clinton's successor, president George W. Bush, knows well "how the Palestinian leaders moved away from the Israeli prime ministers' proposals. They didn't come, and now they go to the UN."

On Monday, President Shimon Peres said that Abbas is the best Palestinian leader Israel could work with toward the goal of resuming the peace process.

"I call on my friend Palestinian President Mahmoud Abbas, who I respect and acknowledge as the best leader Israel will work with, to return to the negotiating table," Peres said at a Rosh Hashanah ceremony with foreign diplomats.

Peres pressed that peace between the Israelis and the Palestinians is possible. "Let's decide the facts in the Middle East reality that is changing before our eyes," he said. He also called on both sides to adhere to the timetable the Mideast Quartet – the United States, Russia, the United Nations and the European Union – presented for renewing negotiations and reaching a peace agreement.

"There is a clear majority in both nations for the principle of two states for two peoples, and now that the speeches are over, it is time for the real work on the ground," Peres said. "We must translate the declarations to reality."

Abbas, however, called Netanyahu the most inflexible leader he had ever known, in an interview with the pan-Arab newspaper *al-Sharq al-Awsat*.

"Benjamin Netanyahu's ideological positions do not allow him to advance forward," Abbas said.

Former journalist chosen to head Labor party

Jonathan Lis
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The Labor party is Kadima's natural partner for a Zionist path to a future of peace and fair society, opposition leader Tzipi Livni told MK Shelly Yachimovich last Thursday when she called to congratulate Yachimovich for being elected the new leader of Israel's Labor Party.

Shelly Yachimovich

Speaking to reporters, Livni said, "I see the Labor party as our [Kadima's] natural partner for a Zionist path to a future of peace and fair society. That is the common goal of political leaders now and in the future, in light of the challenges standing before the State of Israel."

Livni and Yachimovich made plans to meet in the near future.

Yachimovich, 51, was elected the new leader of Israel's Labor party on Sept. 21, in a close race against runner-up Amir Peretz.

Yachimovich is the second woman to take on the role in the history of the party, after former prime minister Golda Meir.

"This is a new window of opportunity to raise up the Labor party," Yachimovich said.

Labor MK Amir Peretz, who won 45 per cent of the vote, congratulated Yachimovich, saying, "I wish you success, and hope that there is collaboration so that we can deal with all the issues that are important to the State of Israel."

Labor MK Isaac Herzog, who finished third in the first round of party elections, congratulated the new leader. "Great challenges lie ahead. It is right for us to hold hands and assist you as much as possible," he said.

Yachimovich's first task will be to prevent a further split in the Labor party, and to recruit her political rivals to co-operate with her. The only Knesset member of the Labor party, to support her candidacy was MK Avishai Braverman.

About 61 per cent of eligible Labor party members turned out to vote for a new party leader in an election pitting Peretz, a former party leader and former chairman of the Histadrut labour federation, against former journalist Yachimovich.

The pair survived a first round of voting that knocked two other candidates, Herzog and Amram Mitzna, another former party leader, out of the running.

Iran must hand over AMIA bombing suspects: Argentina

JTA

BUENOS AIRES — Argentine President Cristina Fernandez said her country is receptive to Iran's request for dialogue about the bombing of a Buenos Aires Jewish centre, but she said the Islamic republic must hand over the suspects.

"We insist that Iran hand over the suspects of the AMIA atrocity," Fernandez said last week during her address to the United Nations General Assembly. "The proposal of dialogue that we received from Iranian government is a change of attitude, but does not satisfy the Argentinian request, although this is a proposal to dialogue that Argentina cannot reject."

The response was the first by Fernandez since Iran proposed a "constructive dialogue" on the 1994 bombing of the AMIA Jewish centre, which killed 85 and injured hundreds. The proposal came July 16, two days before the 17th anniversary of the attack.

Fernandez had invited leaders of the Jewish umbrella organization DAIA and of the AMIA, as well as a group of family and relatives of the centre's bombing victims, to accompany her to New York for the speech.

Argentina has accused the Iranian government of directing the bombing and the Lebanon-based terror group Hezbollah of carrying it out, but no arrests have been made in the case. Six Iranians have been on the Interpol international police agency's most wanted list since 2007 in connection with the bombing, including the current Iranian defence minister, Gen. Ahmed Vahidi.

AMIA President Angel Barman told JTA that dialogue could be the way to bring the Iranians to justice.

Argentina's ambassador to the UN was expected to remain in the auditorium during Iranian President Mahmoud Ahmadinejad's address to the General Assembly on Sept. 21.

During her address, Fernandez also reiterated Argentine support for a Palestinian state, which she originally expressed last December.

The Simon Wiesenthal Center criticized what it termed Argentine "confusion in dealing with terrorism."

"To recognize Palestine without also demanding security for the Jewish state of Israel and a Palestinian commitment against Hamas and its accomplices is an appeasement of terrorism and undermines Argentina's demands for justice from Iran in the AMIA affair," said the Wiesenthal Center's Latin America director, Buenos Aires-based Sergio Widder.

Israel Briefs

Egypt bans lulav sales

Egypt has banned the export of palm fronds to Israel and Jewish communities abroad, leading to fears of a lulav shortage on Sukkot. Israel had imported about 700,000 palm fronds a year in the run-up to Sukkot, which is about 40 per cent of annual demand, *Ha'aretz* reported. Another 700,000 of the two million lulavs used in Diaspora Jewish communities also come from Egypt. The palms are grown in the Sinai Peninsula. Israel's Agricultural Ministry said it's encouraging local palm farmers to increase production. The ministry also issued special licenses to import lulavs from Jordan, Gaza and Spain.

Honey price high

The price of Israeli honey is soaring because of "outrageous" customs duties that prevent competition from imports, a new study says. The Jerusalem Institute for Market Studies urges ending high tariffs on honey to increase supplies of imported honey and the number of countries it's imported from. Meanwhile, the market share of Israel's Kibbutz Yad Mordechai honey is more than 50 per cent. The cost of Israeli honey rose 26 per cent from 2005 to 2010, the independent, non-profit economic think-tank said. Its study said Israeli honey costs 3-1/2 times as much as in the United States and is twice as expensive as in Britain. Canada, Mexico, Argentina and China offer honey for export at 15 per cent of the price of Israeli honey.

Thugs condemned

Two leading West Bank rabbis have condemned attacks on Palestinians by right-wing activists and called on settlers to turn in perpetrators. Rabbi Aharon Lichtenstein, 78, and Rabbi Yaakov Medan, 61, heads of the Har Etzion Yeshiva in the Gush Etzion bloc of the West Bank near Bethlehem, distributed a statement throughout the West Bank saying that the activities "have crossed all red lines."

Aliyah rises

Some 21,300 new immigrants have moved to Israel since last Rosh Hashanah, an increase of 19 per cent over last year, the Jewish Agency said.

Files from JTA

Dept. of Jewish Studies
McGill University

McGill University Jewish Studies and the Jewish Teacher Training Program extend congratulations and best wishes to the winners of Scholarships, Prizes and Awards in Jewish Studies and Jewish Education for 2010-2011:

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Chaim Maizel Scholarships in Hebrew Studies	Ms. Avia-Yoseffa Wiseman, Toronto Ms. Hannah Shira Manson, Toronto
Sara Rosenfeld Prize in Yiddish	Ms. Sabrina Taran, Hampstead
Betty Workman Yaffe Prize in Yiddish Studies	Mr. Ariel Yehoshua Resnikoff, Berkeley, CA
Fiszel (Philip) Cola Prize	Mr. Maxfield Scott Sklar, Hamilton, MA
Louis and Bessie Batist Prize	Ms. Samara Hannah Kronitz Laskin, Vancouver
Sheila Becker Scholarship	Mr. Jesse Lee Tepperman, Toronto
Norman Berman Memorial Prize	Ms. Rachel Anne McKernan, Montreal
Polly and David Binder Scholarship	Ms. Rebecca Cohn, Hampstead
C. A. Brodie Brockwell Prize	Mr. Michael Alexander Schwartz, Montreal
Rose and Harry Rothman Memorial Scholarship	Ms. Shoshana Schwebel, Toronto
Max and Jennie Schwartz Prize	Ms. Lily Dvora Simon, Victoria
Dora Wasserman Prize for Excellence	Ms. Sara Beth Israel, Montreal
Sadie Polatshek Memorial Award	Ms. Laura Jacqueline Freitag, Toronto
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Palestinian calls for ethnic cleansing ignored

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Maen Areikat, the Palestine Liberation Organization's "ambassador" to the United States, announced this month that the Palestinian state, for which the PLO is requesting recognition by the United Nations, must be free of Jews. This presumably means that the areas that the PLO considers to be part of the Palestinian state will have to be cleared of all Jews residing there at the present time. In other words, the area must be ethnically cleansed.

Those nations who intend to vote for the admission of this Palestinian state to the UN, at the UN General Assembly or at the UN Security Council, will be voting for such an ethnic cleansing operation.

There may be some UN member states, among the Muslim nations, that are at present clean of any Jewish presence on their territory and intend to keep it that way. Adding a country to UN membership that is determined to rid itself of Jews and keep its territory free of Jews presumably presents no moral problem for them when the time comes to vote – and may even be a welcome addition to their "club."

Opinion

But, what about the other UN member states? What about the countries of Europe who not so long ago, under German rule in World War II, were cleaned and sometimes helped to clean their countries of Jews? Does this vote not represent a moral dilemma for them? That will be interesting to watch.

That the Palestinians – whether those led by PA President Mahmoud Abbas, who is submitting the application for membership at the UN, or those led by Hamas in Gaza, who are opposed to this application – do not want to see any Jews in their land is disgusting, but not surprising. What is at first sight surprising is that they believe that such an expectation is actually realistic, that it is doable.

They are possibly encouraged by the fact that some on the Israeli left call for the uprooting of Jews who reside beyond the Israeli-Jordanian armistice lines of March 1949.

No less surprising is that the present administration in Washington, although opposed to Abbas' initiative at the UN, seems to have bought into this concept, with its insistence that all Israeli building activity beyond the armistice lines must cease. Some of the European nations, probably without giving the implications of this demand a second thought, seem to be going along with the views of Washington on this subject.

But actually, there is no reason to be surprised. Ariel Sharon, as Israel's prime minister in 2006, carried out such an ethnic cleansing operation in the large Jewish settlement bloc in Gush Katif, using the Israel Defence Forces to forcibly uproot 8,000 Jewish farmers from their lands. If it could be done in the Gaza Strip, why should it not be done in Judea and Samaria and also in east Jerusalem, possibly mitigated by some land "swaps" with the Palestinians?

As a matter of fact, Sharon's successor as prime minister, Ehud Olmert, in the heady days when he still believed that he was leading Israel to victory during his unfortunate Second Lebanon War adventure, said that his next step after his "victory" in Lebanon would be the uprooting of Jewish settlements in Judea and Samaria. Of course, the miserable ending of the Lebanon operation changed all that. Unquestionably, however, Sharon's "disengagement" in Gaza had left its mark upon the expectations and subsequent demands of the Palestinians.

Moshe Arens

Encouraged by the declarations from Washington, Abbas has refused to negotiate with Israel unless all building activity beyond the 1949 armistice lines ceases, and unless Israel is prepared for an agreement that would be based on these armistice lines. So now he is going to the UN.

The irony of the situation is that Sharon's "disengagement" in Gaza, which many believed would be a step toward Israeli-Palestinian reconciliation, has actually become a stumbling block, planting the idea in the minds of the Palestinians that ethnic cleansing of Jews from the areas beyond the armistice lines is realistic, while all those who are acquainted with the Israeli political scene know that what happened in Gush Katif is not going to happen again.

It is this Palestinian misconception, more than anything else, that has prevented the resumption of Israeli-Palestinian negotiations during the past two years. The Palestinian initiative at the UN marks the indefinite postponement of such negotiations for the time being.

Moshe Arens has served as Israel's defence minister and foreign minister.

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Feature

A look of horror crossed my mom's face. We stared at the petite woman standing in the pouring rain, as she raised her hands over her head and made menacing faces.

"If you see a bear, put your hands over your head and start saying, 'Bear go away.' If we do this all together, then he'll be afraid and walk away, well, hopefully" said Tammy Smith, our hiking guide in Denali National Park.

The mud was sticky, the incline steep and droplets of rain stuck to our coats.

My mom said, "Masada, I don't think this is for me."

I smiled, "That's nice, now let's go."

We grabbed walking sticks and set off, walking single file behind our guide on the Triple Lakes Trail.

Denali National Park in Alaska is a dream destination. The scenery is majestic in both the rain and sunshine. It's pristine and rugged, and the magic only escalates when viewing a grisly bear at close range. (We saw a few, but out of a tour-bus window.)

We were on an Alaskan adventure. It was my Mother's Day gift, albeit an early one! It is one of the commandments to honour your mother, so I took it a step further and decided to spend quality, fun time with mine. In a mere three weeks, we were going to fly-fish, hike glaciers and explore non-stop, until our Holland America cruise, where we would be pampered endlessly and treated like queens.

We landed in Fairbanks and worked our way south, experiencing every mode of transportation available: planes, trains, automobiles, canoes, helicopters and a ship.

Fairbanks took us by surprise. It's charming and filled with unique places such as the Fountainhead Antique Auto Museum at Wedgewood resort. This living museum encompasses 78 vehicles ranging from the obscure such as the Hertel and Argonne to the legendary Peerless and Packard. It's a walk through both automotive history and America. Many of the shiny cars were paired with figurines wearing the fashion of the time period.

After exploring the fabulous ice museum and hopping on a riverboat cruise, before dinner at the famous Pump House restaurant and saloon, we stopped by Congregation Or HaTzafon.

Fairbanks has a small but vibrant Jewish community. The city was founded in 1902, and in 1904, a Jewish community began with the arrival of Robert Bloom, a Lithuanian, who came from Ireland via the Klondike in 1898. He ran a general store from 1906 to 1941 and contributed not only to the Fairbanks Jewish Community but was also one of the founders of the University of Alaska.

Housed at the University of Alaska is a jewel, the Museum of the North. It's small but sophisticated, and it showcases the history of Alaska and local artists and is definitely worth a visit.

The next day, we headed to the Arctic Circle with the Northern Alaska Tour Company. Our first moose sighting was only an hour into the drive. The famous Alaskan pipeline rose and fell, guiding us along the way where we stopped to pick wild blueberries and literally bounce on the squishy arctic tundra. In remote places, we met people who lived by nature's rules, mainly fishing and hunting for their sustenance.

Alaska, where about 6,000 Jewish people live, has a long history of a strong relationship with Israel. Rabbi Yosef Greenberg of Anchorage explained how in 1949 Alaskan bush pilots risked their own lives to rescue thousands of Yemenite Jews and fly them, in the dark of night, to Israel during Operation Magic Carpet.

"The planes at the time could make the trip from Yemen to Israel in 10 hours, however, could only hold enough fuel for nine hours, and there was no country they could stop to refuel," he said. "They had to take fuel on the plane – and refuel it while flying. These planes were at times shot at, but the Alaskan pilots accepted the job. They flew 370 flights, and when Alaska Airlines had to pull out, their pilots carried on with the mission until it was completed."

Additionally, the Alaskan Jewish community, understanding the importance of the continuity of the Jewish religion and culture, is working with native Alaskans to help them preserve their heritage and languages, such as the Na-Dene language

Spending time with Rabbi Greenberg of Chabad of Alaska, who has lived in Alaska for 20 years, was an unexpected treat. He is filled with such a positive energy and light, and listening to him was mesmerizing.

One of the projects he is hoping to complete is the creation of the Alaska Jewish Museum. Chabad is holding a huge gala and fundraiser in Anchorage in November, and film stars Nicholas Cage and John Cusack will be in attendance.

"We need about a million dollars more to complete the museum, so yes, we are looking for a miracle, but miracles do happen," he said, smiling.

Alaska is filled with untamed beauty, exquisite scenery. Our days were filled with non-stop activities, but our trip was coming to a close. Now, I had the look of horror on my face; no more extraordinary adventures – no more pampering on the ship and being lulled to sleep by the gently rocking waves.

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Merchant bank entering Israeli investment scene

Paul Lungen
Staff Reporter

Asquith Israel Merchant Bank is a new entrant in the world of Israeli banking, but it's not the kind of financial institution that takes retail deposits and provides home mortgages.

It's a merchant bank that deals in private equity, a vehicle for pooling surplus capital and investing in up-and-coming enterprises, explained Michael Freedman, one of the principals behind the bank.

"We're harkening back to the golden age of the Rothschilds, with an Israeli twist, to combine a pot of our own money with strategic investors on a deal-by-deal basis," Freedman said.

Along with several of his partners, Freedman was recently in Toronto to publicize the bank and meet potential investors. His visit was part of a larger North American tour, which included a stop in Boston.

Michael Freedman

Focusing on affluent members of the Jewish community, Asquith is targeting high-worth individuals and institutional investors who are willing to place a minimum of $150,000 for individuals, $500,000 from institutions, in Israeli companies entering the growth stage.

Unlike venture capital funds and investors who put their money into Israeli start-ups – new companies with more ideas than cash – Asquith is seeking out companies that are more mature, Freedman said.

Funds allocated by Asquith will go to develop a market or expand established companies – "that have already proven they're real" – but which need to take the next step and expand their client base, he said.

Asquith, which officially launches in November, sees itself investing in "mid-tech" firms, such as those in the oil and gas industry or in clean tech. And unlike venture capital firms that look to make a quick exit after investing, Asquith "will stay in the business longer. We're not in for the short term, but we'll stay for seven or eight years and sit on the cash flow," he said.

The partners behind Asquith are well known in the Israeli business community, Freedman continued. One, Eial Diskin has 25 years experience in the software and high-tech sector and is CEO of International Business Development Consultants (IBDC). Diskin worked for 10 years as a senior developer and a development manager and director in New Dimension Software, a start-up that was purchased for $700 million.

Asquith expects to raise up to $20 million for investments, "to give us reasonable firepower," Freedman said.

The brain trust behind the firm has determined it will never take more than a 30 per cent equity stake in a company, but it will assist in finding investors for the remaining ownership stake.

Asquith has been researching investment opportunities and already has "a pipeline of deals" in mind. "We have a good idea where our first... dollars will be employed," Freedman said.

The type of investors Asquith is approaching are those who believe in the firm's business model, who are attracted by Asquith's focus on capital preservation and who are interested in investing in the future of Israel.

The British-born Freedman said the firm is hoping to fill a void in Israeli business by investing in companies that hire workers for the long term. Only 65 per cent of Israelis are employed in small- to medium-sized businesses, unlike Germany where the number is 78 per cent.

"We fill in the gap by investing in companies that hire, including haredim and Arabs," he said.

On his blog, Freedman has criticized "The short-term mentality of Israel's entrepreneurs and venture capital investors" where "funding is targeted at those seeking a quick exit, by those seeking a quick return."

Israel suffers from "a shortage of genuine long-term growth capital, entrenching further the exit-orientated atmosphere, and failing to create stable Israeli-domiciled businesses with the solid employment that they bring," he wrote.

Investing for the long term is good for Israel. It would contribute to a more stable economy and reduce the role of government, he said.

Panel calls for economic divestment

Ilan Lior and Rotem Starkman
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The government-sponsored committee that has been examining concentration of economic power in Israel submitted its interim recommendations to Prime Minister Benjamin Netanyahu last week, almost a year after it was appointed.

Much of the report relates to the suggestion that several corporate holding companies that have interests in both the financial sector (such as banks, insurance companies and investment firms) and in other so-called real business enterprises, including communications companies and retailers, be given four years to end their interests in both sectors.

The committee proposed a relatively high threshold for the requirement to divest, meaning that it would only affect financial firms managing assets of more than 50 billion shekels and non-financial holdings in companies with sales of more than 8 billion shekels, or a corporate balance sheet of more than 20 billion shekels.

If the recommendations are finalized, they will affect Nochi Dankner, the controlling shareholder of the IDB group, Yitzhak Tshuva, who controls the Delek group, and Zadik Bino, who has non-financial interests that include the Paz Oil company as well as an ownership stake in the First International Bank of Israel.

IDB's holdings include non-financial interests in the Cellcom cellular firm, Super-Sol supermarkets and Nesher Cement, as well as a stake in the Clal Finance firm. Tshuva's Delek group controls a range of non-financial business interests in addition to Phoenix Insurance and the Excellence investment firm. Dankner and Tshuva would put their insurance companies up for sale, and Bino would have to choose whether to retain ownership of either Paz or First International Bank.

The economic concentration committee was also charged with coming up with recommendations vis-a-vis the pyramid-type corporate structure of many Israeli consortia that allows a controlling shareholder with a major stake at the top of the corporate pyramid to exert control lower down with a relatively small investment. On this score, however, the committee didn't propose any drastic changes.

The panel proposed allowing for the continued existence of these corporate pyramids, albeit subject to certain limitations, such as strengthening the influence of minority shareholders on issues such as executive compensation and major business decisions.

In the wake of the social protests that swept the country over the summer, the committee came under pressure to publish its recommendations. The committee will hold public hearings to discuss its findings.

The leaders of the social protest movement have convened their own panel of economic experts who said the committee's recommendations were too little and too late. They also expressed doubts that the recommendations would lead to increased competition to such an extent that it would lower the cost of living substantially.

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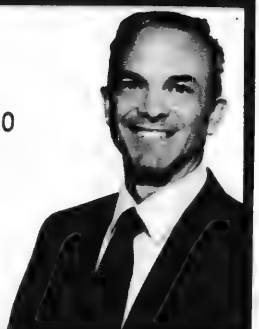

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EYE ON ARTS

By BILL GLADSTONE

SHOW FEATURES PAINTINGS BY THREE GENERATIONS OF A FAMILY

Paintings from three generations of artists – a grandfather, father and son – painted before, during and after World War II, are currently on display in a Toronto gallery.

Sole of a Shoe: Three Generations of Painting features paintings by **Chaim Pinchas Podeszwa**, **Yidel Podeswa** and **Howard Podeswa** rendered in Ivansk and Lodz (Poland), a German concentration camp, a refugee camp, and Toronto.

Some of the paintings are never-before-exhibited miniatures by Yidel Podeswa during and after the Holocaust, and others are works by Howard Podeswa based on a recent visit to Poland. (Another member of the talented Toronto-based Podeswa family is the renowned international film and television director **Jeremy Podeswa**.)

"It's a very moving, rich and unexpected exhibition," says curator **Eric Woodley**. At the Wynick/Tuck Gallery, 401 Richmond St. W., Suite 128, through Oct. 15. 416-504-8716, www.wynicktuckgallery.ca

* * *

Musical Notes

• **Jerry Gray and the Travellers** perform *This Land Is Your Land*, a **Woody Guthrie** tribute with members of the Guthrie family and Toronto singer **Teresa Tova** as special guests. $50 to $70. Markham Theatre, Sunday October 2. 905-305-7469.

• **The Musicians In Ordinary** evoke the elegant courts of the Elizabethan and Jacobean age. Soprano **Hallie Fishel** and lutenist **John Edwards** perform Apt for Voices, Viols or Violons, a concert at the Heliconian Hall, 35 Hazelton Ave. Oct. 8, 8 p.m. $25, $20. 416-535-9956, www.musiciansinordinary.ca

• *I Believe: A Holocaust Oratorio for Today* by Winnipeg composer **Zane Zalis**, about the power of faith during the Holocaust, is being performed with full choir and orchestra at Roy Thomson Hall on Oct. 25. Not to be missed. www.ibelieveproject.org

• A klezmer ensemble with **Eric Stein** meets Tuesday evenings, 7:30 to 9:30, beginning in October. All instruments welcome. Miles Nadal JCC, 416-924-6211, ext. 0.

* * *

Arts in Brief

• Writer **Nora Gold**, founding editor of jewishfiction.net, has just released the newest edition of the online showcase of international Jewish fiction. The "issue" contains pieces by **Aharaon Appelfeld**, **Shira Gorshman**, **Judith Katzir**, **Fred Skolnik**, **Daniella Carmi**, **Ellen Golub**, and others. The site name is jewishfiction.net.

• Teeming with teenage hormone-fuelled emotions exploding into rock anthems, the Tony Award-winning rock-musical *Spring Awakening* follows a group of teenagers in late-19th-century Germany as it explores the journey from adolescence to adulthood with electrifying passion and poignancy. The Lower Ossington Theatre's production, directed by **Michael Rubinstein**, is in performance through Oct. 8. 100A Ossington Ave. $45, $65. www.lowerossingtontheatre.com, 416-915-6467.

• The Toronto Jewish Film Festival presents *18 Voices Sing Kol Nidre*, a documentary about the powerful Yom Kippur prayer. Cineplex Odeon Varsity and VIP Cinemas, Manulife Centre, 55 Bloor St. W. Monday, Oct. 3, 7:30 p.m. $15. 416-3324-9121, tjff@rjff.ca

* * *

At The Galleries

• *Yin and Yang*, an exhibition of photographs by Toronto artist **May Karp**, goes on view soon at a Toronto gallery. Karp studied with artist John Gould and received valued encouragement from sculptor **Sorel Etrog**. IX Gallery, 9 Davies Ave., Oct. 13 to Nov. 12. Opening reception, Oct. 13, 3 to 6 p.m.

• Glass artist **Millicent Gappell** – formerly a concert pianist, theatre director and UCLA faculty member – creates Greek- and Roman-style mosaics in glass. Her work is featured in *The Art of Myths and Music*, a new art book from Sutton Hart Press that also contains a CD of piano pieces played by Gappell to complement the art. www.millicentgappell.com

• *Days of Creation*, a show of paintings by **Katherine Dolgy Ludwig**, is on view at Holy Blossom Temple, Pearl Gallery, until Nov. 19. www.katherinedolgyludwig.com

***Sole of a Shoe*, is an exhibit of paintings by three generations of the Podeswa family.**

* * *

Shanah Tovah: May all readers of *The CJN* and their families have a healthy and productive new year and may we all be inscribed in the Book of Life.

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Comedy show based on writer's own life

Kathryn Kates
Special to The CJN

Growing up in a mixed family was less tense than you might think, says the writer of the Broadway hit comedy *My Mother's Italian, My Father's Jewish & I'm in Therapy*, now playing at Toronto's Bathurst St. Theatre.

"It was a loving family. There was no tension," says Steve Solomon.

But he follows that up with a joke: "My mother and father would argue sometimes about religion. It got so bad, my father started looking at his burial spot as his vacation getaway."

When Solomon grew up in the half-Italian/half-Jewish neighbourhood of Sheepshead Bay in Brooklyn, N.Y., intermarriage was rare. He went to Hebrew school and had a bar mitzvah, but also went to church to pick up his Grandma Angelina. He says the advantage was, between the Italian holidays and the Jewish holidays, he never had to go to school.

"There is so much Jewish irony and comedy, they blend together," says Solomon. "My father's family [who are from Russia] were always laughing and playing around. My uncles and cousins, who on the outside were tough Italian guys, were soft, mushy and cushy on the inside. It was really good for me because I played both ends to get in the middle, all the time."

Although the one-man show is based on his own life, Solomon says, it's not just about his family. "It's about the cops that stop you on the street, the doctors you go to, the craziness at the airport… you relate to that and that is what makes the show work."

Continued on page 68

Polish filmmaker directs her third Holocaust film

Sheldon Kirshner
Staff Reporter

Celebrated Polish filmmaker Agnieszka Holland describes her latest film, *In Darkness*, as "a journey into the darkest recesses of the human soul."

A Canadian, German and Polish co-production based on a true story set in Nazi-occupied Poland, the film revolves around a Catholic sewer worker who sustains a small group of Jews hiding in the rat-infested sewers of Lvov by providing them with food and water over a 14-month period.

Agnieszka Holland *(Sheldon Kirshner photo)*

The worker, an antisemite, helps the Jews for monetary gain, but eventually he forms a proprietorial relationship with them and becomes a better, even heroic, person.

Screened at this year's Toronto International Film Festival, *In Darkness* is Holland's third movie about the Holocaust in 26 years. *Angry Harvest* was an Academy Award nominee for best foreign film in 1985. Five years later, *Europa, Europa* was nominated for an Oscar in the best screenplay category.

In an interview, Holland – a Polish and French national who divides her time between Los Angeles, Paris and Warsaw but calls herself "a citizen of the world" –said that *In Darkness* is closer to *Angry Harvest* in terms of tone but less "epochal" than *Europa, Europa.*

She was frankly wary about directing yet another film on the Holocaust. "I said no when they sent me the script, but they were stubborn and kept coming back."

Holocaust fatigue notwithstanding, Holland objected to the fact that *In Darkness* – based on Robert Marshall's book *In the Sewers of Lvov* – would be in English and therefore, in her mind, inauthentic. "If I had to touch the topic again, I wanted the film to be in Polish," she explained. Once the producers agreed to her demand, Holland came on board.

True to her vision, *In Darkness* – Poland's entry for the 2012 Academy Awards in the best foreign language category – unfolds not only in Polish, but in Ukrainian, Yiddish and German as well.

Bought by Sony Pictures Classics, *In Darkness* was made by Studio Filmowe Zebra of Poland in conjunction with Hidden Films of Canada and Schmidtz Filmkollektiv GmbH of Germany.

Rather than being filmed in Lvov – which has been known as Lviv since the advent of Ukraine's independence in 1991 – *In Darkness* was made in Germany and Poland. "It was impossible for financial reasons to shoot in Lvov," she noted, saying that Berlin, Leipzig and Lodz filled in for Lvov.

By any measure, Holland, who turns 63 on Nov. 28, was ideally suited to make this visceral and searing film.

Born in Warsaw, where her mother and daughter still live, Holland is of mixed Jewish-Catholic descent. Her father, Henryk, was a Polish Jew who escaped to the Soviet Union after Germany's invasion of Poland in 1939. A communist, he was a soldier in the Red Army during World War II.

After returning to Poland, he discovered that his parents had been murdered in the Warsaw ghetto. His sister, carrying papers identifying her as a Polish Christian, worked in Germany as a labourer during the war.

Holland's mother, Irena Rybczynska, was a member of the Polish underground and fought the Germans in the 1944 Warsaw uprising. In 1943, she saved a Jew, and many years later Yad Vashem recognized her as a righteous gentile.

Members of the Communist party in postwar Poland, Holland's parents were both journalists who edited official party newspapers. A revisionist who had grown disillusioned with communism, Henryk Holland was arrested in 1961, and committed suicide while being interrogated. After his untimely death, Holland's mother remarried. Her new husband was also Jewish. "My mother always believed that Jews are a noble part of humanity," she said.

Holland was raised in a secular home, but today she considers herself Jewish. As she put it, "I feel close to the Jewish destiny and I'm interested in Jewish culture."

Chuckling, she added, "I get the worst of both worlds. Orthodox Jews don't consider me a Jew and antisemites think I'm Jewish."

In 1968, when the Polish government launched an antisemitic campaign under the guise of anti-Zionism, Holland was studying film and TV in Prague.

Despite the events of 1968, Holland went back to Poland in 1971. "Out of stubbornness," she says. "I didn't want antisemites to determine where I would live." But Holland's aunt and her family emigrated, settling in Sweden.

Working with such luminaries as Andrzej Wajda and Krzysztof Zanussi, Holland's career in Poland flourished. Her first major film, *Provincial Actors*, an allegory on the political situation in Poland, won the International Critics Prize at the 1980 Cannes Film Festival.

Later, in the United States, she directed such films as *Total Eclipse* and *The Secret Garden*. In addition, she worked in television.

Holland left Poland just before martial law was declared at the end of 1981. "My life has been in different places since then," she said.

She was surprised by the fall of communism in Poland and its replacement by democracy. "I never expected it to happen so soon. It looked so hopeless."

Holland is pleased that contemporary Poland has begun to come to terms with its antisemitic past, that the young generation had generally displayed a keen interest in Poland's Jewish historical dimension and that a succession of Polish governments have supported Israel.

A scene from the Holocaust film *In Darkness*

But on a darker note, she thinks that antisemitic stereotypes are, lamentably, still common and that Poland needs to work hard on dispelling such myths.

She has considered making a film about her late father – a template of the idealistic but misguided Polish Jewish postwar communist – but has not mustered the strength to do so.

Two years ago, the Polish media reported that Holland intended to direct a biopic on Krystyna Skarbek (1908-1952), a legendary Pole of partial Jewish origin who worked as a British agent under the nom de guerre of Christine Granville in Nazi-occupied Poland and France during the war.

"I haven't raised the funds for the film, but I'm still interested."

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TRAVEL TALK

By Bill Gladstone

MONTREAL MUSEUM OF FINE ARTS OPENS NEW PAVILION AND CONCERT HALL

The Montreal Museum of Fine Arts, which marked its 150th anniversary in 2010, celebrates two more milestones this month as it opens the new six-storey Claire and Marc Bourgie Pavilion of Quebec and Canadian Art attached to a historic 19th-century church, and inaugurates a new 444-seat concert hall that has been brilliantly retrofitted into the church's nave.

Housing some 600 works of art, the new exhibition hall adds a fourth pavilion to the museum's unique configuration of exhibition halls on both sides of Sherbrooke Street that are joined by an art-filled tunnel below the bustling boulevard.

The largest museum in Montreal and one of the top art institutions in Canada, the museum's history of expansion is an architectural affirmation of the Herzlian dictum (paraphrased), "Where there's a will, there's a way." Its home from 1912, a pillared, white-marble neoclassical structure called the Michal and Renata Hornstein Pavilion, was twice enlarged but ultimately proved far too small for the museum's huge art collection, only one-tenth of which, even today, can be shown at one time.

Hemmed in by surrounding buildings, the museum turned its attention across the street and handed the challenge of designing its second wing to renowned Israeli-Canadian architect Moshe Safdie. The result was the Jean-Noel Desmarais Pavilion, which opened to much fanfare and critical acclaim 20 years ago in 1991. Combining a white marble façade and the red-brick front of a century-old former apartment building, it also presented some delightful streetscapes through the vantage-point of several huge circular windows.

Those same oversize portholes now offer an excellent view of the new Bourgie Concert Hall and Pavilion, which has already begun to garner critical raves. Here in Toronto, we've learned that not all such institutional renovations are guaranteed to succeed. True, the Art Gallery of Ontario received overwhelming applause for its major transformation in 2008 at the hands of architect Frank Gehry. But the Royal Ontario Museum's angular Crystal, an addition designed by Daniel Libeskind, drew many pointed barbs after its opening in 2007; many continue to see it as heavy and oppressive.

Among the various exhibitions on view in the Jean-Noel Desmarais Pavilion is the remarkable assortment of artifacts on Napoleon that Ben Weider, the renowned Montreal bodybuilder, businessman and expert in Napoleonic history, gave to the museum on long-term loan shortly before he died in 2008.

Continued on page 77

View of Sherbrooke Street from the Montreal Museum of Fine Art's Jean-Noel Desmarais Pavilion. *[Bill Gladstone photo]*

Shalom and buongiorno

Continued from page 66

The former school superintendent, says that you don't have to be Jewish or Italian to love the show. "You just have to know what it is to go to a family dinner and come home with heartburn and a headache. And, remember why you left home in the first place.

"Everybody identifies with somebody in the show and that's what makes it work universally around the world. It did sold-out business in South Africa, what a shock? They expect to laugh... and they do," says Solomon, who has toured the show to more than 100 cities.

According to Solomon, the most significant similarity between Italians and Jews is they both love to hug and eat. "Jewish people always ask questions. My Italian family don't see nothin' or know anythin'. My Italian family pokes you when they're talking to you – they are very physical when they talk. My father once said when my Uncle Pauly had his hands in his pocket... OK, Uncle Pauly's mute today!"

It's not the first time the play has graced a Toronto stage. Before its almost two-year run on Broadway in 2006, Solomon performed his one-man show at Toronto's Winter Garden Theatre.

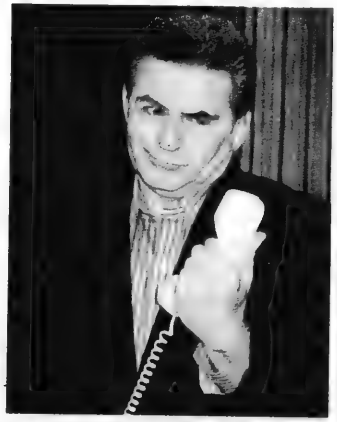
This time around, the show stars Tony Award winner Paul Kreppel, best known for his role as lounge lizard Sonny Mann in the '80s sitcom *It's a Living*. He has played this role for 18 months in New York City.

"I was the original star for many years, and as the company grew and the bookings came in, I had to get other people to do it," Solomon says. "It was a great thing, this little pimple of a show has become, according to *Broadway World*, one of the longest running one-man comedies in history.

"I am always updating it... probably a third of it has been rewritten with new material. It's a lot of fun."

Solomon has written two sequels that both tour throughout the United States: *My Mother's Italian, My Father's Jewish & I'm STILL in Therapy* and a holiday show that Solomon says has, surprisingly, become a blockbuster: *My Mother's Italian, My Father's Jewish & I'm Home for the Holidays!* There is interest in taking the latter to Winnipeg for the holiday season, although the South Florida native says that Winnipeg in the winter kind of scares him.

My Mother's Italian, My Father's Jewish & I'm in Therapy! runs from Oct. 12 to Jan. 1 at the Bathurst St. Theatre, 736 Bathurst St., Toronto. Tickets can be purchased through Ticketmaster at 1-855-985-ARTS (2787) or online at www.italianjewish.ca.



Paul Kreppel

Steve Solomon

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Poem of the month, poet for a nation

The U.S. Congress has appointed its new poet laureate, and it is a fine and inspiring choice: Philip Levine, now in his early 80s, but still one of the most readable, provocative and, in many ways, elegiac voices in American literary life.

The librarian of Congress, James Billington, called him "one of America's great narrative poets." His plainspoken lyricism has, for half a century, championed the art of telling "the simple truth" about working in a Detroit auto factory, as he has, and about the hard work we do to make sense of our lives. This could be said to describe a part of Levine's poetic burden, but this description might lead readers to mistakenly think of him as a latter-day Robert Frost or William Carlos William, both of whom held the laureate position in the 1950s.

Among the things that Billington neglects to highlight is Levine's strength as a poet of Jewish loss, who addresses Jewish emigration to the United States and work for the auto makers of Detroit in the shadow of immigrant heartbreak and the impact of World War II. Maybe it should come as no surprise that this is not what the librarian of Congress thought he should broadcast to the American populace, yet the absence of such information does both Levine and his prospective readers a disservice.

Reviewed by Norman Ravvin

Levine turns often in his work to family members, workmates and neighbours who rise up out of his Detroit childhood like figures in legend, their difficult lives and loves borne like the hard labour some of them did in factories and supply plants. But to treat Levine's poems with respect, it must be said that the people they describe rarely make sense of their lives, and his portrait of American economic and social life before mid-century is often dark and forbidding.

In his most recent collection, *News of the World* (Knopf, 2009), the wickedly funny *Dearborn Suite* opens this way:

> Middle-aged, supremely bored
> with his wife, hating his work,
> unable to sleep, he rises
> from bed to pace his mansion
> in slippers and robe, wondering
> if this is all there ever
> will be to becoming Henry Ford…

For those who work for "Henry, master of Dearborn" at the "great Rouge factory," there are no uplifting soliloquies. Rather

> Hell is here in the forge room
> where the giant presses stamp
> out body parts and the smell
> of burning skin seeps into
> our hair and under our nails.

One would expect the realities of Levine's poetic vision to make their way into public view, simply by increased sales of his books. Along with this will come recognition, among readers who did not know his work, of a lyricism deeply immersed in a sense of 20th-century Jewish history as a grim existential struggle. This comes to the fore in *News of the World* in *My Fathers, The Baltic*, which recalls Levine's grandfather, who

> crossed
> 'this sea in'04
> and never returned…
> Yusel Prisckulnick,
> I bless your laughter
> thrown in the wind's face,
> your gall, your rages,
> your abiding love
> for money and all
> it never bought,
> for your cracked voice
> that wakens in dreams…

Which poet in Canada today could sound similar chords?

Canada does appoint a parliamentary poet laureate. A much younger program than that in the United States, its first appointed poet in 2002 was the Vancouver-based George Bowering. Since then three more have filled the post, seemingly with the goal of alternating between English- and French-language candidates. Canada's poet laureate is expected to write poetry, "especially for use in Parliament on important occasions," to sponsor poetry readings, advise the parliamentary librarian regarding the library's collection and acquisitions, "and to perform other duties at the request of the Speaker of the Senate, the Speaker of the House of Commons or the parliamentary librarian."

Presently, the website for the parliamentary poet laureate lists no current holder of the position and adds the somewhat ominous promise that a "new call for nominations will be launched shortly."

One duty of the parliamentary poet laureate that has clear purpose is the choice of a "poem of the month," which appears with a biography of each chosen poet on the program's website. It's interesting to look at the list of chosen works to see which authors are familiar and how they vary from the established to the youthful. Among the choices of our four past parliamentary poet laureates there are none by Eli Mandel, who was, arguably, up to his death in 1992, the poet in our canon who might best be compared with Levine for his elegiac lyrics, his portrait of a little-know region of this country, and his powerful, often idiosyncratic depiction of Jewish loss.

Mandel's most haunting work appeared in the 1977 volume *Out of Place*, a travelogue in which the poet and his companion return to the southern Saskatchewan prairie where Mandel grew up and where his grandfather was a rabbi farmer at Hirsch. Parts of *Out of Place* are back in print as part of *From Room to Room: The Poetry of Eli Mandel* (Wilfrid Laurier University Press). If we were in a position to choose from it a "poem of the month," I'd be drawn to the musings on landscape and loss in *near Hirsch a Jewish cemetery*, which begins:

> ann is taking pictures again
> while I stand in the uncut grass
> counting the graves: there are forty
> I think
> the Hebrew puzzles me
> the wind moving the grass
> over the still houses of the dead

Norman Ravvin's recent novel, The Joyful Child, *will be presented in upcoming events at the Montreal Jewish Public Library, the Vancouver Jewish Book Festival and at Dalhousie University in Halifax.*

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Pospisil leads Canada to Davis Cup win in Israel

Marvin Glassman
Special to The CJN

Vasek Pospisil of Vancouver became an overnight Canadian tennis star when he won two singles and one doubles match to lead Canada to a narrow 3-2 victory over Israel in their recent Davis Cup best of five matches tie in Ramat Hasharon, Israel.

Pospisil, only 21, showed remarkable poise, energy and determination in winning all three of Canada's matches. Ranked 124 in the world, Pospisil upset higher-ranked Dudi Sela (96th) 7-6 (4), 6-7 (6), 6-1, 6-7 (2), 6-3 over five hours in the 40-degree heat in the opening match.

The following day, Pospisil again played hero for Canada, partnering with Daniel Nestor of Toronto to upset the established Israeli doubles team of Jonathan Erlich and Andy Ram 4-6, 6-3, 6-4, 6-4. It marked the first time in six years that the Israeli duo lost a Davis Cup match on home soil.

Pospisil saved his best performance for the last match – defeating Amir Weintraub (ranked 178th) 6-2, 7-6 (3), 6-4, overpowering the Israeli with 27 aces to clinch the tie for Canada.

"I had a weekend I will never forget. It was thrilling to beat Sela, Weintraub and the Israeli doubles team on their turf. I was ready to fight to the last point. A lot of the energy I had is adrenaline," Pospisil said in a conference call following his tie-clinching victory, commenting on his 12 hours on court playing three matches in three days.

The victory sealed Canada's entry into the world group of 16 nations in 2012. The Israeli defeat means they will play in the regulation Europe/Asia zone next year.

Despite sub-par performances by Sela and Erlich/Ram, the bright spot for the Israelis was the emergence of 25-year-old Weintraub as Israel's next rising tennis star.

Israel's Davis Cup team, from left, captain Eyad Rand, Jonathan Erlich, Andy Ram, Amir Weintraub and Dudi Sela. *[Gadi Israel Tennis Association photo]*

Weintraub upset the highly touted Milos Raonic of Thornhill (ranked 31st) 5-7, 7-5, 6-3, 6-1 for the best result of his career.

Raonic, sidelined since June with a hip injury and a case of food poisoning two days before playing, had to pull out of his remaining singles match after his loss.

"Today is my birthday and I had my best present ever by having the match of my life. I felt I would win the match after the first set. The win will build confidence for the rest of the year and I hope my rankings will rise," said Weintraub after his victory to tie the series 1-1.

Although Sela lost his opening match, he rebounded with a 6-3, 6-3, 6-3 thrashing of Peter Polansky of Thornhill, a substitute for Raonic, to tie the series at 2-2.

The tie was historic as both nations met for the first time in Davis Cup history. The matches produced drama, tension and a high quality of tennis that was thrilling for the 5,000 robust, partisan Israeli fans on site and millions more that watched live on television in Canada and Israel.

The tie marked the first time Canadians watched a sports event televised live from Israel on national TV (Rogers Sportsnet), seeing first hand the drama unfold at Canada Stadium.

Nobody in Canada could have been more pleased with the Canada-Israel Davis Cup tie than Joe Frieberg of Toronto. In 1977, Frieberg, as chair of the Israel Tennis Centers in Canada, raised more than $1 million from notable Canadian philanthropists to construct Canada Stadium, named in honor of the Canadian financiers.

"How happy I am to see the fruits of our efforts 34 years ago emerge when I saw the matches on television. I am so proud of what our donations for the Israel Tennis Centers has done, not only to support the talented Israeli pros, but giving millions of children in Israel an opportunity to learn and play tennis," Frieberg said.

"It is a proud moment for both nations, and I hope to see Canada play Israel again in Davis Cup tennis soon," he added.

Canada has played Israel in tennis only one other time, when the Israelis blanked Canada 3-0 in the women's Fed Cup tie held in Kamloops, B.C., in 1997.

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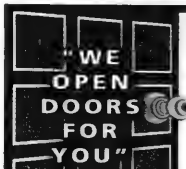

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Shana Tova to all my clients, family and friends and all my sincere good wishes for a good and especially healthy new year.

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Happy & Healthy Rosh Hashanah to all my valued clients and friends

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To My Clients, Family & Friends
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Thank You For Your Continued Support.
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Alan Newton Real Estate Ltd., Brokerage
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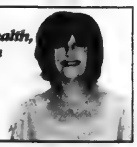
Wishing my family, friends and valued clients a year filled with good health, peace and prosperity. Shana Tova



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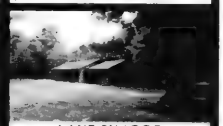

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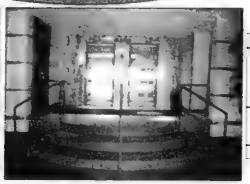

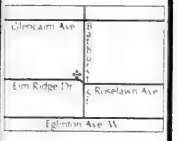

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Happy & Healthy New Year

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SHANA TOVA

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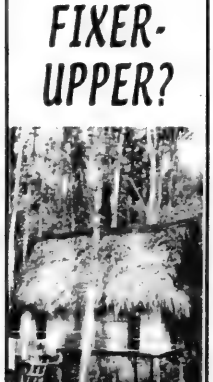

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TRAVEL TALK

By Bill Gladstone

Bust of Napoleon in the musuem *[B. Gladstone photo]*

Continued from page 68

A short perambulation via elevator, escalators and the art-lined subterranean walkway brings one to the museum's Hornstein Pavilion where the crowd-pleasing exhibit *The Fashion World of Jean Paul Gaultier: From the Sidewalk to the Catwalk* is on view until early October.

Even for fashion-challenged people such as myself, this exhibit manages to astonish for technological reasons. Clad in Gaultier's avant-garde designs, a row of apparently inert mannequins comes suddenly to life, each in turn at unpredictable moments: their eyes become animated, they smile, they talk, then revert to stillness once again. No, they are not actors, nor are we witnessing an advanced form of robotics, but rather the alarmingly lifelike projection of video special effects upon three-dimensional masks.

Strolling along this well-appointed stretch of Sherbrooke Street, one passes an assortment of some of the fine Victorian-era mansions that the city's wealthiest residents once called home. It is said that the millionaire businessmen and industrialists who once lived in Montreal's "Golden Square Mile" – the area between Sherbrooke Street and the mountain – controlled about 75 per cent of Canada's wealth.

Today, the richness extends to various local museums such as the McCord Museum (690 Sherbrooke St. West), where the *Montreal Panorama,* a monumental photographic collage of the city by Andre Cornellier, remains on view through Oct. 16. Mounted on a vast curved wall, this mosaic of some 1,300 individual photographs presents the city in both macrocosmic and microcosmic detail – one can see men loading boxes, women hanging clothes on clotheslines, children playing in parks – in an enormous pastiche that also magically includes all four seasons. That famous phrase, "*Mon payee, c'est l'hiver,*" certainly applies to Montreal. Another photography exhibit – *Edward Burtynsky: Oil* – opens Oct. 6 and continues to Jan. 8, 2012.

A few blocks north of Sherbrooke, on the McGill University campus, is the old-fashioned Redpath Museum, the sleepy repository of an assortment of precious natural-history objects including dinosaur skeletons, geological samples, botanical specimens and stuffed animals, large and small. It's a good place to take the kids on a rainy afternoon – and, what's more, it's free.

For more information on visiting these museums or on planning a trip to Montreal, visit www.tourismemontreal.org.

Check out our blog @ heebonics.ca

HEEBONICS

McGill student runs for Liberal party policy chair

Vicky Tobianah
Special to The CJN

When he was just 13 years old, Zach Paikin volunteered on his first election campaign. Even though he was doing only the basic tasks a young volunteer might be asked to do, he remembers the experience fondly.

He went on to be one of the founding members and co-chairs of the Canadian Jewish Political Affairs Committee (CJPAC) High School Working Group and dreamed that one day he would be able to make a real impact on Canada's political scene.

This January, his dream might become a reality if he succeeds in his campaign to become the Liberal Party of Canada policy chair.

Paikin, now 20, is a McGill student majoring in Middle East studies. He grew up in Toronto and attended a French immersion school, Lycee Francais de Toronto, where he became fluent in French. Ever since he was a young child, his father, Steve Paikin, anchor and senior editor of TVO's *The Agenda with Steve Paikin*, would take him to political events that he was covering.

Paikin soon realized he was very passionate about Canadian politics and decided on a party he could identify with.

After volunteering with the Conservatives, the Liberals, the New Democratic Party and the Green party, Paikin found the Liberal party matched his classical liberal economic views and his ideological views on the type of country Canada should be.

"It's hard to say at age 14 that you know where you want your country to go, but watching the Liberal party retreat from power gives you an indication of where you think it's possible to rebuild," said Paikin.

From a young age, he immersed himself in the world of Canadian politics. In high school, he helped co-found and lead CJPAC's High School Working Group, an initiative designed to engage high school students in the Canadian political process.

"We were brought out to political events and it allowed us to network in the field, to train and learn simple skills in the office. The people I worked with later went on to become CJPAC campus fellows across Canadian university campus and my good friends as well."

After watching the Liberal party suffer a huge defeat in the recent federal election, Paikin knew the party needed a change and that he wanted to be involved in that process.

"We need to fix the basic structure of the party. It's too bureaucratic, it's too difficult to get involved and they're not in touch with the grassroots at all. If we're going to rebuild and move forward from this defeat, the party needs to embrace serious change and younger people are more prepared to lead that change," said Paikin.

McGill student Zach Paikin hopes to become the next Liberal Party of Canada policy chair.

In January, riding associations across Canada will send delegates to Ottawa for a convention, where the voting for the executive roles will take place. Until then, Paikin will be campaigning to – as he sees it – save the Liberal Party of Canada.

"There's not enough room in Canada for two or three parties on the left so the Liberal party really needs to decide what it stands for and earn back the seats we lost," said Paikin.

He hopes more young people get involved in the party as well. In addition to his political involvement on campus, Paikin also sits on the board of directors of the Mount Royal Liberal Association in Quebec and is a political columnist for the student newspaper the *Prince Arthur Herald*.

"I'm ready to move up, to create a national policy change. My age is not a limitation but an advantage. The executives of the Liberal party should be made up of people in their 20s and 30s, not 50s and 60s," said Paikin.

Keith Torrie, national director of the Liberal Party of Canada, agrees it's vital young people get involved.

"Our engagement ensures our values are represented in the decision-making process. We don't want to inherit a society in which we don't see our values," said Torrie. He points out that it was the young Liberals who pushed Paul Martin to make same-sex marriage legal in Canada.

"The Young Liberals of Canada mandate is to engage young Canadians in the Liberal party to help ensure the party reflects the values of young progressive, compassionate Canadians. With that mandate we have come halfway to helping shape politics by influencing a political party to choose leaders and policies that are youth friendly," Torrie said. By running this campaign, Paikin hopes to do just that.

In the coming months, Paikin is campaigning to get himself taken seriously by the older, more experienced members of his party and prove that the change he wants to bring is necessary to the party's rebirth.

"It's not easy running this campaign, but adversity keeps me going, and it makes me more convinced of my own beliefs because I know I need to provide an alternative perspective," said Paikin. "That's what keeps me motivated."

For more information about Paikin, visit www.votepaikin.ca.

Paikin, right, engages in a conversation with Donald Macdonald, former Liberal MP and cabinet minister. ***[Kent Kurin photos]***

More news for young Jews on heebonics.ca

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"הקוראים שלי רוצים לדעת עוד פרטים עליך." אני מודיעה לטלי, אשר זוקרת לעברי אצבע מחודדת. "שלא תעזי להסגיר עלי פרטים מזהים" היא מזהירה "מספיק כבר שכתבת שאני שמחה שאמא שלי לא גרה בקנדה."

אני: מה אכפת לך? אני, לדוגמה? כולם יודעים עלי שאני לא סובלת את אמא שלי, שלא לדבר על זה שכולם יודעים כל פרט אינטימי עלי ועל מאיר שלי.

טלי: טוב, זה בגלל שאת מגלומנית מופרעת, שזקוקה להערצה ולאהבה מכל קורא תמים שלך. ותכתבי מייד גם כמה אני אוהבת את ההורים שלי, ומתגעגעת אליהם, בעיקר עכשיו, שמחר ראש השנה. במקום להתארח אצל אמא, אני אשב לי ליד אנטיפתים זרים, ואספור את הזבובים על הקיר.

אני: תודה! את יושבת אצלי מחר בחג, ושלושה זבובים. ספרתי בשבילך, יופי!

טלי (בחרטה): נו, את מבינה למה אני מתכוונת. הקנדים פשוט לא יודעים כמה באמת טוב להם. בשבילם זה מובן מאליו: יש כאן ארץ נפלאה שהיא שלהם, ויש בה גם, כלאחר יד, את כל המשפחה שלהם. אנחנו היינו צריכות לבחור, או לגור במקום שאנחנו אוהבות, או להיות עם האנשים שאנחנו אוהבות.

אנחנו מהורהרות, וקצת עצובות.

אני: את צודקת. בחלומות הכי ורודים שלי, אני מפנטזת שאחותו האכזרית של מאיר תשתקע פה, כדי שיהיה לנו קצת משפוחה, תארי לעצמך.

טלי: והקטע הוא, שאנחנו מנסים בפתולוגיה מעוררת רחמים ליצור לנו משפחה חלופית. קחי אותי לדוגמה, מחר אני מתארחת אצל...עזבי...אני מבולבלת...

אני: לא מדברת איתך בחיים, כפוית טובה. מה את חושבת, שהיה לי כזה כייף להתארח אצלכם בפסח? להיות נחמדה וחברותית לבאנצ' אוף סטריינג'רס?

טלי: בדיוק! בארץ הייתי יכולה לעשות פרצוף למי שהתחשק לי. זה המשפחה שלי, אף אחד לא יעזוב אותי, יקבלו אותי עם המצב רוח הדכאוני. פה חייבים להיות פליזרים וכל כך מקסימים. אחרי כל ארוחת חג כזאת עם "חברים", הלסתות שלי כואבות מרוב חיוכי הפסאדה ומהפירגונים.

אני: ומי כמוני יודע כמה קשה לך לפרגן.

טלי: אנחנו לא נחזור לגפילט'ע פיש שהבאת לפסח במקום מתנה, נכון?

אני: ואפרופו, אל תכיני שום אוכל למחר. מתנה מהודרת מחנות יוקרה, זה כל מה שאני מבקשת לארוחת החג. ועם פתק החלפה בבקשה.

טלי: אנחנו כבר בקניון, בואי אני אקנה לך עכשיו משהו ונגמור עם זה.

אני: את תוציאי עלי יותר בלעדי. ככה כל דבר קצת יקר לא יהיה לי נעים לבקש

טלי: קטנונית. ותכתבי גם שאמא שלי תמיד שמחה עם כל מתנה שהבאתי לה, ותוסיפי כמה אני מתגעגעת אליה ועוד כמה שטויות כאלה ברוח הדברים.

אני: פחדנית. לקקנית.

טלי: בהחלט. אל תשכחי שאחותי גרה כאן ומעבירה לאמא הכל.

אני: יופי, תזכירי לי שיש לך אחות פה. אני תיכף מתה מקיטאה. אגב, היא מביאה אלינו את החבר החדש שלה לארוחה?

טלי: מה, לא אמרתי לך? היא לא באה. משפחה, משפחה, אבל יש לה חברים...

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- 1 c finely diced celery
- 1/2 c diced red bell pepper
- 3/4 c sour cream
- 1 tbsp. Dijon mustard
- 1 1/2 tbls. honey
- 1 tsp. minced fresh mint
- salt and freshly ground pepper, to taste
- 1 or 2 heads Boston lettuce

To Toast Nuts - Preheat oven to 200°F. Spread nuts on baking sheet; bake until lightly toasted, 6 -7 min. Coarsely chop; set aside.
Peel, quarter, core apples, cut into 1/2" slices. In bowl, toss apples with lemon juice. Add celery, bell pepper, nuts; stir to combine. In another bowl, combine sour cream, mustard, honey, mint. Whisk until well blended, season with salt and pepper.
Arrange lettuce leaves around rim of serving platter. Add dressing to apple mixture; mix well. Spoon salad onto center of plate.
Makes 8-10 servings

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Montreal physicist Yonathan Anahory who talks about his experience doing his post-doctoral studies at the Weizmann Institute of Science in Rehovot, Israel.

Renowned French recording artist Enrico Macias who will be the guest of honour at this year's Festival Sépharade, Nov. 12 to 27.

Patrick Petit-Ohayon a French specialist in Jewish education, who expresses his views on the focus necessary to reach out to Jewish students.

Exclusive to cjnews.com

Web columnist, Lauren Aginsky, writes about what it takes to be a dog person, in Married With Children.

Web reporter Masada Siegel in photo heads north with her mom to explore the beauty of Alaska.

Exclusive to cjnews.com in Hebrew

Is Canada on the verge of larger immigration from Israel?

Caloric holidays

We are bloated. Fat.

Our community has eaten large portions of provisions and indulged, in some ways, beyond repair. The humility Judaism demands of us is at the bottom of the bowl, covered by heaping spoonfuls of entitlement. It has gotten so that it's hard for those we honour to wiggle out of their trousers.

We are large, rolling about in our heaps of gold coins and nuggets, staging protests against our enemies indoors and erecting edifices with insufficient rooms and cabinets for soul and spirit.

What has our search for meaning become? Find me an investment and I will contribute millions toward the new cloakroom, rabbi. Let me slip a note into the Wailing Wall asking God for affluence.

While our successes are grand, while Israel is white and sticky, our character is hoity-toity and our children blind to the needy.

It's Rosh Hashanah, the High Holidays, and the children barely know how to ask. We act as if we are the clay and the potter. Quietly, and ever so carefully, leaders on the buses will tell you about the teenagers who travel to Israel filled with thoughts of riches and material treasurers. Fearful of upsetting the donor or the rich woman whose name shines so sparkly on walls everywhere, that same person will express his or her disappointment at our parenting and leadership.

Urban Writer

Avrum Rosensweig

We are the children, and our prayers will be light and uneventful, and, unless Gilad Schalit is mentioned, we won't consider his jail. Unless modern-day slavery is the clergy's topic, it will go unnoticed. Unless antisemitism is brought up from the pulpit, we'll be fine. We'll be fine. We'll be well fed.

Oh, portly fellow Jews, our wealth fools us, like the sarcophagus did the Pharaoh, who believed that as long as his jewels were by his side, in life or death, he was safe.

We have become a panjandrum, a self-important person. We are pugnacious. But we have virtues, hearty ones, and in vast amounts. We have *sitzfleisch* (the ability to sit still and focus) while awaiting the future, regardless of our awareness of our past. Sometimes, however, they (our virtues) appear as if they're a shadow standing alone, disconnected from its root.

Where have we gone, my Jewish family? What has Holocaust education taught us? Why is our soul so very green in colour and so downy in texture?

It's the new year, and a revolution is required, one that reminds us we are the Chosen People whose job it is to be a "light unto the nations." It's the High Holidays, and we must remind ourselves that the brisket is not the reason for our celebration. We must instead baste ourselves in learning and awe. And we must not allow our hedge funds to grow so high that they will be fences and walls between us, when the naked girl standing immobile in the streets of Mumbai is begging for love.

We are so very, very blessed to have so many millions. Imagine this Tishrei how creatively and wisely we might spend it to bring the Messiah. Imagine what potential we have within our fat wealth to bring peace to the Jewish people, and this earth, so creatively sculpted by God.

Shanah Tovah. Happy New Year. How can we not be critical of ourselves?

In nature, there are neither rewards nor punishments; there are consequences. – Robert Green Ingersoll, lawyer and orator.

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The Canadian Jewish news

Section B

Rosh Hashanah Greetings 5772

Why history matters

'It is important to note that the last time the question of Palestinian statehood took center stage at the General Assembly, the question posed to the international community was whether our homeland should be partitioned into two states. In November 1947, the General Assembly made its recommendation and answered in the affirmative. Shortly thereafter, Zionist forces expelled Palestinian Arabs to ensure a decisive Jewish majority in the future state of Israel, and Arab armies intervened. War and further expulsions ensued.'

Excerpted from "The long overdue Palestinian state" by Mahmoud Abbas, *New York Times*, May 16, 2011.

Editorial

Seldom has one man so dominated the news as this man, Palestinian Authority and PLO leader Mahmoud Abbas, has in the past few weeks. He wears the mantle, if not quite also the keffiyah, of his predecessor Yasser Arafat, the faux revolutionary who abhorred the thought of bringing his people sovereign independence peacefully, through negotiations, without the spilling of blood – both that of his own people as well as that of the Jews.

Unlike Arafat, Abbas is mostly clean-shaven and wears business suits instead of the dramatically tailored olive-green military jacket. Nor is Abbas as overtly inclined to violence as Arafat was.

But very much like his predecessor, he shares the same aversion to truth. Indeed, based upon the historical record, it appears that truth hardly matters to him at all.

The text highlighted on this page is excerpted from an op-ed essay Abbas wrote for the *New York Times* published on May 16, 2011. The essay was intended to prepare the political, intellectual and emotional soil, so to speak, for his plan to have the United Nations recognize an independent, sovereign state of Palestine,

Continued on page B2

We must set the record straight

Continued from page 1

a more sophisticated, nuanced gambit than his predecessor would have devised, to yet again avoid negotiating a mutually satisfactory or mutually distasteful peace treaty with Israel and an end, finally, to the conflict.

Anyone familiar with the history of the events of which Abbas has written, namely the decision by the UN General Assembly to partition Mandatory Palestine into Arab and Jewish states, will immediately see that the highlighted text is a wholesale distortion of truth and fact. Prof. Shlomo Avineri, one of the essayists in the pages of this Rosh Hashanah supplement describes Abbas' op-ed as "shameful and mendacious."

And yet, the Palestinian leaders' propensity for prevarication, for the distortion of history, the mangling of truth, the utter disregard of honesty seems to bring very little censure upon them in international discourse, even in circles where one would hope that truth and history would matter.

But if Abbas' dissembling matters little to others, it matters a great deal to us.

That is why this supplement deals with the importance and sanctity of truth. It attempts to demonstrate why, in humanity's eternal, imperative march toward a better society, history matters.

We have therefore assembled a panel of distinguished scholars and thinkers who provide information, facts, analysis and opinion regarding Israel's conflict with the Palestinians, starting with the event that Abbas has so deliberately mischaracterized – the partition vote of Nov. 29, 1947.

Each essayist is uniquely expert and qualified in his or her subject.

Barry Rubin has written the cover essay of the supplement. He explains why history matters in the struggle to combat the alarming phenomenon of increasing anti-semitism and its conjoining with anti-Israelism.

Shlomo Avineri reflects upon the roots of the conflict as a function of the undiminished Arab rejectionism since before 1948 of the idea of a Jewish state alongside.

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Anita Shapira writes about the fateful days surrounding the founding of the State of Israel.

Yehoshua Freundlich separates the myths from the reality regarding the vote for partition on Nov. 29, 1947.

Yaffa Zilbershats comprehensively discusses the question of whether international law allows or confers a right of return for Palestinian refugees.

Ed Morgan reminds readers of the forgotten formula for peace-making between the parties that was enshrined in UN Security Council Resolution 242.

Irwin Cotler decisively exposes the insidious international campaign to disguise or "launder" the delegitimization of the Jewish state.

Sir Martin Gilbert writes of a little-known episode in the early 20th century regarding the Jews' arrival to the region involving both Winston Churchill and T.E. Lawrence (of Arabia).

Gary Rosenblatt offers a pragmatic prescription for helping to equip upcoming younger generations to respond to the distorters of Zionist history.

And finally, Paul Michaels, the director of research and media relations with the Centre for Israel and Jewish Advocacy (CIJA), has provided a short timeline of the history of the peace process in the Middle East from 1947 to 2010. Indeed Michaels was instrumental in lining up the essayists for this supplement. His assistance in preparing the supplement was invaluable to the entire project.

With this supplement, we attempt to respond to Abbas' false statements in the *New York Times* essay and to the many other impersonations of truth he and his colleagues have authored. We set the record straight, at least for the sake of the younger generations who are, alas, mostly unaware of the epoch-making events surrounding the founding of Israel, except if at all, through the stories of their parents and grandparents or the history that they themselves have sought to learn.

We also set the record straight for its own sake, for the sheer correctness of doing so, of protecting the truth of the past from those maliciously intent on altering the past.

That is why history matters. Not just for the supporters of the Jewish state but for people who understand that ceding the past to the falsifier, cedes also the future.

We will never willingly allow that.

There is so much for our children to know. There is much more still for us to teach them. It is vital that we do so.

Our hope is that this supplement will provide a convenient and worthy beginning point to do so.

– The editor

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Why history matters

Jews become very nervous when people start lying about history, especially Jewish history. And with good reason. No group in history has been the subject of more lies than the Jewish people. And what begins with the falsification of history has repeatedly led to hatred, slander, persecution and murder.

Historical precedent has thus taught Jews that how past events and motives are seen is important, often a matter of life and death. Neighbours' image of Jews can determine their future, even survival. Winston Churchill remarked that a lie travels halfway around the world before the truth can get its pants on. To this, Jewish experience adds that unreasoning hatred and irrational perceptions of reality may defy the truth and sweep all before them.

For centuries, we have repeatedly seen the same pattern, albeit with superficial variations. The beliefs and actions of Jews are distorted in absurd ways, double standards and fantasies applied to them, and the resulting misinformation is used to condemn Jews and to campaign against their interests.

At a time when Jews formed a coherent, largely self-governing traditional community that lived within its own institutions, they universally understood this process. More than a century ago, the Jewish and Zionist essayist Ahad Ha-Am, wrote: How do we know that our enemies are lying and that we are telling the truth? Because, he said, we know that we don't kill little children and grind them up to use their blood to make Passover matzot.

Barry Rubin

While there are still stories in the Muslim-majority world about Jews turning kids into matzah, the more sophisticated have updated the tale with the high-tech claim that Jews kill people and steal their organs. A few months ago, that blood libel appeared prominently in the largest circulated Swedish newspaper, and at the very moment I write these words a Palestinian Authority cabinet minister said the same thing.

There also remain devotees of the more traditional versions of anti-Semitic stories. Suha Arafat once told visiting First Lady Hillary Clinton that the Jews poisoned West Bank wells. Arabic-language newspapers claimed that the Zionists distribute poisoned foods. From Morocco through Pakistan, millions believe that September 11 was a Jewish Zionist plot. Such slanders might be taken as jokes, but they shape the attitudes of people and the policies of nations. People, often Jews, die as a result.

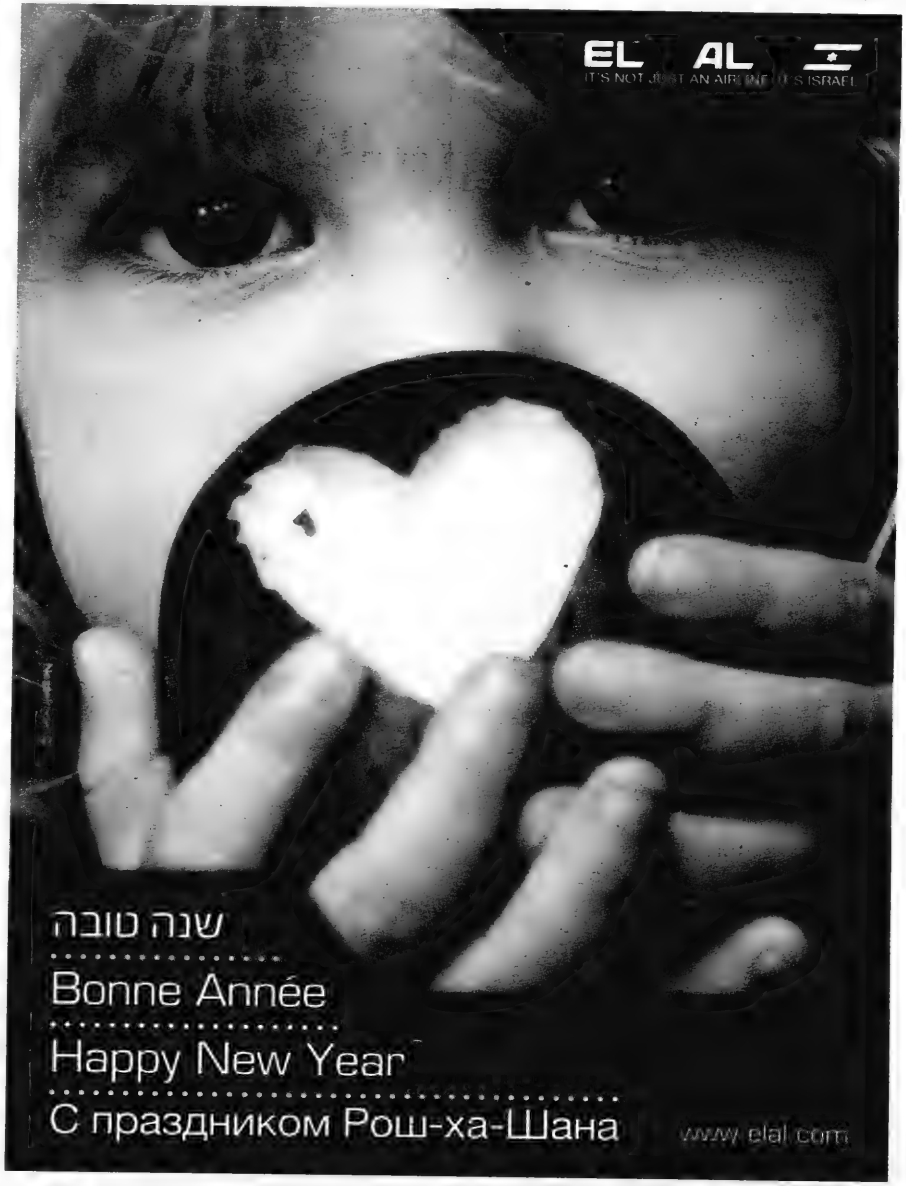
Old tales and conspiracy theories of this type usually have less traction in the West. This kind of thing is easier to ridicule in Western circles, but there are a lot of other rewritings of history that come complete with footnotes and are more acceptable to Westerners. Indeed, it is reasonable to note that the majority of what is taught about Israel, Zionism, and the Arab-Israeli conflict in top universities today is the academic equivalent of the historic distortions of history about Jews along religious or racialist lines. Lying about the Jewish people and hating them has now become chic in some elite European circles.

In this regard we are in a situation remarkably similar to what Theodor Herzl, the founder of modern political Zionism, discovered in the 1890s. Herzl wrote that despite advances in technology, transportation, and communication, one thing remained as it was when the Turks conquered Byzantium, Columbus set sail, and oxcarts were the main means of travel. That one thing was antisemitism. "After a short breathing space," Herzl mournfully wrote, "bad times have come again...not only in the backward countries...but also in those that are called civilized."

Remember, that for Herzl's audience — decades before the Holocaust — the return of antisemitism was as startling as it is for us today. They thought that democratic ideas, scientific advances, and new technology — railroads, steamships, the telegraph — had brought a new, brighter age in which antisemitism would be made extinct by education and democracy. Yet, substitute Internet for telegraph; jet planes for railroads; or landing on the moon for global exploration and Herzl's warning is as accurate for us as it was in the late nineteenth century.

What Herzl called the end of the "short breathing space" parallels the interim few decades of revulsion at the massacre of one-third of the world's Jews in the Holocaust. What was thought to be the attainment of permanent sanity on "the Jewish Question" proved only a temporary remission.

Continued on page B4

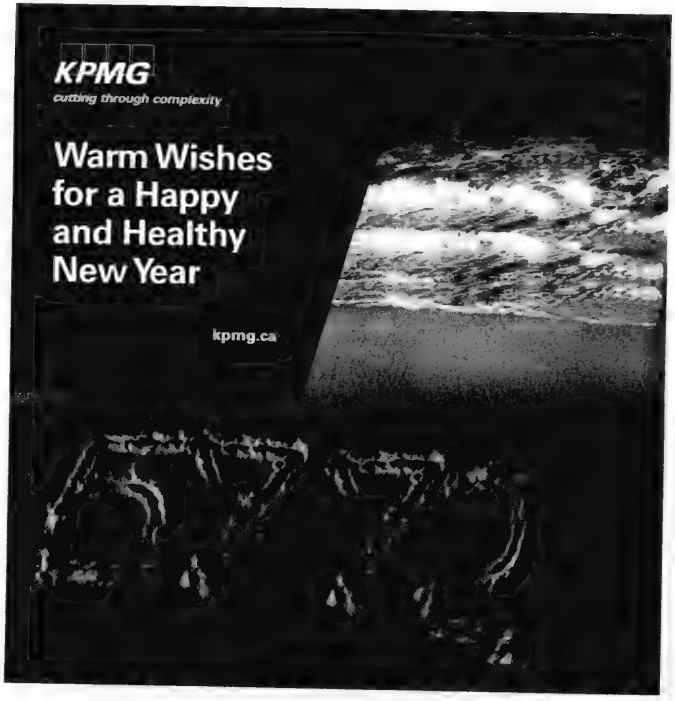


No censure for anti-Israel media bias

Continued from page B3

In my book, *Assimilation and Its Discontents*, published in 1985, I noted that antisemitism at that time was about the lowest it had been in two millennia. A decade later, the writer Hillel Halkin remarked that we all thought that (about the level of antisemitism) at the time but who could say that now?

Even Herzl's distinction between "backward countries" what the less developed countries were called then - and "those that are called civilized," which relates to the modern-day West, perfectly matches our contemporary world. In the former, a more traditional type of antisemitism and distortion of history prevail; in the West, antisemitism is more likely to be disguised as anti-Zionism and rewriting history given a scholarly patina. Thus, Princeton University Press, considered to be the most serious scholarly of them all, has published a book by a hater of Israel who asserts that Zionism is a criminal mental illness.



An anti-Israel demonstration in Paris in 2003

In France, the Muhammad Dura affair is the Dreyfus affair of our time. Whereas a Jewish officer once deemed a traitor on forged evidence drew massive support from French intellectuals, their contemporary equivalents lionize the journalist who falsely accused Israel of murdering a Palestinian child in cold blood. Even a French court ruling that the television report was false has had no effect on their attitude.

Consider the respected *New York Times*, which ran an op-ed piece by a radical Islamist whose grandfather was the head of the Egyptian Muslim Brotherhood. He was allowed to claim that the Brotherhood was an anti-Nazi, pro-democratic group when every historian knows this to be a lie. Indeed, I have copies of the receipts given to the Germans along with detailed discussions of the Brotherhood's plans to wipe out Egypt's Jews if the Afrika Korps advanced to Cairo.

Or look at the daily generation of new lies about Israel in mainstream wire services, newspapers, and television stations. Bias that would have led to the instant firing of journalists, editors, and photographers a couple of decades ago now bring no such punishment, while repeated exposure does not change their behaviour. Even when misstatements are disproven, the corrections rarely catch up with the original falsehoods.

Here's one of many examples. The *Los Angeles Times* ran an article bemoaning the horrible sufferings among the people in Gaza due to an Israeli cut of the electricity in the Gaza Strip. When it was pointed out to the paper that there had not yet been a stoppage, although it was planned due to the fact that the Hamas government had simply stopped paying its bills for the delivery of electricity, it took three weeks of concentrated effort to get a small correction inserted. It was pointed out to the paper that the dramatic photos of a darkened meeting of the Palestinian-Gaza parliament had been achieved by someone simply turning off the lights in the chamber and closing the shutters to prevent the entry of the sunlight that would have otherwise illuminated the room because of the daylight outside.

The main Australian television network has interviewed me, then edited the footage so while I was actually saying that Hamas didn't want peace, the program appeared to have me saying that Israel didn't want peace. Oh dear, the network responded to my protest, it obviously was a technical error.

Why go on? The distortion of history to make Israel seem the aggressor that wants no peace and the airbrushing out of facts that are proportionately equivalent to the Canadian Rockies is quite deliberate and unrelenting. In both academia and media we see the systematic destruction of professional ethics, fairness, and balance.

Continued on page B5

The lies are easily disproven

Continued from page B4

How has this happened? In large part, it has taken place through the distortion of history, by lies easily disproven through evidence and documentation. A striking feature of this process is that these lies about history are so fragile and so easily disproven that they require intimidation by a near-monopoly structure that tries to prevent contrary views from being expressed. Only one version of reality is usually permitted because universities, newspapers, and television have all too often been transformed into means of propaganda and political indoctrination in a way that no one would have believed a few decades ago.

And while Israel and the Jews are far from the only target they are the most persistent and thoroughly distorted one. Distortions of history once applied to demonize the children of Israel are now used to demonize the citizens of Israel and the great majority of all Jews who support them.

Camouflaging antisemitism as something else, most usually as anti-Zionism today, is hardly a new idea. Equally, the use of individual Jews as the eager purveyors of these distortions is also an old story.

When antisemitism focused on religious hatred, Jews could usually escape by converting to Christianity or Islam, after which they could join in slandering their former co-religionists. The idea that the Talmud was a document designed to teach hatred of Christians was invented by such people.

The baptized son of Jewish parents, Karl Marx, expressed his hatred of Judaism, which he equated with greed, while Jewish Communists like Rosa Luxemburg and Lev Davidovitch Bronstein (aka Trotsky) sought to wipe out Jewish peoplehood. After taking power in Russia, Jewish communists banned Jewish religious practice, Yiddish, and all communal institutions.

Pro-Palestinian mural in Belfast. *(C. Devora photo)*

Even in modern, pre-Holocaust Western Europe Jews could make themselves immune from antisemitism by separating themselves from Jewish religious observance and peoplehood.

Here is the great scholar of Byzantium, Gustave Schlumberger, writing of his old friend Charles Haas, the model for Marcel Proust's famous character, Swann:

"The delightful Charles Haas, the most likeable and glittering socialite, the best of friends, had nothing Jewish about him except his origins and was not afflicted, as far as I know, with any of the faults of his race..."

Thus, Schlumberger could protest that he had nothing to do with antisemitism in precisely the same manner as the haters and slanderers of Israel today. He didn't hate Jews as a whole, only the vast majority of Jews who insisted on being faithful to Jewish aspirations, identity, and history. Of course, today, since about 40 per cent of the world's Jews live in Israel and about 80 per cent of the remainder support Israel, someone who wants to destroy Israel is seeking to kill 40 per cent of the world's Jews and kill the hopes of most of the rest.

There are a number of elements involved in the rewriting of history that confuse the understanding of the issue.

First, there is the use of Nazi racialist antisemitism as the norm in considering how Jews and their history have been rewritten. In fact, in its universal condemnation of the very existence of Jews as human beings along side the impossibility of Jews doing anything to avoid extinction, this form of racism was exceptional. Usually, Jews were condemned for specific actions: being too cosmopolitan, too modernist, too religious, too leftist, and so on, as they are in the contemporary version of historical distortion. By viewing Nazism as the basic model for antisemitism, anything less is redefined as not meriting that label.

Continued on page B6

Shana Tova

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Traditional antisemitic themes have been exploited

Continued from page B5

Second, in the same vein, the demonization of Jews is identified exclusively with the political right. Today, we ignore the fact that the main sources of antisemitism and lies about Israel's history are the Western left and Islamist or Muslim sources. One would think that the only problem Jews face comes from neo-Nazi skinheads. Failing to accurately ascribe the origin of demonization and falsehood is, in itself, a rewriting of history that makes it impossible to understand the situation, much less do anything about it.

Third, there is an attempt to propagate lies about the Jews as "acceptable" anti-Zionism rather than part of a broader campaign of demonization that parallels antisemitism. When I did a detailed study of PLO anti-Israel propaganda, I consistently found the same pattern.

Traditional antisemitic themes were exploited by changing the word "Jew" to "Zionist." For example, instead of saying that Jews dominated the world media and sought world conquest, it was claimed that Zionists were doing so. We also see Jews (Zionists or Israelis) described as supervillains capable of any, totally bloodthirsty and evil behavior.

Fourth, Jewish history has been systematically distorted, including the denial of the historic connection with the land of Israel; the claim that the Temple never existed in Jerusalem (an argument even used by Yasir Arafat on President Bill Clinton at the 2000 Camp David summit); the idea that Jews were always outsiders to the majority cultures among whom they lived rather than insiders in their own distinct community, and so on.

Fifth, the creation of an entire industry of distorting history including the manufacture of false atrocities and distortions purveyed at UN committees, academic conferences, and the mass media. A notorious example of this was the publication of the Goldstone Report in which UN commissioners, some of whom were known to be hostile to Israel, took testimony from Hamas and other anti-Israel sources in the Gaza Strip then reported, without challenge, claims that were often undocumented, contradictory, and even quite fantastic.

We are not the monsters of other's imaginations

Sixth, there has been a simple but remarkable transformation that is very poorly understood. The old version of historical distortion was to insist that Jews were inferior, evil, and should be discriminated against or even wiped out. The new version asserts that Jews (or Zionists or Israelis) say that others are inferior and want to wipe them out. Thus, there has been a transition from a right wing based antisemitism to a left wing and 'Third Worldist' version of history.

Jews, or at least the pro-Israel and Israeli majority, are portrayed as imperialistic and racist, thus giving an opportunity for "enlightened" Jews to appear virtuous by supporting the absurd claims of Israel's enemies.

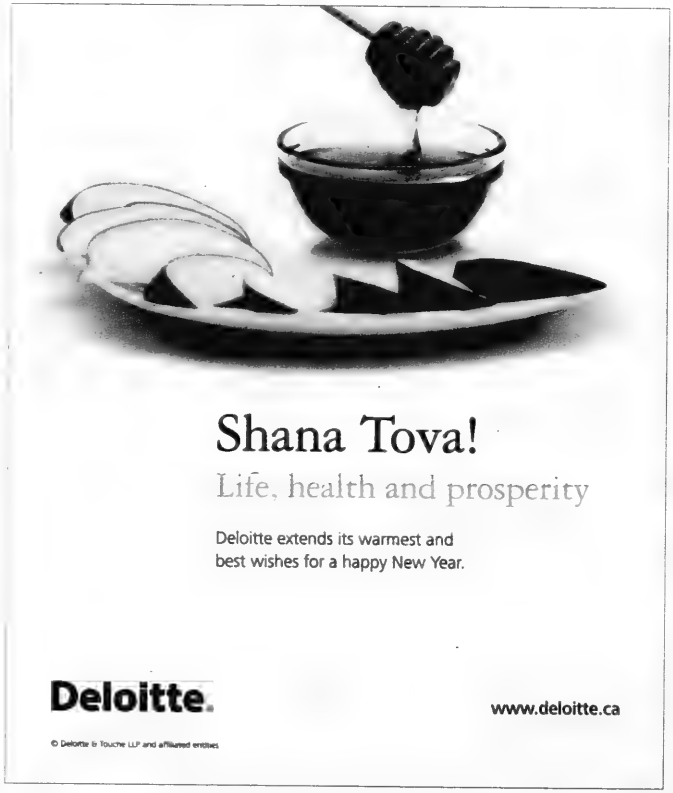
Finally, there is the thorough distortion of Israeli history in terms of its broad themes and specific detail.

For example, in broad terms, the history of Israel's independence is changed from a defensive struggle for survival to an aggressive ethnic cleansing operation. The history of peace efforts becomes changed from an Israeli search for a compromise peace in the face of Arab rejectionism into the exact opposite.

To cite only one example of the distortion of the details of Israel's history, it has been the Palestinian Authority that has refused to negotiate seriously with Israel since December 2008 and yet the media continually reports the precise opposite to be true. How can all of these problem elements be dealt with? The answer is only by maintaining scholarly standards, using factual evidence and honest argument, and demanding that institutions live up to the norms in a democracy of professional ethics. It requires that young Jews obtain an alternative education in what the media and schools generally do not provide. There must be a determination on the part of individuals not to yield to intimidation or to careerist temptations in which one's birthright is sold out for a mess of potage.

And finally it requires a sense of pride and self-confidence, of knowing who we are in the manner suggested by Ahad Ha-Am: What matters is not how many lies are told about us but the truth of our knowledge that we are not the monsters of other's imaginations.

Barry Rubin is the director of the Global Research in International Affairs Center and editor of the Middle East Review of International Affairs *journal.*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On the roots of the Israeli-Palestinian conflict

Like all conflicts between national movements, the Israeli-Palestinian conflict is multi-layered and of course, has regional dimensions due to the support neighboring Arab countries and the Arab League have given over decades to their Palestinian brethren. Yet it is relatively easy to identify a defining moment in the history of both Zionism and Palestinian Arab nationalism, which is emblematic of the nature of the conflict and its evolution. That the Arab side has consistently avoided addressing it and its moral consequences further adds to the obstacles on the road to an eventual reconciliation between Israelis and Palestinians.

After World War II, Britain returned its League of Nations Mandate on Palestine to the United Nations, and after sending a commission of enquiry to the country and a series of debates, the UN General Assembly recommended on November 29, 1947 to partition the territory of British Palestine into two states: a Jewish and an Arab one. By this decision it granted international legitimacy to the claims of both Jewish nationalism – Zionism – and the Palestinian Arab people to self-determination and sovereignty, each in its respective nation-state.

Shlomo Avineri

The UN recognized that both nations have a claim to a place in the sun and viewed a two-state solution as the only just and fair answer to the conflicting claims of both national movements. In this the UN followed in the steps of the British Peel Commission, which was the first to suggest in 1937 the idea of partition as the only way out of the conundrum of the conflicting claims of the two national movements.

After the partition of British India in 1947 into two independent states and the establishment of Pakistan as the homeland for the Muslim minority in British India, the idea of partition, despite its obvious drawbacks, gained acceptance as a reasonable solution in similar situations in which minorities should not be subjected to sheer majority rule.

It is the different ways in which the Jewish and Arab communities responded to the partition plan that determined the history of the region.

Since each national movement initially claimed the whole country as its homeland, the idea of partition was not easy for either of them to accept. But after lengthy discussions, the Jewish community – and the Zionist movement – accepted partition as the only achievable aim, basing its decision on a variety of considerations. For one, since its own claim for a Jewish nation-state was founded on the principle of self-determination and since this principle is a universal tenet, hence one cannot deny to the other what one claims for oneself. Secondly, with the Arabs being then a majority in British Palestine, it was clear that it would be impossible to gain international support and legitimacy to a claim for the whole of Eretz Israel, as this would submit the Arab majority to the rule of the Jewish minority.

Out of such considerations, combining both principle and prudence, the Jewish community not only accepted the UN resolution but also saw it as an achievement of historical significance by granting universal legitimacy to the Jewish yearning to be a free people in its own land, as expressed in the Zionist anthem *Hatikva*.

לשנה טובה תכתבו

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Palestine could have happened May 15, 1948

Continued from page B7

The Palestinian Arab response, on the other hand, supported by the countries of the Arab League, was one of total rejection, refusing to accept any legitimacy to the Jewish claim to national self-determination. Consequently, the Palestinians and subsequently the neighbouring Arab states, went to war against the nascent Jewish state. They lost. The consequences were that hundreds of thousands of Palestinians lost their homes and became refugees, while the remaining Arab regions of the country – the West Bank and Gaza – rather than becoming the Palestinian Arab independent country, as envisaged by the UN, came, respectively, under Jordanian and Egyptian rule. Had the Palestinian Arabs accepted partition, an independent Palestine, living side by side with Israel, would have emerged on May 15, 1948 with the termination of the British Mandate. Herein lie the roots of the Palestinian tragedy, their statelessness and the refugee problem.

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Nakba is marked by Palestinians and their supporters around the world.

It is this historical crossroad that the Palestinians refuse to countenance and address to this very day. By calling their 1948 defeat and tragedy *Nakba*, they present it as if it were a natural disaster, totally devoid of human agency – and thus too of their responsibility. It is as if the official German narrative about World War II would have been today focusing on the expulsion of more than 12 million ethnic Germans from Poland, Czechoslovakia and other Eastern European countries after 1945, without ever mentioning that it was Nazi Germany which forcefully dismembered Czechoslovakia in 1938 and then attacked Poland on September 1, 1939 thus starting World War II. This does not necessarily mean that the Germans did not have some reasonable claims: but it was they who decided to resort to arms and warfare.

The same applies to the Palestinians and the neighboring Arab countries: one can well understand their unhappiness with the UN partition plan (so were also some Jews, especially since Jerusalem was excluded from the future Jewish state) – but it was the Palestinians who resorted to violence and chose war. Such decisions have consequences. No one in Europe today – not even in Germany – is willing to consider the idea that these German expellees and their descendants have any claim to return to the regions from which have been forcibly expelled and in which they and their ancestors had been living for centuries.

This unwillingness and inability to confront their own responsibility for their tragedy in 1948 has recently been exhibited in a disconcerting way by the shameful and mendacious oped by Mahmoud Abbas, the President on the Palestinian Authority, in the *New York Times*. In a piece ostensibly calling for reconciliation with Israel, the only mention of the UN is to maintain that the UN 'decided to partition my country" – clearly implying the continuing Palestinian claim for the whole country. There is not even a scintilla of a hint that the Palestinians rejected the UN decision and went to war against it. On the basis of such lies and avoidance of responsibility, it is difficult to build a historical reconciliation between the two nations, especially as such a twisted narrative continues to be the basis of how history is taught in Palestinian schools.

That this is not just a theoretical matter best relegated to quarrels among historians has recently also been in evidence in the Palestinian leadership's violent response to Prime Minister Benjamin Netanyahu's suggestion that as part of a future peace agreement between both sides, the Palestinians should recognize Israel as a Jewish nationstate.

There can be serious questions whether raising such a demand at this juncture is either necessary or recommended: it certainly makes achieving an agreement even more difficult.

Continued on page B9

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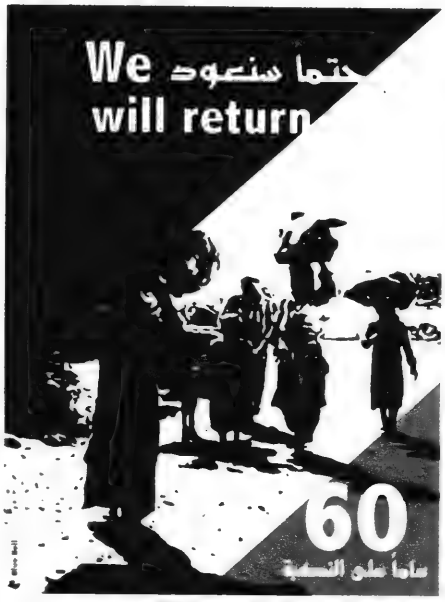
Pre-1967 Israel would lose its Jewish majority

Continued from page B8

But the savage Palestine rejection of this demand speaks volumes, as it suggests once again that on the basic issue at stake – the legitimacy of both present Israel and future Palestine as the nation-states of their respective peoples - the Palestinians are still not reconciled to the acceptance of the claim for a Jewish nation-state. Many Israelis who were unhappy, and even critical when Netanyahu raised the issue, were taken aback by the total Palestinian rejection for it is evidence of a serious Palestinian rejection of the idea of Jewish sovereignty.

Part of the Palestinian rejectionist response has to do with a wider view current in the Arab consciousness that the Jews are not a nation, but merely a religious community. Part of it has to do with the hegemonic Arab national discourse, which views only the Arabs as legitimate claimants for national self-determination in the region which, significantly, is called in Arab parlance "the Arab region" and in which only the Arabs are entitled to be the bearers of sovereignty and political power. Hence Kurds, Maronites, Copts, Berbers (and Jews) are bereft of this entitlement. This is not exactly a modern version of being *dhimmis* (which is after all a religious, not a national category), but may be viewed as a secular echo of it. Again, a German analogy is in place: so long as the dominant German narrative viewed only the German Volk as being *Staatsfähig*, i.e. entitled to political power, there was no chance for peace in Europe.

Underlying the continued Palestinian claim for the 1948 refugees and their descendants to a right of return, there may be a further nationalist hope, sometimes explicitly stated, sometimes just implicitly lurking in the background. An Israel pushed to its pre-1967 borders, and burdened with significant numbers of returning Palestinian refugees, will lose its Jewish majority over time. Eventually Israel would turn out into another version of Lebanon, bereft of a distinct national identity based on a discrete, non-Arab, conception of its own nationhood.



Palestinians hope to displace the Jews who live in Israel.

Such an idea was once even raised by Boutros Boutros Ghali when he advocated his support for peace with Israel: not in order to accept its existence, but to diminish it. These are serious issues.

Do they mean that Israel bears no responsibility for the present stalemate in negotiations? Or that all its policies and moves are justified? By no means.

There is no doubt, historical claims and strategic considerations notwithstanding, that the existence of almost 300,000 Israeli Jewish settlers in the West Bank makes it more difficult to reach an agreement than it would if the settlers were not there. While the Israeli settlement drive is not the major obstacle for peace, it certainly does not make it easier to move forward. Even if one agrees, in principle, that all or most of the settlers should be evacuated, the re-settlement of hundreds of thousands in Israel proper would be an enormously difficult project – politically, economically, psychologically and as a sheer human problem. This is something that even those who were – and are – totally opposed to the settlement policy have to admit. Facile calls for "dismantlement of all settlements" ignore these difficult realities and hence as such, are mere "feel good" slogans, not realistic prospects.

Continued on page B10

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Hard-headed realism is required today

Continued from page B9

And yet, despite this difficult reality, the major obstacle for peace is still the perception held by most Israelis that at the end of the day the Palestinians are not yet reconciled to peace with Israel as the Jewish nation-state.

This can be put in simple language as follows: Since you went to war in 1948 specifically to prevent the establishment of a Jewish state, what is more natural and more fair than to ask you as part of an historical reconciliation to accept that which you once tried to destroy, namely, the Jewish state?

But these obstacles are not easily overcome.

Hence it is my personal conviction that, regretfully, successful peace negotiations are in all probability not going to happen any time soon, and even if the mechanism of negotiations could be resurrected, the chances for a successful outcome are slim. But in the absence of a final status agreement, there are other alternatives available, as has been the case in similar conflicts in Cyprus, Kosovo, Bosnia – or even far away Kashmir: partial agreements, unilateral steps on both sides, de facto understandings which, while not solving "the" problem, diminish tension, create a little bit more trust and minimize friction.

Obstacles are not easily overcome

This calls for a hard-headed realism, not only on the part of the contending parties, but also on the part of the international community which, after all, failed to resolve Cyprus, Kosovo, Bosnia and Kashmir yet contented itself with the less utopian and more realistic goal of trying to achieve a lessening of violence and the creating of a better climate for future negotiations.

This calls for patience, moderation, some mutual understanding – and above all, wisdom.

Shlomo Avineri is Professor of Political Science at the Hebrew University and served as Director-General in the first cabinet of Prime Minister Yitzhak Rabin. He is the author, among many books, of The Making of Modern Zionism.

To this day, many Palestinians are opposed to reconciliation with the Jewish state.

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Israel's Declaration of Independence

On the afternoon of Friday, May 14, 1948, in the modest hall at the Tel Aviv Museum, David Ben-Gurion solemnly read out the Declaration of Independence, and the history of the state of Israel began.

Israel's Declaration of Independence proclaimed the establishment of a political and international fact – Jews founded a state. But, like other historical documents, in time it was given to far-reaching interpretation, lending it a status and importance beyond time and place.

Over the years, it became an identity-forming document, a Magna Carta of the civil rights of Jews and Arabs in the State of Israel, as well as the target of parties seeking to delegitimize the existence of a state of Jews. For it is a declaration about the establishment of a state with a Jewish predominance. This is expressed in the name of the state, which was proclaimed "Israel", and in the clause stipulating the state's functions: the first, the defining function of the State of Israel was that it "will be open for Jewish immigration and for the Ingathering of the Exiles". Freedoms, civil rights and equality are listed in the second place.

Anita Shapira

As mentioned, the proclamation was made at the Tel Aviv Museum. Not in Jerusalem, which is invoked in the national anthem in the words, "Eretz Zion, Yerushalayim", but rather in the first Hebrew city, which has no historical past, where prophets did not prophesy and biblical kings did not dwell. Tel Aviv – young, secular, vibrant – symbolized the Zionist deed. But the reason for choosing Tel Aviv was not the symbolism, which nobody gave a thought to at the time; it was simply that Jewish Jerusalem was under siege. The road from Jerusalem to Tel Aviv was cut off, and Jerusalem was under bombardment. As a result, some signature spaces were left empty in the Declaration, since the representatives of the Zionist executive who were meant to affix their names there, were unable to get to the ceremony from Jerusalem.

From the distance of years, Ben-Gurion's declaration of independence seems natural, the obvious decision. But in the historical context of 1948, it was a bold and revolutionary move. And the leaders of the Jewish Yishuv, who felt responsible for the fate of the Jewish People, were extremely anxious about taking the step. In the deliberations held on May 12, it was not at all clear that proclaiming statehood was the right thing to do: perhaps it should be put off for a few months, perhaps a UN mandate would be a better option? Declaring statehood signified an invasion of the regular armies of the Arab states, which were incited by their own incendiary public opinion and rhetoric and caught by their own promises to prevent the establishment of a Jewish state. In the months between the UN Resolution of November 29, 1947 – which decided to partition Palestine and establish there two states, one Jewish, one Arab – and May 15, 1948, when the British evacuated Palestine, the two peoples living in the country were at war.

In a recent speech, President Mahmoud Abbas gave the impression that soon after the UN resolution, the Jews pounced on their peaceful Arab neighbours and started expelling them from Palestine. This is a glaring misrepresentation of the historical record.

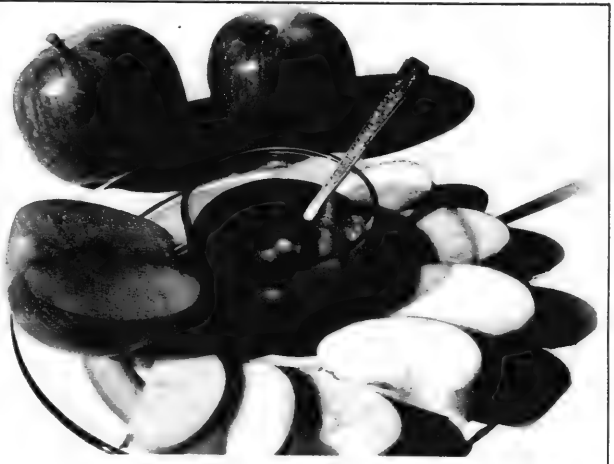
The Palestinian Arabs had rejected the UN Partition Resolution and attacked the Jewish Yishuv. They had their reasons, but they started a war, which they hoped to win, and which eventually they lost. It was a harsh war, and the Jews fought for their lives. The exile of some 700,000 Palestinian Arabs was the result of that war.

The beginning of the war boded well for the Arabs. From the Jewish point of view, these were months of bitter fighting, with thousands of casualties, amounting to an inordinately high proportion of the Jewish population, then some 650,000. Until the declaration of statehood, the Jews had managed to hold out, but barely. On that day of marathon deliberations at the People's Council (the Provisional Government), news came of the fall of the Etzion Bloc and the massacre of its defenders by Palestinian Arabs. Golda Meir reported on her meeting with King Abdullah of Transjordan, from whom she learned that he would soon join the invading Arab states.

The question on the agenda of the provisional government was whether the Jewish Yishuv would manage to stand up to the regular armies of Arab states. In the United States, Secretary of State George C. Marshall warned that the Jews would lose the coming war. Haganah commanders, on hand to provide an expert opinion, were not very optimistic. Yigael Yadin, the de facto head of operations of the Haganah, a militia that had only just begun to resemble an army, rated the Yishuv's chances at 50 per cent.

The people participating in the deliberations were highly conscious of how fateful the decision was. A mere three years had passed since the end of the Second World War and there was no escaping the harrowing feeling that, at risk here, was the Jewish People's last hope after the Holocaust.

Continued on page B12



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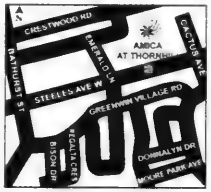

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For the first time in 2,000 years, a state

Continued from page B11

On the other side of the scales, the British evacuation of the country and ensuing governmental void could be a historic opportunity that would not repeat itself: statehood had to be declared now or maybe never.

The decision to grasp the historic opportunity by the horns rather than let it slip away was not unanimous. After Ben-Gurion's address, which set out both the dangers and the odds, there were six votes in favor of independence, four against. The decision to declare statehood was taken by one vote.

Following the dramatic deliberations on the principle of independence, the discussions about its formulation were almost an anti-climax. But they too reflected the fact that this was a one-time occurrence. Everything was being done for the first time in 2,000 years. Nobody had any prior experience in establishing a state.

The day after the declaration, Jews of Israel, formerly Mandatory Palestine, celebrate.

First, what was the new state to be called? The decision was "Israel." People were concerned about how the name would look in English as a modifier (Israeli government, Israeli forces), as well as about non-technical issues. One question related to the name of the state in Arabic. Members of the People's Council sought a way to make it unnecessary for the state's Arab citizens to use a name unacceptable to them and unrepresentative of them. One idea thrown out was, that in Arabic, the state be called "Western Palestine"; but, if so, what would be the name of the Arab state that was meant to rise? In the end, it was decided to call the state "Israel" also in Arabic. The name reflected the essence of the state as the state of the Jews, just as Finland reflects the Finns even though it has a Swedish minority, and Britain – the Britons, whoever they may be.

Another question was: who was to proclaim it? What legitimacy did the provisional government have?

The transition from the British Mandate to Jewish rule had left a vacuum that had to be filled. A war was going on outside, an army had to be set up, people conscripted, money raised. State institutions had to be founded to prevent anarchy, to ensure central authority and the young state's monopoly over the use of force.

Ben-Gurion had prudently set up a temporary body embracing representatives of the Yishuv and the Zionist Movement, which, for all intents and purposes represented the Jewish People. It was a broad wall-to-wall coalition of religious and secular, right and left. For the Declaration to have legitimacy, its signatories had to be regarded as a representative body by all parts of the Yishuv and of the Jewish People.

It took effort to prevent friction at the crucial moment. For example, there was the question of how to refer to God in the Declaration. The formulators had the model of the American Declaration of Independence, which states: "with a firm reliance on the protection of Divine Providence". This was the American compromise between Thomas Jefferson's secular version and the more religious version of his colleagues. But in Palestine in 1948 the idea of Divine Providence was unacceptable. Zionism was essentially a secular movement, though it used religious symbols and myths deriving from religion.

Continued on page B13

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After the declaration, Tel Aviv was bombed

Continued from page B12

For the Zionist Left, the insertion of God into the Declaration was a casus belli. For the religious Zionists, His omission was equally unacceptable. Wise men therefore came up with the compromise of using the expression "Rock of Israel". The term originates in Jewish liturgy and refers to the Almighty, sometimes in conjunction with the words "and its Redeemer". But over the years, "Rock of Israel" had taken on also a more literal connotation, meaning the force and perseverance of the Jewish People. The term could thus be freely interpreted according to the dictates of one's heart. As a result, the Declaration could be signed by representatives of both the religious Agudat Yisrael Party and the non-religious Communist Party.

One topic was omitted from the declaration: the borders of the state about to rise. In terms of international law, the UN Resolution of November 29, 1947 was considered the state's founding document. The Declaration's text thus stated that "This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable" – for, meanwhile, voices had already been raised at the UN to reconvene the Assembly and revoke the Resolution, yet another indication of how fragile and shaky everything was at the time.

Legal experts argued for a proclamation that the state would be within the borders of the UN Partition Plan. Ben-Gurion rejected this demand. The American Declaration of Independence, too, did not mention borders, he stated. If the UN Partition Plan would be carried out, he explained, the Jews would accept its borders. But if the Arabs invade the State of Israel, the borders would be a consequence of the balance of forces. If we can, he believed, we will expand the borders.

Ultimately, the Green Line, which was the state boundary until 1967, was a more inclusive demarcation line than that set down in the Partition Plan. Had the Arabs been willing to discuss recognizing Israel, in the 19 years between 1948 and the Six Day War, the discussion would have been about the borders of the Partition Plan. After 1967, they began to talk of the Green Line as the defining border. Borders indeed, are mutable and have no place in a permanent document.

David Ben-Gurion, left, signs The Declaration of Independance. ***[IGPO photo]***

The first part of the Declaration explains the right of the Jewish People to establish a state in the Land of Israel. The bond of the Jews to Eretz Israel in the Declaration is not anchored in the divine promise the Lord made to Abraham, but in the "historic and traditional attachment" of Jews to "their ancient homeland". The insertion of the historic bond into the Declaration of Independence was meant, by way of the Zionist narrative, to affirm that the Jews are not imperialists who come to conquer a foreign land: "After being forcibly exiled from their land, the people remained faithful to it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom." But historic right alone does not suffice. According to the Zionist narrative, right is given validity by the fact that Jews immigrated to the country, built it, fought for it and created a community there capable of maintaining a viable state. In other words, it is a valid right because the Jewish Yishuv in the Land of Israel is national in character and claims for itself the right of self-determination: "aspiring towards independent nationhood". This is the connection between the "natural right" of the Jews, like any other people "to be masters of their own fate" as stated in the Declaration, and the Jewish historic right that situates this natural right in Eretz Israel. The Holocaust appears in the Declaration as one component demonstrating the need of the Jewish People for a state of their own, but this is not what bestows right. Right is bestowed by the positive, creative power of the Jewish People whose actions demonstrated their capability to be a nation with a state of their own.

Following the declaration of Independence, the people in Tel Aviv rejoiced and spent the evening and night dancing in the streets and uttering the *Hallel* prayer in the synagogues. But the fighters along the borders had no time for rejoicing. They were busy fighting a war of survival, and they had no heart for ceremonies and declarations. As far as they were concerned, the declaration passed unnoticed. Ben-Gurion, as usual reticent and subdued, wrote in his diary: "At 4 p.m. Jewish independence was proclaimed and the state was established. Its fate is in the hands of the Security Forces".

That night, Tel Aviv was bombed.

This was the beginning.

Anita Shapira teaches history at the University of Tel Aviv and is the founder of the Yitzhak Rabin Center for Israel Studies.

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Partition vote in 1947: myth and reality

Most visitors coming to Kibbutz Bror Chayil, in the northern Negev, not very far from the Gaza Strip, are proudly shown a historical object on display there: the polished wood chairman's hammer used by Osvaldo Aranha, the Brazilian President of the UN General Assembly in 1947 who presided over the crucial Nov. 29 session when the Palestine partition resolution was approved. The display goes on to assert that had it not been for Aranha's overt sympathy for the Jewish cause, his extraordinary efforts on behalf of the Jews and the liberties he took with UN procedures, the partition resolution would never had achieved the necessary two thirds majority of the vote.

Thus, unintentionally, members of the kibbutz, many of them from Brazil and sentimentally attached to their old country, contribute to and reinforce the Palestinian myth that the 1947 partition resolution did not represent the true will of the UN members at that time, but rather it was the result of Zionist and American bribes, threats and pressures and the abrogation of UN procedures.

This contention, which was voiced immediately after the vote, has gained currency over the years. It has become a favoured weapon in the arsenal of the Palestinian leaders in their attempts to challenge the legitimacy of the State of Israel.

Aranha did indeed take some procedural liberties to pave the road for the smooth passage of the resolution, but it was quite historically clear, on the record, that the position of the Zionists on the eve of the final vote was quite promising.

Yehoshua Freundlich

In a preliminary vote taken on Nov. 25 in the Ad Hoc Committee, a special committee established by the General Assembly to deal with the Palestine issue, the pro-Israel advocates managed to garner 25 positive votes, merely two votes short of the necessary required majority. A large group of 17 countries remained undecided. Of these however, some were favourably inclined to vote in support of partition.

Despite the indications for a positive outcome immediately prior to the Nov. 29 vote, the pro-Zionists were actively engaged in lobbying.

The four days that elapsed between the preliminary and the final vote saw feverish advocacy by Jews and by Arabs on behalf of their respective positions. There were many conversations on both sides with a great many parties. To be sure, some promises were made and then withdrawn. Undoubtedly, pressure was applied where it seemed beneficial to do so. However, there is no evidence that actual threats were made against anyone or that any actual agreements were executed.

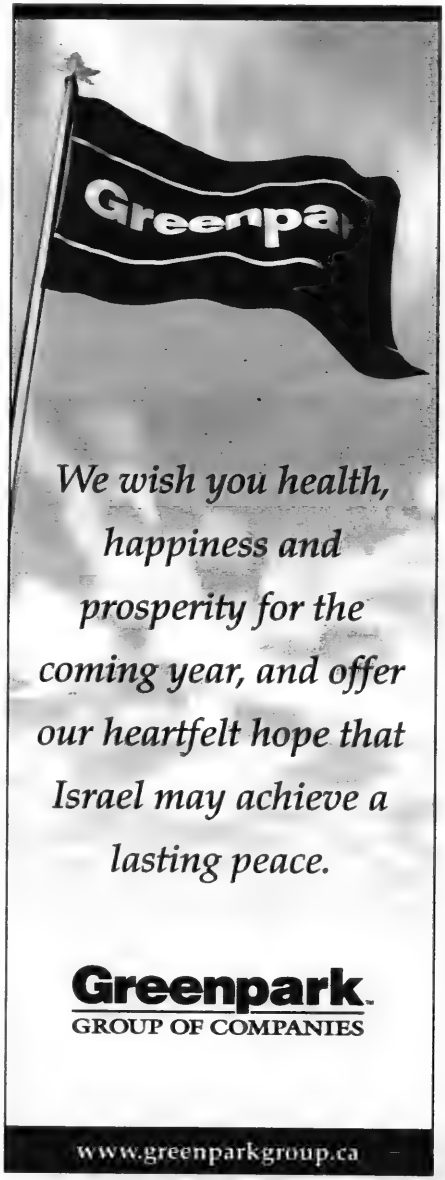
The outcome of the pre-vote lobbying was that the pro-Zionists succeeded in reducing the number of abstainers from 17 to 10. But it was more than a four day effort that led to success. The favourable outcome was the result of a combination of factors: a long year of diplomatic and political activity by a determined and experienced leadership, the special and unique position of the Jews at that time in the international arena, and the crucial advantages that the Jewish Yishuv as a government-in-waiting had over the Arab community in Palestine.

In addition, we can say with a fair amount of certainty that without the co-operation between the Soviet Union, the United States and most other western countries, a positive outcome to the Palestine question (as it was then known in reference to a Jewish homeland) would have been possible.

Even today, after the partial release of archival documentation from the former Soviet Union, we are still uncertain as to the motivation of the Soviet Union in joining hands with the United States to support the partition resolution. The first indication that the USSR was abandoning its pro-Arab, anti-Zionist line, at least for the partition vote, was given by Andrei Gromyko, the Soviet ambassador to the UN in a somewhat ambiguous speech he made during the debate in the UN Special Assembly in May 1947. But observers could not be certain about Soviet intentions. Over the ensuing months however, any doubts about the Soviet position were set aside. By the end of September most people knew that the Soviet delegation in New York was instructed to support the partition proposal.

Reading between the lines of the diplomatic correspondence between Moscow and its emissaries in New York, it is evident that the Soviet delegates were dumbfounded by this *volte face*, about face, in the Kremlin.

Continued on page B15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Soviet support was crucial to success

Continued from page B14

However, knowing that this pro-partition decision had been taken at the highest quarters in the Kremlin, the New York delegates followed their instructions to the letter, giving full support to the pro-Zionist delegates during the long, intricate deliberations at the General Assembly. A passerby in the corridors of the UN headquarters would often observe the scene of Moshe Sharett, the chief Zionist delegate, conversing and even trading secrets with his Soviet colleague Semen Tsarapkin. After the many long discussions in the various committees and subcommittees, the Soviet Bloc representatives raised their hands in unison at the appropriate moments.

Soviet support was crucial to the Zionist success not only because it assured the pro-Zionist cause five votes (Yugoslavia abstained) but because it transformed the Palestine issue away from a purely western supported issue into a broadly UN supported one, transcending east-west rivalries and thus facilitating the support of countries that voted on the merits of the case free from the bonds of their respective global political alignment.

Another factor that gave the Zionists a decisive advantage over their Arab adversaries was the relative weakness of the Arab community in Palestine as compared to that of the Jewish Yishuv.

World War II and the Holocaust, in a tragic turn of history, or if you wish, in an ironic turn of history, destroyed the Jewish communities in Europe but at the same time witnessed the coming of age of the Jewish community of Palestine.

This resulted for a number of reasons. The war effectively secluded the Jews in Palestine from the Jews in Europe and the rest of the world. The Jews in the Yishuv were forced to take preparatory measures against what was then thought to be an imminent German invasion. At the same time, the Jewish leadership in Mandatory Palestine waged a political struggle against the incumbent British Mandatory administration.

The cumulative effect of the situation was to forge a viable, confident, largely self-sufficient community with an able leadership that was wise enough to define an achievable and consensual political aim.

The UN Special Committee on Palestine (UNSCOP), a select committee of 11 nations representative of the composition of the UN with the exclusion of the Big Powers and the Arab states, visited Palestine in the summer of 1947. The Arabs boycotted the visiting committee members. But the Yishuv leadership extended their full cooperation to them.

Moshe Sharett, second from left at the table, testifies before UNSCOP in 1947.

The committee members formed two major impressions from their visit to Mandatory Palestine: First, that it was totally academic to discuss whether or not to establish a Jewish state in Palestine, as such a state already existed with a stable political structure, viable economy, outstanding educational system and adequate defense system. Second, that despite the guarded public statements by the Zionist leadership, they were striving to achieve a sensible solution in the shape of "a viable Jewish state in an adequate part of Palestine."

Continued on page B16

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Jews accepted partition; Arabs rejected it

Continued from Page B15

The majority of the committee proposed to partition Palestine into three parts: a Jewish state, an Arab state and an international state for Jerusalem and its immediate environs. Once the committee announced their proposal, there was no way back. The die was cast.

The Zionists understood they had two choices: Either they accept the majority report to implement at least a part of their national dream or they reject it and opt for a confrontation with the UN and deal with the resulting uncertain consequences.

The Zionists, of course, accepted the decision of the majority of the committee. There is no doubt that by accepting the compromise solution, swallowing the bitter pill of, inter alia, abandoning Jerusalem, reflected the tradition and the mentality of the Mapai party, which was then the core of the Yishuv leadership. This middle way, pragmatic, gradualist group opted for an immediate consensual solution within the framework of the UN-supervised process.

In an unprecedented demonstration of national solidarity and collective responsibility, the other parties – from left and right – buried their ideological differences, at least for the duration of the UN debate, and agree to the position taken by the majority Mapai leadership.

The decision of the Zionist leadership (representing the Jewish Palestinians) stood in stark contrast to the behaviour of the Arab Palestinians. The Arabs ignored the UNSCOP proposal and opted instead only for their maximalist aim, namely, the establishment of a single unified state in Palestine that for intents and purposes would make Palestine an Arab country.

Looking back, it is clear, that the Jews had an enormous advantage over the Arabs as far as leadership and organization were concerned. There is no need to dwell on the characters and personalities of David Ben-Gurion and Moshe Sharett, who were then in their prime, complementing each other's skills and abilities with effective, collegial collaboration and co-operation.

Ralph Bunche, centre, the American delegate, convenes a meeting of UNSCOP.

Much less however is known about the dedicated group of Zionist diplomats and functionaries who worked in Palestine, New York and other places to help bring about the successful vote for partition: Abba Eban, David Horowitz, Elias Sasson, Walter Eytan, Eliahu Elath, Moshe Toff and many others. These people were endowed with keen diplomatic skill, sharp political acumen, wide linguistic capabilities and a wise sense of human understanding that far surpassed the abilities of their adversaries. It could be said without exaggeration that never in the history of Zionist and Israeli history has there been such a concentration of talents, capabilities, commitment and dedication as there was represented in the group of Zionist activists engaged in the diplomatic struggle in 1947.

Continued on page B18

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There was drama in the air

Continued from page B16

Another factor that assisted the Zionists during the UN partition deliberation was that, unlike their Palestinian and Arab counterparts, they were playing on their home turf, so to speak. They were working and living in New York City, the largest Jewish city in the world, in an ambience that radiated support and encouragement. During the open sessions of the debates many in the audience were Jewish. The Arab delegates did not fail to notice that.

Municipal and other officials who were Jewish assisted the Zionist delegation in many ways. It has now come to light that the pro-partition forces had access to telephone communications of and among the Arab delegates apparently through the aid of Jewish employees of the telephone company.

In addition, practically all of the representative organizations and agencies of American Jews, such as Jewish labour organizations and the prestigious American Jewish Committee and even some that had previously not supported the idea of a Jewish homeland, helped the pro-partition forces. Intra-communal rivalries were put aside to present a unified Jewish front in the battle for a sovereign Jewish homeland. Reform Jews joined hands with the Orthodox Jews.

Finally, there remained the vexing question of the influence of the Holocaust on the events that preceded the UN partition resolution. In the years following the UN resolution two schools of thought regarding this issue evolved in Israeli historiography. One denied any, or almost any, impact of the Holocaust on the deliberations at the UN. The opposing line of thought suggested that the passage of the vote for partition on November 29 was a direct outcome of the Holocaust.

The first school attributed the 1947 vote to the gradual growth and development of the Yishuv, to its political and military struggle with the British Administration and its sophisticated exploitation of the unique international situation then. They regard the establishment of Israel as an early example in a long series of examples of post-World War II decolonization.

The other school, sometimes pejoratively called the sentimental school, regards the 1947 resolution and the eventual establishment of Israel as a belated act of justice administered by the international community after the horrific events of the Shoah.

I agree with the first school, with a special emphasis on the crucial role played by the resourceful, vigorous Jewish community in Palestine. Based on some documentary evidence that I have seen, however, it is also my opinion that the lessons and memories of the Holocaust were a vital background factor. They were essential in helping form a unified Jewish and Zionist front that helped tip the scales in favour of partition.

When the UN General Assembly convened on Nov. 29 for its final vote, the fate of the partition resolution had been already sealed. It was decided during the long preceding year of discussions, debates, deliberations and the UNSCOP investigation in Palestine. There was indeed drama in the air on Nov. 29, 1947. Last-ditch efforts continued up to the very last moment. Heads were counted until the last delegate, from Yugoslavia, voiced his abstaining vote.

But the final result was ensured months before.

Yehoshua Freundlich is a historian and the former state archivist of Israel.

Jews celebrate the partition vote.

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Do Palestinian refugees have the right to return?

The return of the Palestinian refugees and their descendants to the State of Israel is one of the most difficult issues facing the parties as they seek to resolve the Israeli-Palestinian dispute.

According to the Palestinians, the refugees and their descendants have a right to return to the homes that they left between the years 1947 and 1949. In contrast, the State of Israel vehemently opposes recognizing the right of return and extensive entry of Palestinian refugees into its territory as part of the solution to the dispute. The State of Israel sees this as an existential danger to the national home in which the Jewish people seek to implement their right to self-determination.

* * *

The problem of the Palestinian refugees: basic facts

The "right of return" claimed by the Palestinians is an outcome of the Palestinian refugee problem that arose following the War of Independence waged in Palestine from the end of 1947 to the beginning of 1949. On Nov. 29, 1947, the UN General Assembly adopted Resolution 181 regarding the termination of the British Mandate and the partition of Mandatory Palestine into two states – Jewish and Arab – on the basis of the nationality of their population. The Arab inhabitants of the land and the Arab states, apart from King Abdullah of Jordan, rejected the partition plan. As long as the British Mandate continued, their rejection of the plan was expressed by a violent struggle within the area of western Palestine. Upon the termination of the mandate, the leadership of the Jewish community declared the establishment of the State of Israel, and the armies of the Arab states invaded. These events led to the departure of hundreds of thousands of Arabs from the territory of Mandatory Palestine occupied by the Jews. The UN Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) has estimated the number of people who left at about 750,000. About 150,000 Arabs remained within the boundaries of the State of Israel. In the area of Palestine, which remained under Arab control, not a single Jew stayed behind. All the Jewish inhabitants fled or were killed or captured.

Yaffa Zilbershats

The reasons for the departure of the Palestinian Arab inhabitants of Palestine are disputed: there are those who argue that the refugees fled because they feared the fighting or heeded the calls of local leaders or the leaders of the neighbouring Arab states to leave their homes in order not to interfere with the fighting, and intended to return home following victory. Others claim that these people were expelled by force from the areas controlled by the State of Israel. Today, the detailed description given by historian Benny Morris is commonly accepted, to the effect that some of the refugees indeed fled and others were deported, even though these acts of deportation were not part of a preordained plan.

These refugees were excluded from the application of the Convention Relating to the Status of Refugees of 1951 and from the protection of the UN High Commission for Refugees. As of 1950, they have been protected, by virtue of a UN resolution, within UNRWA. UNRWA now functions as a huge relief agency. It handles approximately 4.8 million people yet refrains from rehabilitating the refugees. This figure stems from the organization's broad definition of a Palestinian refugee. The UNRWA definition, unlike the definition given in the Refugees Convention, includes the descendants of the refugees who left Mandatory Palestine as well as those who have received citizenship in the countries in which they have since settled. In addition, many Palestinians who live outside UNRWA's area of operation see themselves as Palestinian refugees who are entitled to return to the territory of the State of Israel.

* * *

The right of return viewed through the prism of international law

The Palestinians base the refugees' right of return on international law. The following considers the various sources of international law concerning related issues with the purpose of examining whether they vest the Palestinian refugees and their descendants with a right to return

• **UN resolutions relating to Palestinians** do not vest the Palestinian refugees with a right to return to the State of Israel. The primary resolution upon which the Palestinians base their claim to a right to return is UN General Assembly Resolution 194(III) of 1948.

This resolution was adopted following the submission of the Bernadotte report, an element of the UN attempt to reach a political solution that would settle the conflict. The resolution deals with a proposal for mediation and conciliation between Jews and Arabs, and mentions the issue of the refugees in Article 11. Article 11 is usually quoted alone and out of context. To understand this article, it is essential to recall the context and look at the resolution as a whole.

Important parts of the resolution were not implemented, such as the demilitarization of Jerusalem, guaranteeing free access to it, and imposition of an international regime there. Notably, Article 11, concerned with the refugee problem, was not implemented.

Continued on page B20

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The Arabs rejected the resolution

Continued from page B19

Today, no one would contemplate continuing the mediation efforts of the Conciliation Commission, nor persist in treating Jerusalem as an international city, without the consent of both sides. It would seem therefore that Article 11, too, should be seen as a part of the resolution that was not implemented and is open for re-examination and not as a declaration that stands alone forever.

However, beyond this critical context, a perusal of Article 11 itself fails to support the argument that the article recognizes the right of the Palestinian refugees to return to their homes:

1) The provision does not use the language of rights, even though Bernadotte's recommendations included a recommendation to recognize such a right. In other words, there was a clear appreciation of the distinction between the language used by the article and the determination that it was the right of the refugees to return to their homes.

2) The UN resolution includes a condition whereby only refugees wishing to "live at peace with their neighbours" should be allowed to return to the State of Israel. The Palestinians denied the legitimacy of Resolution 194(III) for many years because of this condition, on the ground that obligating them to live in peace with the Israelis would also indirectly compel them to recognize the existence of the State of Israel. Israel, for its part, interpreted this condition as releasing it from the duty to allow return of the Palestinian refugees to its territory so long as comprehensive peace has not been attained with all the Arab countries in the region, and so long as the return of the Palestinian refugees may endanger its security. The inclusion of this condition in the language of Article 11 greatly weakens the argument that it grants a legal right to return.

3) The resolution refers to the return of the refugees to their homes. The majority of Palestinians defined today as "refugees" according to UNRWA's definition, are not persons who fled from their homes but rather are the descendants of those people. Accordingly, the return of the majority of these refugees cannot meet the condition of "return to their homes" because the persons concerned are not the refugees themselves but their descendants.

Haj Amin El Husseini, Mufti of Jerusalem, rejected all resolutions in the name of Palestinians, that allowed for a Jewish state.

4) Such an interpretation of Article 11 is consistent with the second part of the article that deals with the Conciliation Commission's function not only of aiding the return of the refugees but also aiding their resettlement and their social and economic rehabilitation. The goal was to deal appropriately with the refugee problem that had arisen and certainly not to perpetuate the problem in such a way that not a single refugee would be allowed to be absorbed or resettled elsewhere.

Another argument against the assertion that Resolution 194(III) creates a basis for the right to return stems from the manner in which the resolution was perceived at the time it was adopted. We have seen that the Arab states and the Palestinians rejected the resolution because they saw it as a demand to recognize the State of Israel. It is not reasonable to isolate the provision in the resolution granting permission to the Palestinian refugees to return to their homes in order to reduce the violence and end the war through the creation of two states, and give that provision a construction that undermines the logic of two states. Similarly, the State of Israel took the view that the resolution was not binding on it when the resolution was adopted by the General Assembly. It is illogical to argue years later that a resolution that was rejected by the Palestinians and the Israelis when it was adopted is the source of law binding these parties today.

Subsequent resolutions of the UN General Assembly recognize the right of the Palestinian people to self-determination and the right of the Palestinians to return to their homes. In contrast, Security Council resolutions 237 and 242 of 1967 and 338 of 1973 call for a "just" solution to the Palestinian problem but make no reference whatsoever to their "right to return." It is these decisions

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Israel may prevent entry of Palestinians

Continued from page B20

of the Security Council that are binding in the relations between the Israelis and the Palestinians, as the Oslo agreements signed by the two parties vest them with binding force following their adoption by the parties.

• **International human rights laws** do not provide uniform definitions regarding the scope of the right to freedom of movement, on which, on occasion, the right to return is allegedly based. One of the important documents pertaining to this subject relied on by the Palestinians, is the International Covenant on Civil and Political Rights of 1966. Article 12(4) of the covenant prohibits the imposition of arbitrary restrictions on the right of a person to enter his own country. For the Palestinians, Israel is not "their country," and even if it is regarded as their country, the restriction on their entry is not arbitrary. The State of Israel is entitled to prevent the entry of the Palestinians into its territory, and *a fortiori* the entry of their descendants, as such a development might endanger the existence of the state and the exercise of the Jewish People's right to self-determination within it. This reasoning is also relevant in relation to restricting the entry into Israel of a Palestinian who has married a citizen of the country and wishes to settle in the country within the framework of family unification. It should also be noted that Article 12(4) was not intended to apply in cases of mass displacement of people because of ethnic conflict and that there is no ground that this article vests a right of return to the descendants of those who left their home.

Nor too, do international nationality laws impose a duty on the State of Israel to grant citizenship to Palestinian refugees. The general international conventions and those dealing specifically with the question of citizenship provide for the right of every person to citizenship, but there is no express obligation on the part of any particular state to grant such citizenship. Arrangements for the granting of citizenship to those leaving the state in cases of *uti possidetis* – i.e., in situations where large movements of people are generated as a result of war that has led to border changes – have not yet been formulated in binding rules and therefore are not legally binding in the context of the issue of Palestinian refugees.

• **International refugee law** is primarily defined by the Convention Relating to the Status of Refugees of 1951. This convention provides for the right of the refugees not to be deported to the country from which they escaped and in which their lives or freedom are in danger. Global practice over the years testifies to the fact that states have not interpreted this right as indirectly providing for the duty of the original state to permit the return of the refugees. Similarly, the Statute of the Office of the UN High Commission for Refugees of 1950 provides that return is merely one of the possible ways of resolving refugee problems. Irrespective of the above, the Refugees Convention has excluded the Palestinian refugees from its purview and in accordance with UN decisions has made them the responsibility of UNRWA. At the same time, the latter agency has not been tasked with dealing with the return of the Palestinians.

• **Humanitarian law and international criminal law** that concern the protection of civilians and combatants in time of war and in its aftermath do not contain a provision regarding the right of return of refugees. They do prohibit forcible deportation. However, even if the problem of refugees was caused in part by the deportation of a population from the area of Mandatory Palestine, international law does not contain any norm that requires the refugees to be allowed to return to the original country as a remedy for illegal deportation.

Continued on page B22

Jews, expelled from Algeria, immigrated to Israel after the state's creation.

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Jews, not Palestinians, have a right of return

Continued from page B21

* * *

Resolution of political and ethnic disputes in mixed societies: separation versus reintegration

An examination of precedents from around the world relating to the resolution of ethnic disputes in which the fate of many refugees is involved reveals a variety of solutions for dealing with this issue.

Until the end of the Cold War, namely, also when the problem of the Palestinian refugees arose, legitimate and even preferred solution for ethnic disputes was the forced exchange of populations. The premise was that such a solution contributed to the stabilization of the states suffering from ethnic tensions. This was the case in relation to the peace agreements between Greece and Bulgaria in 1919 and between Turkey and Greece in 1923. Similarly, at the time of the partition of India into India and Pakistan in 1947, an exchange of populations involving millions of people was carried out with the aim of separating two disputing ethnic groups.

In retrospect, it is possible to regard the absorption of hundreds of thousands of Jewish refugees from the Arab states in Israel, which took place at the same time as the escape or deportation of Palestinian refugees to the neighbouring Arab states, as such an exchange of populations. The new reality that evolved could have provided a fitting infrastructure for the settlement of the dispute. However, unlike the State of Israel, the Arab states in general did not take measures to absorb the refugees and resettle them but rather encouraged the preservation of the refugee situation and the aspiration to return to the territory of the State of Israel.

Following the end of the Cold War, the process of population exchange was defined as ethnic cleansing and was absolutely prohibited by international law. Return was adopted by the states – particularly by the states absorbing refugees – as the preferred solution for the problems of refugees that had been created by ethnic disputes. However, in many cases this policy encountered difficulties and sometimes was not capable of being implemented at all. In Cyprus, the secretary general of the United Nations, Kofi Annan, made a proposal to the populations in the two sections of the island in an effort to resolve the refugee problem, which had been created about 35 years earlier. His proposal included a minimal return of refugees, so that each ethnic community could remain a majority in its own territory. Annan based his proposal by emphasizing the decades that have passed since the people who ask for return fled their homes. His proposal shows that the international community concurs that even at this time a legitimate solution to a long-lasting ethnic dispute that had resulted in many refugees will not necessarily include the extensive return of refugees to their original place of residence.

A political solution of two states for two peoples is needed

This view is supported by a recent judgment of the European Court of Human Rights that, in a decision adopted on March 5, 2010, accepted Annan's approach and rejected the claim of Greek Cypriots to return to their homes in northern Cyprus.

* * *

Summary

The unequivocal position that Palestinians do not possess a right to return to the State of Israel is based on three principal grounds. First, the legal analysis proves definitively that international law does not grant the Palestinian refugees a right to compel Israel to allow them to settle in its territory. Second, the experience of other ethnic conflicts, past or present, shows that return to a place where conflicts existed and are not completely resolved is not possible. Third, the entry into Israel of Palestinian refugees and their descendants in large numbers will hamper the continuing existence of a Jewish majority in the state and would be contrary to the right of Jews to self-determination. Nor would the return to the State of Israel be in the best interest of the refugees themselves, since they possess personal and group characteristics that differ significantly from those of the majority population. A political solution of two states for two peoples is needed to enable both the Jewish people and the Palestinians to pursue their right to self-determination. Jews have a right to return to the State of Israel, while Palestinians do not. They will have a right to return to their own state on its establishment.

Yaffa Zilbershats, the former dean of the faculty of Law at Bar-Ilan University, teaches international and constitutional law there. This article is expanded upon in the position paper of the Metzilah Center: The Return of Palestinian Refugees to the State of Israel, *at www.metzilah.org.il.*

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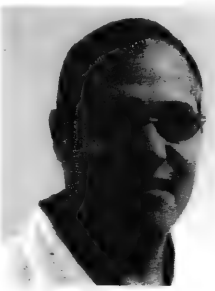
What's the meaning of a sovereign Palestinian state?

Mahmoud Abbas, sitting in Ramallah and acting in his capacity as leader of the Fatah faction of the PLO and president of the Palestinian Authority (PA), has asked the General Assembly to recognize a sovereign Palestinian state. It was not the first time.

In 1948, Haj Amin al-Husseini, while sitting in his home in Gaza and acting in his capacity as the mufti of Jerusalem, declared that Palestine was an independent sovereign state. In 1988, Yasser Arafat, while sitting in Algiers and acting in his capacity as chair of the Palestine Liberation Organization (PLO) and in conjunction with a resolution of the Palestine National Council, likewise declared Palestine to be a newly sovereign state.

From an international law point of view, what's the point of all of this? Given the repeated historical declarations, what does a UN-endorsed declaration of Palestinian statehood really mean?

In international legal terms, a declaration by a large number of General Assembly members could signify widespread recognition of a new state. This, of course, could potentially advance the Palestinian legal cause, since recognition has been considered to be a crucial element in the achievement of international status.



Ed Morgan

This point was made with respect to the early Soviet Union by Judge Benjamin Cardozo, one of the most renowned Jewish jurists of the twentieth century, when he stated from the bench of the New York Court of Appeals that, "Juridically, a government that is unrecognized may be viewed as no government at all..." As Taiwan – an unrecognized entity that otherwise enjoys all the attributes of state sovereignty – has long understood, a country without recognition is, in international legal terms, what Duddy Kravitz' grandfather understood what a man without land was: nobody.

On the other hand, recognition alone does not a sovereign make. Like the World War II-era Polish government-in-exile, which was easily abandoned by its allies at the Yalta conference of 1945, recognition of an entity that otherwise doesn't qualify for statehood does not give it juridical, rights-enforcing stature. Indeed, no one has learned the lesson better than the Palestinians themselves. Since the Algiers declaration of 1988, over 100 states have recognized Palestine as a state. In addition, the PLO has membership in the Arab League and a number of other international organizations, and has bilateral relations and a consular presence with nations all over the world.

What Palestine has lacked isn't recognition as a sovereign state, but rather the ability to act like a sovereign state.

A U.S. federal court had the opportunity to consider the point in *Ungar v. Palestinian Authority*, a terror victims' lawsuit where the defense contended that Palestine meets all of the international qualifications for statehood, which would in turn give it legal immunity if sued in the domestic courts of other states. The State of Israel has itself benefitted from this defense, successfully fending off law suits in U.S. courts on the basis that, as a sovereign state, it cannot be forced into a foreign state's courts and has never voluntarily "indicated its amenability to suit".

The Palestinians, by contrast, have lost this argument every time they have raised it. As the court put it in *Ungar*, "the PA and PLO do not meet and are not part of any entity that meets the criteria for statehood because they do not sufficiently control Palestine..."

In the case of Israel, the General Assembly voted in November 1947 for the creation of both a Jewish state and an Arab state on termination of British rule in Palestine. International lawyers understand, however, that it was not the General Assembly resolution that created the State of Israel; indeed, if that were the case there would have been no need for any further efforts to create a State of Palestine – including this September effort at the UN – since both states would have been established by the Partition resolution.

A year and a half later, in May 1949, the State of Israel was admitted to membership in the United Nations. Likewise, however, this act by the international organization did not establish Israeli statehood any more than the previous one had, since the UN Charter's criteria require those admitted to full membership to already be sovereign states. It was at some point in between these two events that the Israeli state came into existence.

It was, of course, the Israeli government's assertion of state-like control over its territory and affairs that established Israel's sovereign existence. Israel's own declaration of independence in May 1948, its establishment of full control of the territory and apparatuses of

Continued on page B24

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Resolution 242 is blueprint for coexistence

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statehood even in the fact of the ensuing war with Egypt, Jordan and others, and its capacity to not only call itself a state but to act like one, is what gave it its recognizable legal status. Until now, no equivalent Palestinian entity – i.e. one not only calling for statehood but demonstrating a capacity to carry out the functions of statehood – has emerged.

It is possible that all of this is changing. The IMF and the World Bank reported this past spring, in a document entitled "Palestinian State-building: A Decisive Period," that the PA is now ready to assume full sovereignty. The report noted that, although some obstacles remain (the split with Hamas in Gaza being the most notable of these), Prime Minister Salem Fayed's economic and administrative reforms have created a governing entity in the Palestinian territories that is ready to take on the mantle of statehood.

Israeli Prime Minister Netanyahu's anxious response has been a reminder that Palestine's accession to sovereign status could redound to Israel's detriment. Among other things, statehood would allow Palestine to sign the International Criminal Court treaty and threaten prosecutions against any Israeli soldier or politician who commits that treaty's loosely defined "war crimes" on its territory. Moreover, Israel's West Bank settlements, which are already the cause of controversy, will inevitably be characterized as one state's forcible presence in another sovereign's domain, an international sin far worse than the current status quo.

Indeed, it is the continued Israeli presence in Palestinian territory that the IMF and World Bank have identified as the most difficult hurdle in achieving new legal status. The 1933 Montevideo Convention on the Rights and Duties of States – the leading legal instrument on the subject – identifies complete control of one's territory as an essential ingredient in the making of a state.

In this respect, however, the IMF and World Bank have their focus wrong. The challenge for the Palestinians is not so much dealing with their neighbour and adversary: a path – call it a very bumpy roadmap – is already drawn for achieving accommodation with the Israelis.

The blueprint for this was pronounced in the well known land-for-peace formula set out in Resolution 242, which the U.N. Security Council passed in the aftermath of the 1967 Six Day War. Under this arrangement, Israel is to give up land it occupied during that conflict (with the precise amount of land and ultimate borders to be negotiated between the parties,) in return for an end to the state of belligerency by Israel's neighbours. The situation is somewhat complicated by the fact that there are already full peace treaties in place with two of

Continued on page B25

Abba Eban presents Israel's case at the meeting of the Security Council in 1967.

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Responsibilities too

Continued from page B24

the three main Six Day War adversaries (Syria being the remaining belligerent,) and the land that was occupied in the conflict is no longer claimed by them. Nevertheless, with the PA stepping up to the plate, the way ahead for Israel and a future Palestine is already marked out.

The real legal challenge for a Palestinian state is in dealing with its own population.

This point was made early in Israel's history by the International Court of Justice in the Reparations Case of 1949. In the well known incident giving rise to the court case, a United Nations diplomat, Swedish Count Folke Bernadotte, who had mediated the 1948 armistice between Israel and Jordan, was assassinated by members of *Lehi* – the violent Jewish underground that the British named the "Stern Gang" after its founder Avraham Stern. The murder took place in an Israeli-held part of West Jerusalem.

Palestinian factions must come together. Hamas leader Ismail Haniyeh, left, and Fatah leader, Mahmoud Abbas at a meeting in Gaza.

It was clear under international law that had Bernadotte been in the service of his native Sweden, the Swedish government could have claimed reparation payments from the young Israeli state. The novel question of the Reparations Case however, was whether the U.N. could stand in the shoes of a sovereign state in claiming for a diplomat who had been seconded to the international body.

The Reparation Case made new law at the time by holding that the UN is an international rights holder just as entitled to compensation as any of its member states. What is more noteworthy today, however, is not so much that the UN could receive compensation, but that Israel had to pay it. After all, the Stern organization was a renegade group, labeled "terrorist" by the British and banned by the new Israeli government. What the international court made clear in its ruling was that that a sovereign state, including a brand new one, is legally responsible for any violent acts that emanate from its territory – including the violent acts of groups over which it has no control.

Should the Palestinians receive their sought-for sovereign recognition by the United Nations, the implications of the Reparation Case should be obvious. It has become a predictable part of the region's politics that attacks on Israel are credited to groups beyond the PLO or the PA's control. Typically, Mahmoud Abbas' Fatah wing points to the al-Aqsa Martyrs or to Hamas as the ones responsible for attacks from the West Bank; Hamas does the same, and points to Islamic Jihad or to Al Qaeda-related groups as being responsible for attacks from Gaza. For a legally sovereign state, however, this kind of deflection will not work.

A Palestinian state will have to step up and take charge of policing all of its various factions in the same way that the early Israeli state did. In particular, it will necessarily assume full international liability for all bombers, missiles, and other terror attacks coming from its territory. A legally sovereign state, in other words, doesn't only bring rights; it brings responsibilities.

The Palestinians have long claimed that they cannot live without full sovereignty. The question after this fall at the U.N. will be whether they can live *with* it.

Ed Morgan is a professor of law at the University of Toronto.

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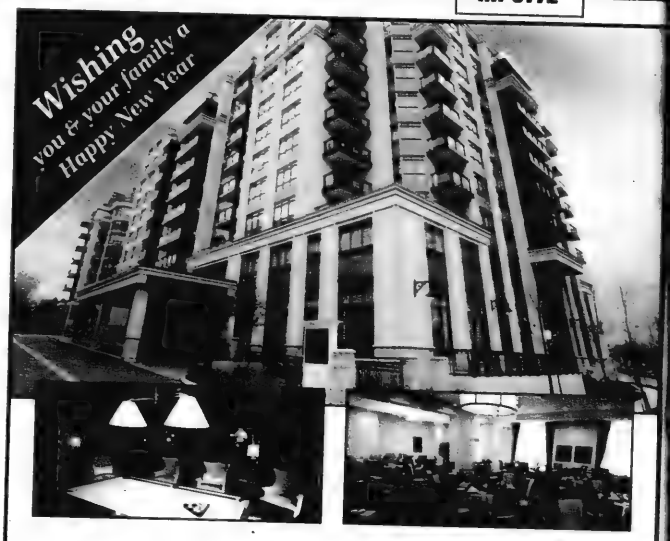

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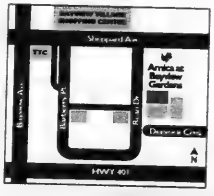

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The laundering of delegitimization

"Delegitimization" has become a buzzword of discourse to denote the assault on Israel's legitimacy, if not also its right to exist, spawning thereby a veritable conference industry on this topic. However, the real issue is not so much delegitimization, but the laundering or masking of that delegitimization under the cover of law, sometimes known as "lawfare". More importantly, this phenomenon is not simply prejudicial to democracies like Israel, but it undermines the rule of law itself while posing a threat to international peace and security.

Simply put, if war is the continuation of politics by other means, as Clausewitz put it, then "lawfare" is the waging of war – the war of delegitimization – under the cover of law.

Nonetheless, despite all the attention it presently enjoys, delegitimization is not a new phenomenon. Indeed, the phenomenon – if not the idiom itself – has always been with us. It found original expression in the reference to Israel in 1948 as "an original sin." It was the precursor to the Six Day War when Israel was spoken of as "a congenital act of aggression." It first found institutional and juridical expression in the United Nations' "Zionism is Racism" resolution of 1975, which the late US Senator Daniel Moynihan characterized as "giving the abomination of antisemitism the appearance of international legal sanction."

Irwin Cotler

Indeed, I write at an important moment of remembrance and reminder in the delegitimization, lawfare, UN, and human rights configuration – on the eve of the 36th anniversary of this "Zionism is Racism" resolution laundered under the protective cover of the UN while invoking the imprimatur of international law.

The year 2011 is also the 36th anniversary of the birth of the International Bill of Rights – the ratification of both the International Covenants on Civil and Political Rights and Economic, Social, and Cultural Rights – which inspired then US Congressman, Father Robert Drinan, to write that "the elevation of human rights into an international juridical norm is the most dramatic development in the history of contemporary jurisprudence."

As a law professor and human rights lawyer at the time, I found myself witness to, and involved with, two parallel and intersecting universes: First, the universe of the human rights and legal revolution, which underpinned the struggle for Soviet Jewry; and, second, the obverse side of the legal revolution – which has also come to be known as lawfare – the use and abuse of law invoked for delegitimization purposes.

Indeed, a case study of the convergence of the two universes – of the human rights/legal revolution on the one hand, and delegitimization/lawfare under the cover of that human rights/legal revolution on the other – and which was taking place at the same time as the UN "Zionism is Racism" resolution – went largely unnoticed. Simply put, a critical mass of delegitimization – of lawfare – of the laundering of that delegitimization under the protective covers of international law, human rights, and the United Nations under "all that was good", was proceeding under the radar screen.

In particular, using the United Nations specialized agencies as a case study, Israel was held out to be:

- "The enemy of trade unionism." Evidence: The resolution of the International Labour Organization condemning [alleged] Israeli suppression of Palestinian workers;
- "The enemy of health." Evidence: The resolution of the World Health Organization, condemning the [alleged] poisoning of Palestinians on the West Bank;
- "The enemy of culture." Evidence: The resolution of UNESCO condemning [alleged] Israeli desecration of historic sites in Jerusalem;

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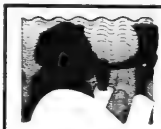
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Palestinian cause the poster child of human rights

Continued from page B26

• "The enemy of women." Evidence: The resolution of the UN Commission on the Status of Women condemning [alleged] Israeli oppression of women;
• "The enemy of human rights." Evidence: The resolution of the United Nations Commission on Human Rights condemning [alleged] Israeli violations of human rights; and
• "The enemy of peace." Evidence: The resolution of the UN General Assembly condemning Israel as "a non-peace-loving nation."

In a word, Israel was held out not only as the enemy of all that is good – workers' rights, health, culture, women, human rights, and peace – but the repository therefore of all that was evil. This was the forerunner of the ultimate in delegitimization today – the indictment of Israel as an apartheid and Nazi state, the embodiment of the two great evils of the 20th century.

As I wrote some 30 years ago, "In a world in which human rights has emerged as the new secular religion of our time" – something which I celebrated at the time – Israel was being held out as a meta-human rights violator, as the new anti-Christ of our time.

And so the question becomes: If delegitimization has always been with us, why is it only now that it has emerged as a byword and buzzword. What has changed? Is it simply a matter of plus ça change, plus c'est la même chose? How does this impact – not only in terms of what we think about human rights and Israel – but on how we act?

The developing dynamics of delegitimization

There is a cluster of dynamics that have underpinned this developing critical mass of delegitimization – or rather, the laundering of that delegitimization – and which provide context and content for this phenomenon:

First, globalization – not only of media and markets, of technology and trade – but the globalization of law, of human rights, of NGOs – of the constituents of the international legal revolution – of lawfare, in the best sense. But, at the same time, the obverse and darker side of this international legal revolution – of lawfare – underpinning delegitimization, also emerged as a global phenomenon.

Second, the reconfiguration of the Arab-Israeli conflict as the Israeli-Palestinian conflict. As my late colleague Justice Walter Tarnopolsky presciently put it back in 1976, "as long as the Arabs deny Israel's right to exist, they have no case and no standing to make their case. But if Israel denies the right of the Palestinian people to self-determination, they will be seen to have no case, and no standing to make the case."

Israeli MK Ahmad Tibi, right, joins in an anti-Israel demonstration in the Hague.

Third, the reframing of the narrative of the Israeli-Palestinian conflict in human rights terms – the Palestinization of that narrative – with the emergence of the Palestinian cause held out as the prototypical human rights cause [as the Soviet Jewry cause had been.] The corollary, of course, was Israel's emergence as the antithesis of that cause, and of the cause of human rights generally.

Fourth, the mainstreaming of the human rights narrative – and the Palestinization of that narrative – amongst the elites: political, diplomatic, Parliamentary, media, NGOs, and intellectuals.

Fifth, the Boycott, Divestment, Sanctions movement as metaphor and message of delegitimization – the politicization of academe and the Palestinization of the campus culture – with the Palestinian cause becoming the poster child for the human rights cause, and Israel Apartheid Week as its manifestation.

Sixth, the end of the Cold War and the dénouement of the struggle for Soviet Jewry as the leitmotif of the human rights struggle in East-West terms, and which partook of the international legal revolution. It then morphed into the globalization of the struggle for human rights – the darker side of lawfare – and the subsequent delegitimization of Israel under the cover of the rule of law.

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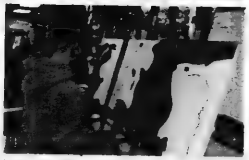

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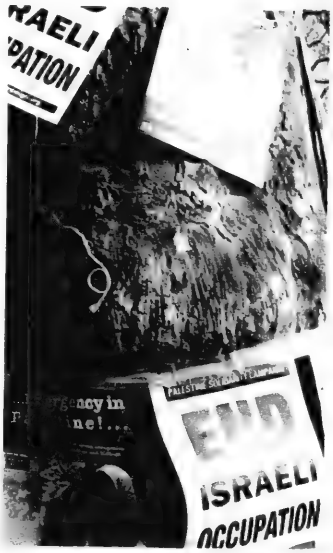
'Illegality' resonates

Continued from page B27

Finally, Durban I and its aftermath: The institutionalization of lawfare, the full-blown laundering of the delegitimization of Israel under the protective cover of the UN, the authority of international law, the imprimatur of human rights, the struggle against racism et al., with the battle cry of Durban now becoming the new thematic refrain: "If the struggle against racism in the 20th century required the dismantling of South Africa as an apartheid state, the struggle against racism in the 21st century requires the dismantling of Israel as an apartheid state."

As we have seen, the phenomenon of delegitimization – of lawfare – and the laundering of that delegitimization under all the 'good' rubrics – paralleled the emergence of the human rights and legal revolutions. What follows now are five case studies of the laundering of delegitimization under the 'good' – first, under the protective cover of the UN; second, under the cover of international law; third, under the cover of human rights; and, fourth, under the struggle against racism.



Anti-Israel signs in London
[C.Devorah photo]

I: Delegitimization under the protective cover of the UN

The dramatic case study here is the annual ritual of condemnatory United Nations General Assembly resolutions, a process that will soon begin and run until the end of November, and where more resolutions are adopted against Israel than against the rest of the world combined. But what still passes under the radar screen – yet is very much part of the dynamic of delegitimization – is not simply the critical mass of resolutions adopted by the UN General Assembly, and by the UN specialized agencies; but that, at any given moment, somewhere, there is a UN agency, or UN resolution, or UN decision, or UN process, singling out Israel for differential or discriminatory treatment being initiated – and these UN meetings are attended not only by diplomats, but by Parliamentarians, jurists, academics, media, NGOs, church groups and the like. In a word, there is not only a critical mass of delegitimization under the protective cover of the UN, but a critical mass of exposure to that delegitimization.

More importantly, these resolutions read like legal judgments – findings of fact and conclusions of law – characterizing Israel therefore, as an international outlaw, systematically violating "the decent opinion of mankind", which the UN is held out to represent, and "the dictates of international conscience," which international human rights law is held out to be.

Accordingly, it should not be surprising that much of this international discourse focuses on the "illegality" of the settlements. For the United States, Canada, and Europe are legal cultures. If you say something is "illegal", it is much worse than saying it is ill-advised, ill-conceived, or bad policy, reminding me of the strategy of delegitimization as expressed to me some 35 years ago by Osama El-Baz, the then Egyptian eminence grise to Presidents Sadat and Mubarak, who said, "If Prime Minister Begin continues to say that if Israel has no right to Hevron, it has no right to Tel Aviv, then we will show the world that Israel has no right to Hevron, and the world will then realize that Israel has no right to Tel Aviv."

II: The laundering of delegitimization under the cover of international law

This is lawfare in all its manifest expressions and impact both positive and negative. Examples abound, and not just an essay, but a book could be written on this case study alone. Let me give but one example: The use and abuse of the principle of Universal Jurisdiction – an adjunct of the global legal revolution – which authorizes every State to prosecute alleged war criminals for the commission of war crimes, crimes against humanity, and genocide. Indeed, Israel itself was one of the first to invoke and exercise this principal in the prosecution of Adolf Eichmann, and is now commemorating the 50th anniversary of the Eichmann trial.

In other words, it is not Universal Jurisdiction per se that is the problem. Indeed, Israel's use could even be regarded as a positive application of the international legal revolution, or lawfare in the pursuit of justice.

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The word 'racist' is itself an indictment

Continued from page B28

Rather, what amounts to the abuse of lawfare is the selective and prejudicial use and application of the principle of universal jurisdiction through the singling out of Israeli nationals for systematic and discriminatory treatment. Indeed, this is not just prejudicial to Israel – and its right to self-defense and legitimacy in the international arena – but it undercuts the authority and legitimacy of international criminal law itself.

III: The laundering of delegitimization under the cover of human rights

The dramatic case study here is the singling out of Israel for differential and discriminatory treatment at the UN Human Rights Council which, like its predecessor, the UN Human Rights Commission, is regarded in the international human rights system as a repository of standard setting in international human rights law, and has the authority and sanctioning framework to bring human rights violators to account.

In the first 20 months alone of its operations, the UNHRC adopted 16 resolutions of condemnation. Yet, all 16 indicted only one member state of the international community – Israel. Not one resolution was adopted against any of the major human rights violators such as Sudan, Iran, Libya, Syria or China. They continued to enjoy exculpatory immunity, while Israel was denied international due process and equality before the law.

FORMER SOUTH AFRICAN PRESIDENT NELSON MANDELA ON ISRAELI APARTHEID:
"The UN took a strong stand against apartheid; and over the years, an international consensus was built, which helped to bring an end to this iniquitous system. But we know too well that our freedom is incomplete without the freedom of the Palestinians."
APARTHEID:
WRONG FOR SOUTH AFRICANS, WRONG FOR PALESTINIANS
END ISRAELI APARTHEID!

An anti-Israel demonstrator in Washington accuses Israel of being an apartheid state. *(C.Devorah photo)*

Indeed, a dramatic illustration of the prejudicial and discriminatory singling out of Israel – and of the institutionalization of delegitimization under the cover of human rights – is that the alleged human rights violations of Israel are a permanent agenda item at every meeting of the UNHRC – the only country so singled-out. In a word, and I witnessed this myself when attending a meeting of the UNHRC, agenda item 8 speaks of "human rights violations of Israel in the Occupied Palestinian Territories," while agenda item 9 speaks of human rights violations in the rest of the world.

IV: The laundering of delegitimization under the struggle against racism

The fourth case study is a particularly pernicious form of labelling. For the worst thing you can do in the world today is to label somebody as "racist." The very label supplies the indictment; no further debate is required; the conviction is secured – only the sentence needs to be determined. If saying that "Zionism is racism" 36 years ago gave, in Daniel Moynihan's words "the abomination of antisemitism the appearance of international legal sanction", how much more damming is the labelling of Israel as an apartheid state – particularly when apartheid has emerged as a metaphor for one of the two great evils of the 20th century – along with Nazism – and is defined in international law as a crime against humanity.

Let there be no mistake about it: to indict Israel as an apartheid state is prologue to, and justification for, the dismantling of the Jewish State, for the criminalization of its supporters, and for the consequential silencing of their speech.

Continued on page B30

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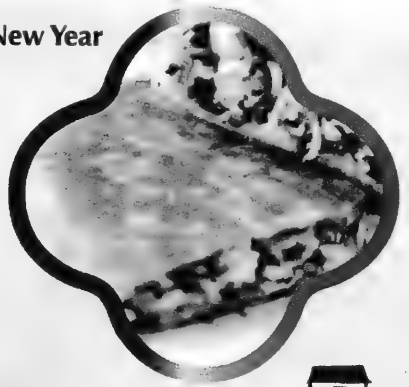

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Take back the narrative

Continued from page B29

For if Israel is an apartheid state – and apartheid is a crime against humanity – than Israel has no right to be, and its supporters are criminal accomplishes in that enterprise [thereby silencing their advocacy.] And if that is not enough, one slides inexorably into the indictment of Israel not only as an apartheid state, but as a Nazi state, making the dismantling of Israel not only hortatory, but mandatory - and all, as it were, in the name of the struggle against racism. What hypocrisy - what bigotry - what an abomination, as Moynihan would say.

Conclusion

The question now becomes: What needs to be done? I have written elsewhere of a 10 point strategy – but, for reasons of space, will confine myself to two points. First, it is essential – as a matter of strategy as well as objective – to take back the narrative, to move out of the docket of the accused into the docket of the plaintiff or claimant. The first initiative therefore should be to invert the present paradigm of delegitimization, which now, simply put, is as follows: The Israeli-Palestinian conflict is the source of all conflict in the Middle East and beyond; the occupation is the source of the Israeli-Palestinian conflict; and apartheid Israel is the root cause of both the occupation and the conflict – with Israel as an 'original sin' now dressed up in delegitimization discourse.

It must be made clear that radical Islam and the oppressive Arab tyrannies are the source of conflict in the Middle East and beyond; that the core of the Israeli-Palestinian-Arab conflict has been the unwillingness of radical Islam – and most of the Arab and Palestinian leadership – to recognize the legitimacy of a Jewish State – within any borders; that Iran and its proxies Hamas and Hezbollah constitute a clear and present danger not only to Israel, but to international peace and security; and that this is the real criminal apartheid – not only an unwillingness to accept the legitimacy of Israel, but to call publicly for its destruction.

Finally, it should be made clear that delegitimization – rather, the laundering of that delegitimization – is not only prejudicial to Israel and its supporters, but it undermines the integrity of the United Nations, under whose protective cover it proceeds. It erodes the authority of international law, under whose imprimatur it acts. It debases the struggle for human rights, under whose banner it marches. It shames the struggle against racism under whose mandate it proceeds. And so, delegitimization is not just a threat to Israel, it is a clear and present danger to peace, international security, human rights and the rule of law. It has turned the legal and human rights revolution – of lawfare in the best sense – on its head.

Irwin Cotler, the Liberal Member of Parliament for Mount Royal, is a professor of law at McGill University and an acknowledged expert on human rights.

Supporters of Israel show their solidarity with the Jewish state at the Hague. ***[Israel photo]***

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Lawrence of Judaea?

T.E. Lawrence – better known as Lawrence of Arabia - was a lifelong friend of Arab national aspirations. In 1917 and 1918 he participated as a British officer in the Arab revolt against the Turks, a revolt led by Sharif Hussein, later King of the Hedjaz. He was also an adviser to Hussein's son Feisal, whom he hoped to see on the throne of Syria. For generations of British Arabists, Lawrence was, and remains a symbol of British understanding of, and support for Arab national aspirations. Virtually unknown is his understanding of, and support for Jewish national aspirations, in the same era.

Sir Martin Gilbert

In mid-December 1918, a month after the end of World War I, Lawrence was instrumental in securing an agreement between Emir Feisal and the Zionist leader, Dr Chaim Weizmann. The meeting was held at the Carlton Hotel in London (a building subsequently destroyed in the London Blitz). At this meeting, Lawrence acted as the interpreter. Weizmann noted at the time that he had assured Feisal that the Zionists in Palestine should be able "to carry out public works of a far-reaching character" and that the country "could be so improved that it would have room for four or five million Jews, without encroaching on the ownership rights of Arab peasantry."

In reply, Feisal told Weizmann that "it was curious there should be friction between Jews and Arabs in Palestine. There was no friction in any other country where Jews lived together with Arabs... He did not think for a moment that there was any scarcity of land in Palestine. The population would always have enough, especially if the country were developed. Besides, there was plenty of land in his district."

On Jan. 3, 1919, Feisal and Weizmann met again in London, to sign an agreement between the King of the Hedjaz and the Zionists. Lawrence, who was once again the guiding hand in this agreement, hoped that it would ensure what he, Lawrence, termed "the lines of Arab and Zionist policy converging in the not distant future."

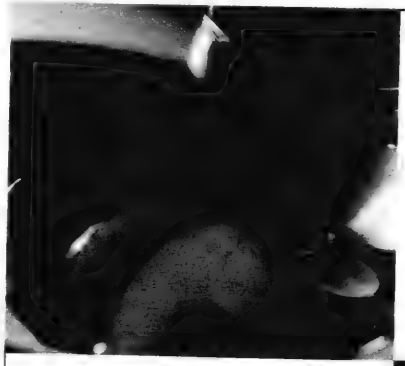
On March 1, 1919, Lawrence, while in Paris as the senior British representative with the Hedjaz Delegation, drafted and then wrote out in his own hand a letter from Feisal to the American Zionist Felix Frankfurter. In this letter, Feisal declared: "We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement." Feisal went on to write that Weizmann "has been a great helper of our cause, and I hope the Arabs may soon be in a position to make the Jews some return for their kindness. We are working together for a reformed a revised Near East, and our two movements complete one another." The Jewish movement, Feisal wrote, "is national, and not imperialist: our movement is national and not imperialist, and there is room in Syria for us both. Indeed I think that neither can be a real success without the other."

Feisal added, in strong, optimistic words: "I look forward, and my people with me look forward to a future in which we will help you and you will help us, so that the countries in which we are mutually interested may once again take their place in the comity of the civilized peoples of the world."

Lawrence's support for Jewish national aspirations was not known to his contemporaries, and yet it was perhaps suspected. In early 1920, as Lawrence prepared his wartime experiences of the Arab Revolt for publication, he wrote to Rudyard Kipling to ask if Kipling would read the proofs of the book - *Seven Pillars of Wisdom*. Kipling replied that he would be glad to see the proofs, but that, if it emerged from them that Lawrence was 'pro-Yid', he would send the proofs back to him untouched.

Kipling was distressed at the thought that Lawrence might be pro-Jewish. Lawrence's view of the potential evolution of the Jewish National Home in British Mandate Palestine was certainly not hostile to Jewish hopes. In an article entitled 'The Changing East', published in the influential *Round Table* magazine in 1920, Lawrence

Continued on page B32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Jewish success would 'raise Arab population'

Continued from page B31

wrote, of the Jewish experiment in Palestine, that it was "a conscious effort, on the part of the least European people in Europe, to make head against the drift of the ages, and return once more to the Orient from which they came."

Lawrence noted of the new Jewish immigrants: "The colonists will take back with them to the land which they occupied for some centuries before the Christian era samples of all the knowledge and technique of Europe. They propose to settle down amongst the existing Arabic-speaking population of the country, a people of kindred origin, but far different social condition. They hope to adjust their mode of life to the climate of Palestine, and by the exercise of their skill and capital to make it as highly organized as a European State."

As Lawrence envisaged it in his *Round Table* article, this would be done in a way that would be beneficial to the Arabs. "The success of their scheme," he wrote of the Zionists, "will involve inevitably the raising of the present Arab population to their own material level, only a little after themselves in point of time, and the consequences might be of the highest importance for the future of the Arab world. It might well prove a source of technical supply rendering them independent of industrial Europe, and in that case the new confederation might become a formidable element of world power."

It seemed to Lawrence - as it did to Winston Churchill when he discussed the question of eventual Jewish sovereignty with the Peel Commissioners in 1937, shortly after Lawrence's death - that it would take a long time before a Jewish majority would come into being. Such a contingency, Lawrence had written in his *Round Table* article, "will not be for the first or even for the second generation, but it must be borne in mind in any laying out of foundations of empire in Western Asia." These, to a very large extent, "must stand or fall by the course of the Zionist effort."

When Churchill became Colonial Secretary in January 1921, he appointed Lawrence to be his Arab Affairs Adviser. At the outset of his appointment, Lawrence held talks with Feisal about Britain's Balfour Declaration promise of a Jewish National Home in Palestine. Reporting on these talks to Churchill in a letter dated Jan. 17, 1921, Lawrence was able to assure the new Colonial Secretary – responsible for finalizing the terms of the Palestine Mandate – that in return for Arab sovereignty in Baghdad, Amman and Damascus, Feisal "agreed to abandon all claims of his father to Palestine."

This was welcome news for Churchill, but there was a problem. Since the French were already installed in Damascus, and were not willing to make way for Feisal or any Arab leader, Churchill proposed giving Feisal, instead of the throne of Syria, the throne of Iraq, and at the same time giving Feisal's brother Abdullah the throne of Transjordan - that part of Britain's Palestine Mandate lying to the east of the River Jordan.

Establishing an Arab ruler in Transjordan would enable Western Palestine – the area from the Mediterranean Sea to the River Jordan, an area that now comprises both Israel and the West Bank – to become the location of the Jewish National Home, under British control, in which, in Churchill's words, the Jews were to go "of right, and not on sufferance".

On March 17, 1921, at the Cairo Conference, briefed by Lawrence, Churchill explained to the senior officials gathered there that the presence of an Arab ruler under British control east of the Jordan would enable Britain to prevent anti-Zionist agitation from the Arab side of the river. In support of this view, Lawrence himself told the conference, as the secret minutes recorded: "He trusted that in four or five years, under the influence of a 'just policy' Arab opposition to Zionism would have decreased, if it had not entirely disappeared."

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'The sooner the Jews farm, the better'

Continued from page B32

Lawrence went on to explain to the conference that "it would be preferable to use Trans-Jordania as a safety valve, by appointing a ruler on whom we could bring pressure to bear, to check anti-Zionism." The ideal ruler would be "a person who was not too powerful, and who was not an inhabitant of Trans-Jordania, but who relied upon His Majesty's Government for the retention of his office." That ruler, Lawrence believed, would best be Emir Abdullah, Feisal's brother.

The presence of Lawrence of Arabia at the Cairo Conference was of inestimable benefit to Churchill in his desire to help establish a Jewish National Home in Palestine. Lawrence's friendship with the Arab leaders, with whom he had fought during the Arab Revolt, and his knowledge of their weaknesses as well as their strengths, was paralleled by his understanding of Zionist aspirations. In November 1918, on the first anniversary of the Balfour Declaration, Lawrence had told a British Jewish newspaper: "Speaking entirely as a non-Jew, I look on the Jews as the natural importers of western leaven so necessary for countries of the Near East."

On March 27, 1921, ten days after Lawrence's suggestions in Cairo, Churchill sent

Winston Churchill, left, walks ahead of Lawrence and Emir Abdullah in Jerusalem in March 1921.

him from Jerusalem to Transjordan, to explain to Abdullah that his authority would end at the eastern bank of the River Jordan, that the Jews were to be established in the lands between the Mediterranean and the Jordan ("Western Palestine"), and that he, Abdullah, must curb all anti-Zionist activity and agitation among his followers.

The next day, in Jerusalem, Lawrence, Churchill and Abdullah were photographed at British Government House: Churchill bundled up against the cold, Lawrence in a dark suit and tie, Abdullah in army uniform with Arab headdress. At their meeting that day, Abdullah agreed to limit the area of his control to Transjordan, and to refrain from any action against the Jewish National Home provisions of the Palestine Mandate west of the Jordan.

Lawrence had helped ensure that the building up of the Jewish National Home could continue. He already knew that National Home's potential. Twelve years before the Cairo Conference, while travelling through Galilee in the region of Tiberias, he reflected on the glory days of the region in Roman times, and on the Jewish farm settlements that he saw on his travels, writing home on August 2, 1909: "Galilee was the most Romanized province of Palestine. Also the country was well-peopled, and well watered artificially: There were not 20 miles of thistles behind Capernaum! And on the way round the lake they did not come upon dirty, dilapidated Bedouin tents, with the people calling to them to come in and talk, while miserable curs came snapping at their heels: Palestine was a decent country then, and could so easily be made so again. The sooner the Jews farm it all, the better: their colonies are bright spots in a desert."

Such was the opinion of no less than Lawrence of Arabia: "The sooner the Jews farm it all, the better…"

Sir Martin Gilbert spent the war years (1940-44) in Canada as a child evacuee, and was recently a visiting professor at the University of Western Ontario. He has lectured over the years in Montreal, Ottawa, Toronto, London, Ont., Windsor, Edmonton, Calgary, Vancouver and Victoria.

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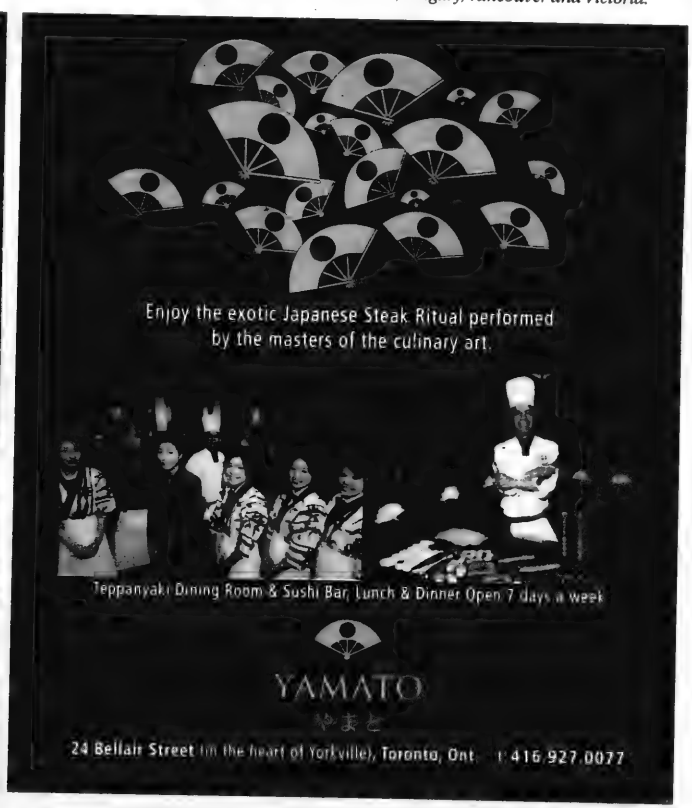
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We've got it backwards:

The evidence is growing that we may be fighting the wrong battle in the struggle to support Israel these days.

The situation is grim, if not alarming: Jerusalem is increasingly on the defensive diplomatically, faced with a United Nations vote for a Palestinian state in September, and a range of outside efforts aimed at undermining the legitimacy of the Jewish State, from boycotts to flotillas. What's more, there is concern that the circle-the-wagon response in Jerusalem to these threats can lead to more problems; witness the recent passage of anti-boycott resolution in the Knesset that has been widely criticized as undemocratic, even among mainstream Jewish organizations.

True, Israel advocacy groups are proliferating, offering programs, websites and curriculum, many of them first-rate in presenting Jerusalem's case and countering critics. But at the same time the number of Americans who care about the Jewish State in a more than superficial way is decreasing.

Polls continue to indicate that Americans favour Israel over the Palestinians by wide margins. But the findings also suggest that most Americans would not be willing to have the United States involved with either side in the event of a Mideast war. Other surveys find increasing indifference on the topic.

There is a growing recognition among some American Jewish leaders that Israel advocacy is not enough because it provides answers to questions that most people aren't asking. We need a fresh and creative approach.

First, let me be clear. I am a believer in Israel advocacy and have seen its positive impact, particularly through Write On For Israel, the program sponsored by *The Jewish Week* with funding from the Avi Chai Foundation. Now in its ninth year, it continues to provide a select group of high school juniors and seniors with the Mideast facts and moral confidence to be effective supporters of Israel on campus. The program has a proven track record of success as our graduates have taken on leadership roles as freshmen and sophomores at colleges around the country.

But the foundation for effective advocacy is education, and there is far too little modern Israel education in our community. Even top day schools spend far more time focusing on ancient Jewish history than on the complex Mideast events of the 20th century that frame the current conflict.

Could it be that because of our long history as a people, the curriculum never quite makes it to modern times?

Gary Rosenblatt

Our children learn about the ancient Maccabees but couldn't tell you much, if anything, about key Zionist leaders like Ben-Gurion, Jabotinsky, Begin and Dayan. Even an authentic, living hero of the Jewish people like Natan Sharansky is little known, and the gap in our educational efforts is taking its toll.

John Ruskay, the executive vice president and CEO of UJA-Federation of New York, says the issue "requires urgent focus."

"We as a community need to renew Zionist education, an issue we've neglected, and we are seeing some of the results with younger people now," he recently told The Jewish Week. "We are not well served by conflating Israel advocacy and Israel education. Since 1948 we've asked people to rally for Israel, and they did. But we didn't provide the educational frameworks that would allow them to grapple with the challenge of developing their own vision of what Israel can and should be, and working through tough issues. For ultimately, such a process strengthens connection and commitment.

"Too many in our community," he added, "young and old, are intellectually naked when it comes to the complexity of contemporary Zionist education, and these include many of our future professional and lay leaders."

The results of the current focus on advocacy rather than education is that mainstream American Jewry is left uninformed and often uninterested when it comes to the complex and troublesome issue of Israel vs. much of the world.

Continued on page B35

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Israel education should come first, then advocacy

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And young people who receive an advocacy pitch without a solid grounding in Israel education are particularly prone to having their beliefs challenged and shaken.

As evidence, a study by the Melton Center for Jewish Education at the Hebrew University in Jerusalem, found that presenting day school students with information on both sides of the Israel issue and letting them draw their own conclusions is more effective than shielding them from criticism or being perceived as forcing on them the "correct" response.

Most students were vague and uncomfortable when asked to define Zionism, and were reluctant to describe themselves as Zionists.

Rabbi Donniel Hartman, president of the Shalom Hartman Institute in Jerusalem, asserts that Israel advocacy programs "often fail to achieve their end.

"When the case for Israel is grounded only on a factual narrative," he wrote in an essay entitled "Engaging Israel: Beyond Advocacy," "it is often unconvincing to those who hold a counter factual perception. In general, positions are rarely formed purely around facts, but rather by ideological, moral and psychological propensities which then construct factual narratives to reinforce the preexisting commitment."

Rabbi Hartman argues that the majority of committed American Jews, and especially younger ones, "lack a language to understand or articulate their feelings about Israel" as well as a framework to combat delegitimization campaigns. He maintains that's because

Students at Geneva show that Israel is about people and values.

the standard arguments for supporting Israel – a safe haven in event of another Holocaust; the Jewish State is in danger; and Israel is a key ally in the war against evil empires – are irrelevant and no longer apply.

According to Rabbi Hartman (the son of the institute's founder, Rabbi David Hartman), American Jews feel safe in the United States, perceive Israel as more Goliath than David, and are not engaged by the notion of America going to war, again.

He has developed a curriculum for his institute offering a "new Israel engagement narrative" that is not crisis-centered but based mostly on "Jewish values" and the notion that Israel is "a work in progress," one welcoming Jews around the world to help shape.

It's a thoughtful, sophisticated approach and recognizes that talk about Israel must maintain standards of pluralism, tolerance and morality held dear by American Jews.

It's good to know that, in addition, other educational institutions are exploring their own ideas about how to present, teach and engage with Israel in ways that reflect the new realities, including a generation of American Jews less emotionally attached to Jerusalem than their parents and grandparents.

There is a recognition taking hold that people's views on Israel are not just about policies, like settlements, but about people and values and connecting on a personal level. There's no one magic approach that works for everyone, but it's clear that advocacy is best when it is grounded in education, and we need a lot more of it.

This idea of thinking of Israel in a new and meaningful way that brings us closer to understanding, appreciating and making real the Zionist dream is not a simple task. But it's critically important, now – for Israel and for us.

Gary Rosenblatt is the editor and publisher of The Jewish Week. *This article was reprinted with permission. It first appeared on July 19.*

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For the record: milestones in the quest for peace

Israeli soldiers are jubilant after the recapture of the Western Wall in 1967.

1947 - The United Nations recommends partition with the passage of Resolution 181 by a vote of 33 to 13 – with Canada supporting the division of the former British Mandate into Jewish and Arab states. The Jewish community in the region accepts the decision. Arab nations and Palestinians reject partition.

1948 - Israel declares independence on May 14 on the territory partitioned according to Resolution 181. The following day, six Arab states invade Israel.

1949 - War of Independence ends, with armistice lines being drawn between the two sides. Egypt assumes control of the Gaza Strip, while Jordan occupies the West Bank and the eastern side of Jerusalem.

1956 - Egypt nationalizes the Suez Canal, blocking Israeli shipping. Sinai War breaks out, resulting in Israel controlling the entire Peninsula.

1957 - After Egypt refuses to make peace, Israel withdraws independently from the Sinai Peninsula. United Nations peacekeepers are installed along the Israel-Egypt border.

June 5, 1967 - Six Day War begins: Following threats by surrounding Arab states, led by Egypt and Syria, to destroy Israel, the movement of Arab troops to Israel's borders and Egypt's blockade of the Straits of Tiran, Israel launches a pre-emptive airstrike against Egyptian airbases. Jordan's attack on Israel is repelled, and Jerusalem is reunified. As a result of a war of self-defence, Israel comes into possession of the Sinai and Gaza Strip from Egypt, the West Bank from Jordan, and the Golan Heights from Syria.

Continued on page B37

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Israel withdraws from the Sinai Peninsula

Egyptian President Anwar Sadat addresses the Knesset. His visit to Israel eventually led to the signing of a peace agreement with the Jewish state.

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The Arab League Summit meets in Khartoum, establishing a "three no's" policy – "no recognition, no negotiation, and no peace with Israel."

The United Nations passes Resolution 242 establishing a formula for "a just and lasting peace in the Middle East": Israel is to cede captured territory only in the context of Arab states granting peace, recognition and security to Israel.

1973 - Yom Kippur War breaks out, with Egypt and Syria launching a surprise attack on Israel. Over 2,500 Israeli soldiers are killed.

1979 - Egypt and Israel sign a comprehensive peace agreement at Camp David. In exchange for Egypt's recognition and an end to hostilities, Israel withdraws from the entire Sinai Peninsula. In the process, Israel transfers a territory area three times the size of Israel, uprooting established Jewish communities and forfeiting energy self-sufficiency.

1982 - Following years of attacks on civilians in northern Israel committed by terror operatives in Lebanon, Israel launches Operation Peace for Galilee. Israeli forces engage Lebanese and Syrian forces, with the war resulting in the establishment of a security zone in southern Lebanon to serve as a buffer between

Continued on page B38

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Israeli Prime Minister Yitzhak Rabin offers his hand to PLO Chairman Yasser Arafat as U.S. President Bill Clinton looks on when the parties sign the Oslo Accords in Washington.

Oslo brought hope

Continued from page B37

militants and Israel. Working with United Nations forces, Israel maintains military personnel inside the security zone until 2000.

1991 - Iraq attacks Israel during the Gulf War, launching 39 Scud missiles on the Jewish state, terrorizing Israeli civilians.

Madrid Peace Conference establishes bilateral and multilateral frameworks. The PLO participates as part of Jordanian delegation. Talks do not prove productive.

1993 - Israel and the Palestinians extend mutual recognition and sign the first phase of the Oslo Agreements – setting out the framework for a comprehensive peace agreement to be phased in over a five-year period. Israel agrees to withdraw from areas of the disputed territories and pave the way for final-status negotiations. The Palestinians establish self-governing authority and agree to crack down on terrorism, end incitement, and accept Israel's right to exist. Hamas and other militant groups respond with a wave of suicide bombings on Israeli civilian targets, lasting throughout the Oslo process.

1994 - Israel and Jordan sign a peace agreement, overseeing co-operation on a wide range of border issues. As a part of the settlement, Israel transfers land in exchange for water rights in the region.

1997 - By this point, following implementation of Israeli withdrawal plans, 98 per cent of the Palestinian populace is now governed by the Palestinian Authority.

1998 - The Wye River Memorandum is released, clarifying outstanding issues and obligations. The document requires the Palestinians to do more in terms of ending incitement and shutting down terror groups, as conditions to be fulfilled prior to additional Israel withdrawals.

2000 - Israel independently withdraws all of its military personnel from south Lebanon.

At Camp David with the support of President Bill Clinton, Israeli Prime Minister Ehud Barak offers Palestinian National Authority President Yasser Arafat full statehood. The proposal includes Israeli withdrawal from the entire Gaza Strip and 95 per cent of the West Bank, compensating land swaps, and shared sovereignty in Jerusalem. Arafat rejects the offer, refuses to make a counter-offer, and encourages Palestinians to respond with violence. The resulting wave of suicide bombings and attacks kill more than 1,000 Israelis and wound more than 8,000.

2003 - The "performance-based roadmap" to a permanent two-state solution to the Israeli-Palestinian conflict is presented by the Quartet – the UN, EU, Russia and the United States.

Continued on page B39

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Israel withdraws from the Gaza Strip

Continued from page B38

2004 - President George Bush's letter to Israeli Prime Minister Ariel Sharon assures Israel that, in light of Sharon's plan to withdraw from Gaza and parts of the West Bank, the United States will recognize "new realities on the ground, including already existing Israeli population centers" (i.e. settlement blocs around Jerusalem) that will become part of Israel in final status talks with the Palestinians. Bush writes that "it is unrealistic to expect that the outcome of final status negotiations will be a full and complete return to the armistice lines of 1949."

2005 - Israel independently withdraws from the Gaza Strip, removing all military forces as well as 8,500 Israeli civilians; also dismantles four settlements in the West Bank.

2006 - Hamas terrorists from Gaza invade Israel and ambush an Israeli border post, killing two Israeli soldiers and kidnapping another. The kidnapped soldier, Gilad Schalit, remains confined by Hamas to this day – with the group denying access to the International Red Cross.

Hezbollah operatives invade Israel and ambush an Israeli border patrol, killing eight soldiers and kidnapping two. The Second Lebanon War erupts, with Hezbollah firing thousands of missiles at cities and communities across northern Israel.

2007 - Hamas, a partner with Fatah in the Palestinian Authority's unity government, launches a violent coup in Gaza. Hamas quickly seizes control of the territory and leading Fatah figures are forced to flee to the West Bank with Israel's assistance.

2008 - In behind-the-scenes talks, Israeli Prime Minister Ehud Olmert offers Palestinian Authority President Mahmoud Abbas full statehood in a formula considered even more generous than the Camp David proposals. Abbas rejects the offer.

Hamas and militant forces in Gaza continue to fire missiles at communities inside Israel. After a decade of such attacks (numbering in the thousands.) Israel launches Operation Cast Lead with the stated mission of ending the ongoing threat facing the people of southern Israel.

Soldiers help a resident of Gadid evacuate his home in Gaza. *[Isranet photo]*

2009 - Israeli Prime Minister Benjamin Netanyahu announces a temporary 10-month building freeze in all Jewish communities over the Green Line (1949 armistice lines.) Intended as a gesture to build trust and confidence, the move represents the first time an Israeli government has suspended all construction – even natural growth – in the region. Netanyahu calls on Abbas to meet immediately and without pre-condition, in order to negotiate the establishment of full peace and a Palestinian state. Abbas refuses to meet, and the two sides end up resorting to proximity talks through international parties.

2010 - President Barack Obama convenes the resumption of direct talks between Israeli and Palestinian negotiators, to take place in the first week of September in Washington, DC

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UN Security Council Resolution 242 Nov. 22, 1967

Following the June '67, Six Day War, the situation in the Middle East was discussed by the UN General Assembly, which referred the issue to the Security Council. After lengthy discussion, a final draft for a Security Council resolution was presented by the British Ambassador, Lord Caradon, on Nov. 22, 1967. It was adopted on the same day.

This resolution, numbered 242, established provisions and principles which, it was hoped, would lead to a solution of the conflict. Resolution 242 was to become the cornerstone of Middle East diplomatic efforts in the coming decades.

The Security Council,

Expressing its continuing concern with the grave situation in the Middle East,

Emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security,

Emphasizing further that all Member States in their acceptance of the Charter of the United Nations have undertaken a commitment to act in accordance with Article 2 of the Charter,

1. Affirms that the fulfillment of Charter principles requires the establishment of a just and lasting peace in the Middle East which should include the application of both the following principles:

• Withdrawal of Israeli armed forces from territories occupied in the recent conflict;

• Termination of all claims or states of belligerency and respect for and acknowledgement of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force;

2. Affirms further the necessity

• For guaranteeing freedom of navigation through international waterways in the area;

• For achieving a just settlement of the refugee problem;

• For guaranteeing the territorial inviolability and political independence of every State in the area, through measures including the establishment of demilitarized zones;

3. Requests the Secretary General to designate a Special Representative to proceed to the Middle East to establish and maintain contacts with the States concerned in order to promote agreement and assist efforts to achieve a peaceful and accepted settlement in accordance with the provisions and principles in this resolution;

4. Requests the Secretary-General to report to the Security Council on the progress of the efforts of the Special Representative as soon as possible.

The Security Council debates Resolution 242

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UN security Council resolution 338 Oct. 22, 1973

In the later stages of the Yom Kippur War -- after Israel repulsed the Syrian attack on the Golan Heights and established a bridgehead on the Egyptian side of the Suez Canal -- international efforts to stop the fighting were intensified. US Secretary of State Henry Kissinger flew to Moscow on Oct. 20, and, together with the Soviet Government, the US proposed a cease-fire resolution in the UN Security Council. The Council met on Oct. 21 at the urgent request of both the US and the USSR, and by 14 votes to none, adopted the following resolution:

The Security Council,

1. Calls upon all parties to present fighting to cease all firing and terminate all military activity immediately, no later than 12 hours after the moment of the adoption of this decision, in the positions after the moment of the adoption of this decision, in the positions they now occupy;

2. Calls upon all parties concerned to start immediately after the cease-fire the implementation of Security Council Resolution 242 (1967) in all of its parts;

3. Decides that, immediately and concurrently with the cease-fire, negotiations start between the parties concerned under appropriate auspices aimed at establishing a just and durable peace in the Middle East.

U.S. Secretary of State Henry Kissinger and Prime Minister Golda Meir after Yom Kippur War. *[IGPO]*

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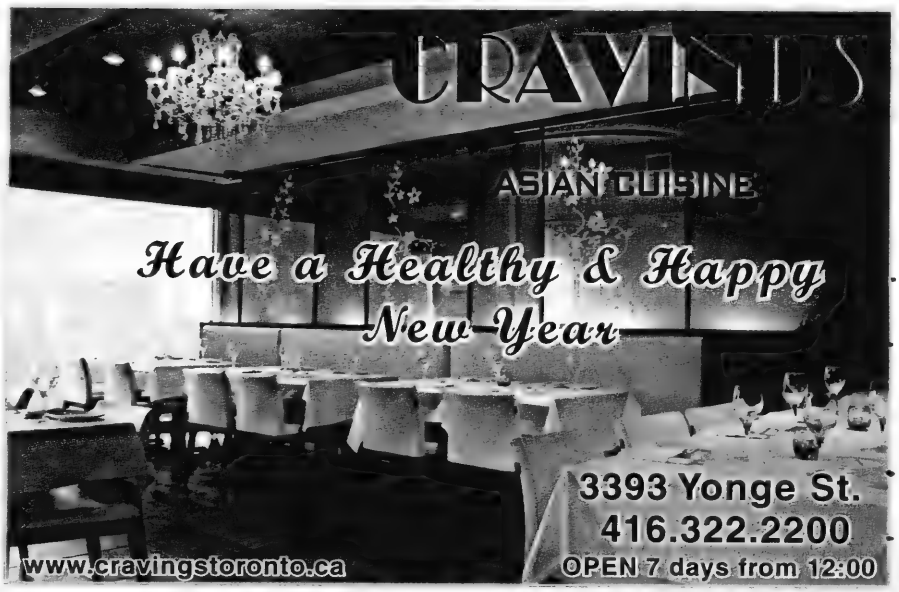

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Letters between Israel's PM Yitzhak Rabin and the PLO's Yasser Arafat

Inaugurates Oslo Process, which began with the signing of the Declaration of Principles on Sept. 13, 1993.

September 9, 1993

Yitzhak Rabin
Prime Minister of Israel
Mr. Prime Minister,

The signing of the Declaration of Principles marks a new era in the history of the Middle East. In firm conviction thereof, I would like to confirm the following PLO commitments:

The PLO recognizes the right of the State of Israel to exist in peace and security.

The PLO accepts United Nations Security Council Resolutions 242 and 338.

The PLO commits itself to the Middle East peace process, and to a peaceful resolution of the conflict between the two sides and declares that all outstanding issues relating to permanent status will be resolved through negotiations.

The PLO considers that the signing of the Declaration of Principles constitutes a historic event, inaugurating a new epoch of peaceful coexistence, free from violence and all other acts which endanger peace and stability. Accordingly, the PLO renounces the use of terrorism and other acts of violence and will assume responsibility over all PLO elements and personnel in order to assure their compliance, prevent violations and discipline violators.

In view of the promise of a new era and the signing of the Declaration of Principles and based on Palestinian acceptance of Security Council Resolutions 242 and 338, the PLO affirms that those articles of the Palestinian Covenant which deny Israel's right to exist, and the provisions of the Covenant which are inconsistent with the commitments of this letter are now inoperative and no longer valid. Consequently, the PLO undertakes to submit to the Palestinian National Council for formal approval the necessary changes in regard to the Palestinian Covenant.

PLO Chairman Yasser Arafat and Israeli Prime Minister Yitzhak Rabin. *[IGPO]*

Sincerely,

Yasser Arafat
Chairman
The Palestine Liberation Organization

* * *

September 9, 1993

Yasser Arafat
Chairman
The Palestinian Liberation Organization

Mr. Chairman,

In response to your letter of September 9, 1993, I wish to confirm to you that, in light of the PLO commitments included in your letter, the Government of Israel has decided to recognize the PLO as the representative of the Palestinian people and commence negotiations with the PLO within the Middle East peace process.

Yitzhak Rabin
Prime Minister of Israel

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White Paper responsible for misery

On April 2, 1947, the British government informed the secretary general of the United Nations of its intention to place the question of the future government of Palestine on the agenda of the next regular session of the General Assembly. It asked that a special session should be convened to constitute and instruct a special committee to make recommendations on the future government of Palestine. Israel's future prime minister, David Ben-Gurion, addressed the General Assembly, when it convened the following month.

First of all, I should like to try to clarify further the nature of the problem which the Mandatory power has placed before the United Nations as this is essential for defining properly the terms of reference of the special committee. Last Friday, the representative of the United Kingdom, on behalf of his government, declared that it had tried for years to settle the problem of Palestine and had failed. It has, therefore, brought the problem to you in the hope that the United Nations would find a just solution.

This statement is open to misunderstanding. The Mandatory power was not charged with discovering a solution to the Palestine problem and its failure was not in its inability to find the right solution. The Mandatory power was charged by the League of Nations with the carrying out of a definite settlement. That settlement was set out and determined originally by the United Kingdom itself and subsequently confirmed by all the Allies and associated Powers in the first world war, as well, as by the Arabs through Amir Faisal and the Syrian Arab Committee. It was later embodied in the mandate, approved by 52 nations and made international law.

The terms of that settlement as decreed by the conscience and the law of nations are common knowledge. It is the restoration of Palestine to the Jewish people.

At the time the United Kingdom took over the mandate, the problem of Palestine had been clearly adjudicated and settled. The failure of the mandatory government, as admitted by the British representative, was a failure to carry out the settlement agreed upon and entrusted to it by the nations of the world. That failure became manifest with the introduction of a policy, set forth in the White Paper of 1939, which violated the most essential terms of the mandate and vitiated its entire purpose.

The White Paper policy, as you know, was condemned by the Permanent Mandates Commission of the League of Nations as incompatible with the mandate and with the pledges repeatedly given by the mandatory government itself. It was also denounced by the most eminent political leaders of the United Kingdom itself, including all the prominent members of the present government of the United Kingdom, as a breach of faith. Only recently, the White Paper was again unanimously condemned by the Anglo-American Committee of Inquiry.

The White Paper policy is responsible for the misery and deaths of a large number of Jews and for cruel acts of expulsion of Jewish refugees. It is responsible for establishing in Palestine a police State without parallel in the civilized world. It is responsible for the introduction in Palestine of racial discrimination against Jews in land legislation. This is the real nature of the failure of the Mandatory power.

Therefore, I venture to suggest that the first problem facing the United Nations is how to set right that failure and to ensure that international obligations toward the Jewish population in Palestine are faithfully fulfilled.

The second point to which I should like to invite the attention of your Committee is the fact that in Palestine you are faced not merely with a large and growing number of Jews, but with a distinct Jewish nation. There are Jews and Jewish communities in many countries, but in Palestine there is a new and unique phenomenon - a Jewish nation, with all the attributes, characteristic resources and aspirations of nationhood. This nationhood springs from a long history and an uninterrupted connection, for 3,500 years, with its ancestral soil.

Palestine, which, for the Jewish people, has always been and will always remain the land of Israel, was in the course of centuries conquered and invaded by many alien peoples, but none of them ever identified its national faith with Palestine. The Jewish nation in Palestine is rooted not only in past history but in a great living work of reconstruction and rebuilding, both of a country and of a people.

The growth of this nation and its work of reconstruction must not and cannot be arrested - and this, for two reasons. One is the existence of large numbers of homeless Jews for whom there is no other salvation in the future except in their own national home. The second is that more than two-thirds of the land in Palestine is still wasteland, uncultivated, unsettled, and believed by the Arabs to be uncultivatable. The history of our settlement in the last seventy years has shown that this land can be and is being cultivated by us. This is not because we are more skilled or more capable than others, but because this is the only soil in the world which we call our own. We are not, like our Arab neighbours, in possession of vast under-populated territories, like Iraq, Syria, Arabia, etc. We must therefore make use of every bit of free land in our country, even desert land.

Continued on page B44

Participants at the World Zionist Congress including, from lower left, Moshe Sharett, David Ben-Gurion and Chaim Weizmann, hear a report on the situation of the Jews of Europe during World War II.

A's . . .

Tom & Sharon Adler
wish our parents, children, grandchildren, relatives and friends a happy and healthy New Year

Debra Alexander & Steven Warsh
Jaime & Courtney Verk
Ben & Sam Warsh
700 Woburn Avenue
Wish their relatives, friends & neighbours a happy and healthy New Year

KEITH, SHEILA & DENISE ALEXANDER
SUE-ANN LEVY, DONNA, JASON, CHLOE, JACKLYN & JOSHUA BERNS
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Stephen and Karen Applebaum
Jason & Madison
Wish their relatives, friends & neighbours a happy and healthy New Year.

Barry & Eleanor Appleby and Family
Wish their relatives and friends a peaceful, happy and healthy New Year.

David & Margaret Attis and Family
Grand Barachois, New Brunswick
Wish their relatives, friends & neighbours a happy and healthy New Year

B's . . .

Anne & Allan Bank

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Carmella & Joe Betel

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Kalman & Cynthia Bielak
Yakov, Pamela, Daniel & Naiomi
Simcha, Barbara, Brandon, Brooke & Breanne
Shneur & Tracy, Gideon & Moran, Shlomo & Tania

wish their relatives & friends a happy and healthy New Year

Susan, Fred, Ricki, Sarah & Leora Birnbaum

wish their relatives and friends a happy and healthy New Year.

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family

Wish all their relatives and friends a Happy and Healthy New Year.

Rivy, Harvey, Joel & Mitchell Blass
Elana & Jon Gorchow
Jennifer, Joseph, Jay, Zachary & Zoe

Wish their relatives and friends a happy and healthy New Year

ALAN, SYLVIA, ERIN & ALYSSA BOBKIN

Wish their relatives and friends a happy and healthy New Year.

Joe and Sarah Bogoroch

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Richard, Melanie, Adam, Samantha & Matthew Bogoroch

Wish all their relatives and friends a happy and healthy New Year.

Sharon, Syd & Michael Bojarski
Michelle & Jordan Waldman

wish their relatives and friends a happy, and healthy New Year.

Larry & Helen Bossin and Family

Wish all our relatives and friends a peaceful, happy and healthy New Year

Sam and Yetta Brown and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

C's . . .

Ted and Joli Chester
Children and Grandchildren

Wish their relatives and friends a peaceful, happy and healthy New Year.

No conflict with Arab people

David Ben-Gurion at his desk

Continued from page B43

Another observation is this. We are told that the Arabs are not responsible for the persecution of the Jews in Europe, nor is it their obligation to relieve their plight. I wish to make it quite clear that it never entered our minds to charge the Arabs with solving the Jewish problem, or to ask Arab countries to accept Jewish refugees. We are bringing our homeless and persecuted Jews to our own country and settling them in Jewish towns and villages. There are Arab towns and villages in Palestine - Nablus, Jenin, Ramleh, Zarnuka, Lydda, Tarshiha. You will not find a single Jewish refugee in any of them. The Jews who have returned to their country are settled in Petah Tiqva, Rishon le Zion, Tel Aviv, Haifa, Jerusalem, Deganiya, the region of the Negev, and other Jewish towns and villages built by us.

The return of the Jews to their country is a work of self-liberation and self-reconstruction, which is contributing to the reconstruction and liberation of the country as a whole.

My fourth, and last, remark is this. We have no conflict with the Arab people. On the contrary, it is our deep conviction that, historically, the interests and aspirations of the Jewish and Arab peoples are compatible and complementary. What we are doing in our country, in Palestine, is reclaiming the land, increasing the yield of the soil, developing modern agriculture and industry, science, and art, raising the dignity of labour, ensuring women's status of equality, increasing men's mastery over nature and working out a new civilization based on human equality, freedom and co-operation in a world which we believe is as necessary and beneficial for our Arab neighbours as for ourselves.

A Jewish-Arab partnership, based on equality and mutual assistance, will help to bring about the regeneration of the entire Middle East. We Jews understand and deeply sympathize with the urge of the Arab people for unity, independence, and progress, and our Arab neighbours, I hope, will realize that the Jews in their own historic homeland can under no conditions be made to remain a subordinate, dependent minority as they are in all other countries in the Diaspora. The Jewish nation in its own country must become a free and independent State with a membership in the United Nations. It is eager to co-operate with its free Arab neighbours to promote economic development, social progress, and real independence of all the Semitic countries in the Middle East.

Mr. Chairman, I most earnestly suggest to your Committee that the real, just, and lasting solution of the problem before you is a Jewish State and a Jewish-Arab alliance.

Expelled from the Old City

These rare archival photos from *LIFE* magazine depict scenes of the expulsion of the Jews from the Jewish Quarter of the Old City during the fighting in 1948.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Wayne and Ann Caplan

wish our parents, children, grandchildren, relatives and friends a very happy and healthy New Year.

Elsa & Howard Chandler & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

Joe & Sidia Cowen

Best wishes to our children, grandchildren, relatives, friends and clients for a happy, healthy & peaceful New Year.

D's . . .

Gloria & Morris Dadoun

Best wishes for a year of peace and serenity, health and happiness to our family and friends and the people of Israel

Leslie & Anna Dan

Wish their relatives & friends a peaceful, happy and healthy New Year

Michael & Sally
Robyn, Jamie, Adam
and David Deverett
Wish their relatives & friends
a healthy, happy & prosperous New Year.

E's . . .

Lily Elsner & Bob Ritter
Michelle & Alan, & Zachary & Taylor,
David, Shawna & Mike, & Dylan,
Brooke & Jordan, & Jillian, & Stacey
Wish their relatives, friends & neighbours
a happy, healthy New Year.

F's . . .

Sylvia & Edward Fisch
& Family
Wish their relatives, friends & neighbours
a happy and healthy New Year

Best wishes to my children,
grandchildren, great grandchildren,
relatives and friends for a
happy, healthy & peaceful New Year
Dave Farberman

Wishing all our family and friends
a happy and healthy New Year
Paul & Rochelle Franklin
and Family

Allan and Caryn Friedman
Amanda and Cassie
Wish their relatives, friends & neighbours
a happy and healthy New Year

Jerusalem and the holy places

On Dec. 5, 1949, then-Israeli prime minister David Ben-Gurion spoke before the Knesset of the fate of Jerusalem and its meaning to Israel. The following is an excerpt from that speech:

As you know, the United Nations is currently discussing the issue of Jerusalem and the holy places. The State of Israel is a member of the UN, not because of political convenience but because of its traditional, deep-seated commitment to the vision of world peace and the brotherhood of nations, as preached by our prophets and accepted by the UN

This membership obliges us, from the podium of Israel's First Knesset, to tell all the nations assembled at the UN and all those who love peace and justice in the world what has been in Israel's heart since it became a united nation under King David three thousand years ago as regards Jerusalem its holy city and as regards its attitude to the places which are holy to the other religions.

When we proclaimed the establishment of the renewed State of Israel, on May 14, 1948, we declared that, "The State of Israel will guarantee freedom of religion and conscience, of language, education and culture. It will safeguard the Holy Places of all religions. It will be loyal to the principles of the United Nations Charter." Accordingly, our delegation to the UN announced that Israel would honor all the existing rights regarding the holy places and sacred buildings in Jerusalem, assure freedom of worship and free access...to all the holy sites under its control, recognizing the rights of pilgrims of all religions and nations to visit their holy places and assuring freedom of movement for clergymen. We agreed to allow effective UN supervision of the holy places and the existing rights.

At the same time we see fit to state that Jewish Jerusalem is an organic, inseparable part of the State of Israel, just as it is an integral part of Jewish history and belief... Jerusalem is the heart of the State of Israel. We are proud of the fact that Jerusalem is also sacred to other religions, and will gladly provide access to their holy places and enable them to worship as and where they please, cooperating with the UN to guarantee this.

We cannot imagine, however, that the UN would attempt to sever Jerusalem from the State of Israel or harm Israel's sovereignty in its eternal capital.

Twice in the history of our nation were we driven out of Jerusalem, only after being defeated in bitter wars by the larger, stronger forces of Babylon and Rome. Our links with Jerusalem today are no less deep than in the days of Nebuchadnezzar and Titus Flavius, and when Jerusalem was attacked after the fourteenth of May 1948, our valiant youngsters risked their lives for our sacred capital no less than our forefathers did in the time of the First and Second Temples.

Continued on page B47

The famed statue of the Arch of Titus depicts the carrying into captivity of the menorah from the Temple some 2,000 years ago. David Ben-Gurion speaks of the significance of the return by the Jews to Jewish Jerusalem.

Internationally sacred centre

Continued from page B46

...A nation which, for 2,500 years, has faithfully adhered to the vow made by the first exiles by the waters of Babylon not to forget Jerusalem, will never agree to be separated from Jerusalem. Jewish Jerusalem will never accept alien rule after thousands of its youngsters liberated their historic homeland for the third time, redeeming Jerusalem from destruction and vandalism.

We do not judge the UN, which did nothing when nations that were members of the UN declared war on its resolution of November 29, 1947, trying to prevent the establishment of Israel by force, to annihilate the Jewish population in the Holy Land and destroy Jerusalem, the holy city of the Jewish people.

Had we not been able to withstand the aggressors who rebelled against the UN, Jewish Jerusalem would have been wiped off the face of the earth, the Jewish population would have been eradicated and the State of Israel would not have arisen. Thus, we are no longer morally bound by the UN resolution of November 29, since the UN was unable to implement it....

The attempt to sever Jewish Jerusalem from the State of Israel will not advance the cause of peace in the Middle East or in Jerusalem itself. Israelis will give their lives to hold on to Jerusalem, just as the British would for London, the Russians for Moscow and the Americans for Washington.

This is the first time in this country's history that the state controlling Jerusalem willingly accepts the principle of the international supervision of the holy places. It is no coincidence that it is being done by the nation which made Jerusalem an internationally sacred centre and by the first government elected by the inhabitants of Jerusalem.

We hope that the religions which honour Jerusalem's sanctity and the nations which share our belief in the principles of peace and justice will honour Israel's rights in Jerusalem, just as Israel honours those of all the religions in its sacred capital and sovereign state.

Source: Jerusalem Center for Public Affairs

David Ben-Gurion on the ramparts of a ruined Nabatean city.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morris & Fay Freedman
David, Lauren, Michael & Sara

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy & Lou Fruitman
Pamela, Howie, Jeffrey & Jason Gould
Marla, Ronald, Jarod & Phoebe Struminger

Miriam & Ignatz Fulop
Children & Grandchildren

Wish their relatives and friends a happy and healthy New Year

Allan and Pat Friedland
Marla, Ilan,
Samuel, Elisha & Asher Saksznajder

Wish their relatives and friends a happy and healthy New Year.

G's . . .

Kristen, Len
Aaron and Jack Ganz

Wish their relatives, friends & neighbours a very happy and healthy New Year!

Sam & Gitta Ganz
and Family

wish their relatives and friends a happy and healthy New Year.

Cathy and Frank Gold
Ashley & Jessica

Wish their relatives and friends a peaceful, happy and healthy New Year.

Regina and Charles Goldfinger and Family

Best wishes to our children, grandchildren, great-grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Irving & Faye Gold

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peacful New Year.

Al Gelfant & Family
Susan Fine & Family

wish their relatives and friends a happy and healthy New Year.

Fay Goldberg
Sam Benguaich
and children

wish their relatives and friends a happy and healthy New Year.

Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel

Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe Gruda

Michael & Francine Goldrich
Yaakov, Kayla, Shimon
Lana, Yechiel, Naomi & Ari

Best wishes to all our family and friends for a joyous and happy New Year

Marilyn & Joel Gold
Leslie & Lori and Natalie

Wish their relatives, friends & neighbours a happy and healthy New Year

H's . . .

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger

Wish their relatives and friends a peaceful, happy and healthy New Year.

I's . . .

Kelly and Daniel Isakow & Family

Wish all their relatives, friends & neighbours a happy and healthy New Year.

J's . . .

Bruce & Cathy Jacobs
Jeffrey & Jordan

wish their relatives, friends & neighbours a happy, and healthy New Year.

Lily Rosenberg, The Jacobs, Elias and Krelstein Families

wish their relatives and friends a peaceful, happy and healthy New Year.

K's . . .

The Kalifer Family

Bernyce & Marv, Ron & Nancy Kalifer, Ellen & Gerry Fialkov, Debbie & Wayne Steinberg and all their families would like to send their best wishes for a Happy & Healthy New Year

Wishing all our family and friends a happy and healthy New Year

Murray & Susie Klein
David, Lisa & Abbi
Robbie, Dana, Lev, Aliyah & Shia
and Jamie, Joelle, Mia & Harlie

Howard & Nancy Kleinberg

Wish their children, grandchildren, relatives & friends a happy and healthy New Year

Israel Koplowitz

Best wishes to our children, grandchildren, relatives & friends for a happy, healthy and peaceful New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Dorry & Alex Korn and Family

No right to return

Letter to the Editor of the Jerusalem Post, August 19, 1989 by Abba Eban

Sir, - There is a persistent discussion in the media and in speeches by Palestinian spokesmen about what is called a "right of return."

This point should not need much discussion for the simple reason that no such "right" exists. The very term "right of return" has never featured in an internationally binding document. Insofar as Israel is concerned, its status is governed by Resolution 273 (III) of the General Assembly (May 11, 1949) dealing with admission to the United Nations and "taking note of the declarations and explanations of the representative of the Government of Israel before the *ad hoc* Political Committee of the General Assembly." This is the only occasion on which the admission of a state has been related to speeches by an applicant. In those "declarations and explanations," I made it clear that the admission of refugees was a matter for Israel's sovereign discretion and was not subject to legal constraints.

Membership in the United Nations is based on the principle of the "sovereign equality of all its members." This means that Israel's control of entry to its territory is equivalent to that of the United States, the USSR, Egypt or any of the other 150 and more member states.

In December 1948, the General Assembly of the United Nations made a recommendation about the return of refugees, but this was described as a matter subject to "permission," not as a matter of "right." Moreover, on February 24, 1947, the permanent members of the Security Council determined that a General Assembly resolution does not create international obligations. All the Arab states concurred in this finding.

The conclusion is that entry into Israel is something that individuals or groups outside Israel have a right to request and that Israel has a sovereign right to accept or reject.

What I have written here applies to all territories in which Israeli law and jurisdiction are or will be in force.

Abba Eban
Herzliya

The resolution against Zionism

The following is an excerpt from the address given by Israeli ambassador to the United Nations Chaim Herzog to the General Assembly of the United Nations on Nov. 10, 1975:

Mr. President,

It is symbolic that this debate, which may well prove to be a turning point in the fortunes of the United Nations and a decisive factor in the possible continued existence of this organization, should take place on November 10. Tonight, 37 years ago, has gone down in history as Kristallnacht, the Night of the Crystals. This was the night in 1938 when Hitler's Nazi storm-troopers launched a coordinated attack on the Jewish community in Germany, burned the synagogues in all its cities and made bonfires in the streets of the Holy Books and the scrolls of the Holy Law and Bible. It was the night when Jewish homes were attacked and heads of families taken away, many of them never to return. It was the night when the windows of all Jewish businesses and stores were smashed, covering the streets in the cities of Germany with a film of broken glass which dissolved into the millions of crystals which gave that night its name. It was the night which led eventually to the crematoria and the gas chambers, Auschwitz, Birkenau, Dachau, Buchenwald, Theresienstadt and others. It was the night which led to the most terrifying holocaust in the history of man.

It is indeed befitting Mr. President, that this debate, conceived in the desire to deflect the Middle East from its moves towards peace and born of a deep pervading feeling of anti-Semitism, should take place on the anniversary of this day. It is indeed befitting, Mr. President, that the United Nations, which began its life as an anti-Nazi alliance, should 30 years later find itself on its way to becoming the world center of anti-Semitism. Hitler would have felt at home on a number of occasions during the past year, listening to the proceedings in this forum, and above all to the proceedings during the debate on Zionism.

It is sobering to consider to what level this body has been dragged down if we are obliged today to contemplate an attack on Zionism. For this attack constitutes not only an anti-Israeli attack of the foulest type, but also an assault in the United Nations on Judaism - one of the oldest established religions in the world, a religion which has given the world the human values of the Bible, and from which two other great religions; Christianity and Islam, sprang. Is it not tragic to consider that we here at this meeting in the year 1975 are contemplating what is a scurrilous attack on a great and established religion which has given to the world the Bible with its Ten Commandments, the great prophets of old, Moses, Isaiah, Amos; the great thinkers of history, Maimonides, Spinoza, Marx, Einstein, many of the masters of the arts and as high a percentage of the Nobel Prize winners in the world, in the sciences, in the arts and in the humanities as has been achieved by any people on earth? . . .

The resolution against Zionism was originally one condemning racism and colonialism, a subject on which we could have achieved consensus, a consensus which is of great importance to all of us and to our African colleagues in particular. However, instead of permitting this to happen, a group of countries, drunk with the feeling of power inherent in the automatic majority and without regard to the importance of achieving a consensus on this issue, railroaded the UN in a contemptuous maneuver by the use of the automatic majority into bracketing Zionism with the subject under discussion.

I do not come to this rostrum to defend the moral and historical values of the Jewish people. They do not need to be defended. They speak for themselves. They have given to mankind much of what is great and eternal. They have done for the spirit of man more than can readily be appreciated by a forum such as this one.

Chaim Herzog, Israeli ambassador to United Nations

I come here to denounce the two great evils which menace society in general and a society of nations in particular. These two evils are hatred and ignorance. These two evils are the motivating force behind the proponents of this resolution and their supporters. These two evils characterize those who would drag this world organization, the ideals of which were first conceived by the prophets of Israel, to the depths to which it has been dragged today.

The key to understanding Zionism is in its name. The easternmost of the two hills of ancient Jerusalem during the 10th century B.C.E. was called Zion. In fact, the name Zion, referring to Jerusalem, appears 152 times in the Old Testament. The name is overwhelmingly a poetic and prophetic designation. The religious and emotional qualities of the name arise from the importance of Jerusalem as the Royal City and the City of the Temple. "Mount Zion" is the place where God dwells. Jerusalem, or Zion, is a place where the Lord is King, and where He has installed His king, David.

King David made Jerusalem the capital of Israel almost 3,000 years ago, and Jerusalem has remained the capital ever since. During the centuries the term "Zion" grew and expanded to mean the whole of Israel. The Israelites in exile could not forget Zion. The Hebrew Psalmist sat by the waters of Babylon and swore: "If I forget three, O Jerusalem, let my right hand forget her cunning." This oath has been repeated for thousands of years by Jews throughout the world. It is an oath which was made over 700 years before the advent of Christianity and over 1,200 years before the advent of Islam, and Zion came to mean the Jewish homeland, symbolic of Judaism, of Jewish national aspirations.

Continued on page B50

Marilyn Kostman
Elayne & Roberto Slimak
Sasha, Keren, Alexa, Jonathan & Noah
Arny, Jesse & Tyler Kostman
Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends

L's . . .

Natalie & Manny Langer
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Yetta Lanys, Shayne & Patti & Family,
Marty & Sandy Lanys & Family
Wish their relatives and many friends a happy and healthy New Year.

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes
wish their relatives and friends a happy and healthy New Year.

Fela Lichtblau
Children & Grandchildren
Wish all their relatives and friends a peaceful, happy and healthy New Year

Shelly & Marilyn Little
Adam & Amy, Jeremy & Amy, Sari & Ilan
Wish their relatives, friends & neighbours a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year.
Marilyn, Bruce, Erin, Michael & Brian Lubelsky

M's . . .

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

David Mendlowicz

Itzik Ravuna, Lisa Mendlowicz, Jordan & Danielle

Simon Mendlowicz, Wendy Lebskin & Jenna

Wish their relatives and friends a happy and healthy New Year.

Sam and Lori Merson

Wish their children, grandchildren, family and friends a Happy, Healthy & Prosperous New Year.

JOE & HELEN MORGAN AND FAMILY

wish their relatives and friends a happy and healthy New Year.

Seymour & Florene Moskovitz and Family

wish their relatives and friends a happy and healthy New Year

Wishing all our clients and friends a happy and healthy New Year

The Brothers Markle Inc.

Liberation of the Jews

Jews of Yemen make their way to the newly created State of Israel, joining the cause of the national liberation of the Jewish people.

Continued from page B49

While praying to his God every Jew, wherever he is in the world, faces towards Jerusalem. For over 2,000 years of exile these prayers have expressed the yearning of the Jewish people to return to their ancient homeland, Israel. In fact, a continuous Jewish presence, in larger or smaller numbers, has been maintained in the country over the centuries.

Zionism is the name of the national movement of the Jewish people and is the modern expression of the ancient Jewish heritage. The Zionist ideal, as set out in the Bible, has been, and is, an integral part of the Jewish religion.

Zionism is to the Jewish people what the liberation movements of Africa and Asia have been to their own people.

Zionism is one of the most dynamic and vibrant national movements in human history. Historically it is based on a unique and unbroken connection, extending some 4,000 years, between the People of the Book and the Land of the Bible.

In modern times, in the late 19th century, spurred by the twin forces of antisemitic persecution and of nationalism, the Jewish people organized the Zionist movement in order to transform their dream into reality. Zionism as a political movement was the revolt of an oppressed nation against the depredation and wicked discrimination and oppression of the countries in which antisemitism flourished. It is no coincidence that the co-sponsors and supporters of this resolution include countries who are guilty of the horrible crimes of antisemitism and discrimination to this very day.

Support for the aim of Zionism was written into the League of Nations Mandate for Palestine and was again endorsed by the United Nations in 1947, when the General Assembly voted by overwhelming majority for the restoration of Jewish independence in our ancient land.

The re-establishment of Jewish independence in Israel, after centuries of struggle to overcome foreign conquest and exile, is a vindication of the fundamental concepts of the equality of nations and of self-determination. To question the Jewish people's right to national existence and freedom is not only to deny to the Jewish people the right accorded to every other people on this globe, but it is also to deny the central precepts of the United Nations.

As a former foreign minister of Israel, Abba Eban, has written:

"Zionism is nothing more - but also nothing less - than the Jewish people's sense of origin and destination in the land linked eternally with its name. It is also the instrument whereby the Jewish nation seeks an authentic fulfillment of itself. And the drama is enacted in 20 states comprising a 100 million people in 4 1/2 million square miles, with vast resources. The issue therefore is not whether the world will come to terms with Arab nationalism. The question is at what point Arab nationalism, with its prodigious glut of advantage, wealth and opportunity, will come to terms with the modest but equal rights of another Middle Eastern nation to pursue its life in security and peace."

The vicious diatribes on Zionism voiced here by Arab delegates may give this Assembly the wrong impression that while the rest of the world supported the Jewish national liberation movement the Arab world was always hostile to Zionism. This is not the case. Arab leaders, cognizant of the rights of the Jewish people, fully endorsed the virtues of Zionism. Sherif Hussein, the leader of the Arab world during World War I, welcomed the return of the Jews to Palestine. His son, Emir Feisal, who represented the Arab world in the Paris Peace Conference, had this to say about Zionism:

"We Arabs, especially the educated among us, look with deepest sympathy on the Zionist movement.... We will wish the Jews a hearty welcome home.... We are working together for a reformed and revised Near East, and our two movements complement one another. The movement is national and not imperialistic. There is room in Syria for us both. Indeed, I think that neither can be a success without the other."

It is perhaps pertinent at this point to recall that when the question of Palestine was being debated in the United Nations in 1947, the Soviet Union strongly supported the Jewish independence struggle. It is particularly relevant to recall some of Andrei Gromydo's remarks:

"As we know, the aspirations of a considerable part of the Jewish people are linked with the problem of Palestine and of its future administration. This fact scarcely requires proof.... During the last war, the Jewish people underwent exceptional sorrow and suffering. Without any exaggeration, this sorrow and suffering are indescribable. It is difficult to express them in dry statistics on the Jewish victims of the fascist aggressors. The Jews in the territories where the Hitlerites held sway were subjected to almost complete physical annihilation. The total number of Jews who perished at the hands of the Nazi executioners is estimated at approximately six million....

"The fact that no Western European State has been able to ensure the defense of the elementary rights of the Jewish people and to safeguard it against the violence of the fascist executioners explains the aspirations of the Jews to establish their own State. It would be unjust not to take this into consideration and to deny the right of the Jewish people to realize this aspiration."

Continued on page B51

Great moments in Jewish history

Jews expelled from Iraq arrive as new immigrants shortly after the State of Israel was created.

Continued from page B50

How sad it is to see here a group of nations, many of whom have but recently freed themselves of colonial rule, deriding one of the most noble liberation movements of this century, a movement which not only gave an example of encouragement and determination to the peoples struggling for independence but also actively aided many of them either during the period of preparation for their independence or immediately thereafter.

As I stand on this rostrum, the long and proud history of my people unravels itself before my inward eye. I see the oppressors of our people over the ages as they pass one another in evil procession into oblivion. I stand here before you as the representative of a strong and flourishing people which has survived them all and which will survive this shameful exhibition and the proponents of this resolution.

The great moments of Jewish history come to mind as I face you, once again outnumbered and the would-be victim of hate, ignorance and evil. I look back on those great moments. I recall the greatness of a nation which I have the honor to represent in this forum. I am mindful at this moment of the Jewish people throughout the world wherever they may be, be it in freedom or in slavery, whose prayers and thoughts are with me at this moment.

I stand here not as a supplicant. Vote as your moral conscience dictates to you. For the issue is neither Israel nor Zionism. The issue is the continued existence of this organization, which has been dragged to its lowest point of discredit by a coalition of despots and racists.

The vote of each delegation will record in history its country's stand on antisemitic racism and anti-Judaism. You yourselves bear the responsibility for your stand before history, for as such will you be viewed in history. We, the Jewish people, will not forget.

For us, the Jewish people, this is but a passing episode in a rich and event-filled history. We put our trust in our Providence, in our faith and beliefs, in our time-hallowed tradition, in our striving for social advance and human values, and in our people wherever they may be. For us, the Jewish people, this resolution based on hatred, falsehood and arrogance, is devoid of any moral or legal value.

Here you have a movement which is the embodiment of a unique pioneering spirit, of the dignity of labour, and of enduring human values, a movement which has presented to the world an example of social equality and open democracy being associated in this resolution with abhorrent political concepts.

We in Israel have endeavored to create a society that strives to implement the highest ideals of society - political, social and cultural - for all the inhabitants of Israel, irrespective of religious belief, race or sex.

Continued on page B52

N's . . .

Bernard & Edie Nayman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Irving & Eva Nightingale & Family

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year and to am Yisrael

O's . . .

Best wishes for a year of peace and serenity, health and happiness to my relatives and friends and the people of Israel.

Norma Orlan

P's . . .

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Leib and Fanny Pillersdorf and Family

83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours a happy and healthy New Year.

Wishing our children, grandchildren, great-grandchildren, family and friends a happy, healthy New Year

Isaac and Minny Peters

Harry Perlstein

Wishing everyone including all the residents at Kensington Place Retirement Residence a happy New Year.

R's . . .

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Rene Rechtsman and Family

Adele & Jan Rolin

Best wishes to our children, grandchildren, great-grand daughter, friends and relatives for a happy, healthy and peaceful New Year.

THE ROSENS
Hannah, John and Eric

wish their relatives and friends a happy and healthy New Year.

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mike & Sally Rosen and Family
31 Denmark Crescent
Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Willie & Bertha Rosengarten & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Pinchos Rywiec (Rivietz)
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

S's . . .

THE SACKS FAMILY
Annette and Michael
Brooke & Eric
Lisa and Jordan
Ryan, Alexis & Emma
Wish their relatives, friends & neighbours a happy and healthy New Year

Rosita & David Salomon
Wish their relatives, friends & neighbours a happy and healthy New Year.

Mitchell & Lisa Salz
Nadine, Steven & Aaron
Wish their relatives, friends & neighbours a happy and healthy New Year

Alice Schmid
Monique Irwin
Amanda Irwin Ratner & family
Jordana Irwin Joseph & family
Wish their relatives and friends Happy and Healthy New Year.

Sam, Gwyn & Aaron Seidman
Wish all their relatives and friends a peaceful, happy and healthy New Year

Sandy, Ida & Maury Shessel
Elie, Lindsay & Maryam Kochman
Wish their relatives, friends & neighbours a happy and healthy New Year

Nachum & Lea Shore
7 North Park Rd., Ste. 2104
Thornhill
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David & Luba Smuschkowitz and Family
Wish all their relatives, friends a year of peace, good health and happiness

Laury & Evy Snow
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends
Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Sabotaging peace efforts

Continued from page B51

Show me another pluralistic society in this world in which despite all the difficult problems, Jew and Arab live together with such a degree of harmony, in which the dignity and rights of man are observed before the law, in which no death sentence is applied, in which freedom of speech, of movement, of thought, of expression are guaranteed, in which even movements which are opposed to our national aims are represented in our Parliament.

The Arab delegates talk of racism. What has happened to the 800,000 Jews who lived for over two thousand years in the Arab lands, who formed some of the most ancient communities long before the advent of Islam. Where are they now?

The Jews were once one of the important communities in the countries of the Middle East, the leaders of thought, of commerce, of medical science. Where are they in Arab society today? You dare talk of racism when I can point with pride to the Arab ministers who have served in my government; to the Arab deputy speaker of my Parliament; to Arab officers and men serving of their own volition in our border and police defense forces, frequently commanding Jewish troops; to the hundreds of thousands of Arabs from all over the Middle East crowding the cities of Israel every year; to the thousands of Arabs from all over the Middle East coming for medical treatment to Israel; to the peaceful coexistence which has developed; to the fact that Arabic is an official language in Israel on a par with Hebrew; to the fact that it is as natural for an Arab to serve in public office in Israel as it is incongruous to think of a Jew serving in any public office in an Arab country, indeed being admitted to many of them. Is that racism? It is not! That, Mr. President, is Zionism.

Zionism is our attempt to build a society, imperfect though it may be, in which the visions of the prophets of Israel will be realized. I know that we have problems. I know that many disagree with our government's policies. Many in Israel too disagree from time to time with the government's policies ... and are free to do so because Zionism has created the first and only real democratic state in a part of the world that never really knew democracy and freedom of speech.

This malicious resolution, designed to divert us from its true purpose, is part of a dangerous antisemitic idiom that is being insinuated into every public debate by those who have sworn to block the current move towards accommodation and ultimately towards peace in the Middle East. This, together with similar moves, is designed to sabotage the efforts of the Geneva Conference for peace in the Middle East and to deflect those who are moving along the road towards peace from their purpose. But they will not succeed, for I can but reiterate my government's policy to make every move in the direction towards peace, based on compromise.

Continued on page B53

Some of the displaced Jews of Europe after World War II hold on to the flag of the newly created State of Israel.

UN dragged to its lowest point

Continued from page B52

We are seeing here today but another manifestation of the bitter antisemitic, anti-Jewish hatred which animates Arab society. Who would have believed that in this year, 1975, the malicious falsehoods of the "elders of Zion" would be distributed officially by Arab governments? Who would have believed that we would today contemplate an Arab society which teaches the vilest anti-Jewish hate in the kindergartens?... We are being attacked by a society that is motivated by the most extreme form of racism known in the world today. This is the racism which was expressed so succinctly in the words of the leader of the PLO, Yassir Arafat, in his opening address at a symposium in Tripoli, Libya: "There will be no presence in the region other than the Arab presence...." In other words, in the Middle East from the Atlantic Ocean to the Persian Gulf only one presence is allowed, and that is Arab presence. No other people, regardless of how deep are its roots in the region, is to be permitted to enjoy its right to self-determination.

Look at the tragic fate of the Kurds of Iraq. Look what happened to the black population in southern Sudan. Look at the dire peril in which an entire community of Christians finds itself in Lebanon. Look at the avowed policy of the PLO, which calls in its Palestine Covenant of 1964 for the destruction of the State of Israel, which denies any form of compromise on the Palestine issue and which, in the words of its representative only the other day in this building, considers Tel Aviv to be occupied territory. Look at all this, and you see before you the root cause of the twin evils of this world at work, the blind hatred of the Arab proponents of this resolution, and the abysmal ignorance and wickedness of those who support them.

The issue before this Assembly is neither Israel nor Zionism. The issue is the fate of this organization. Conceived in the spirit of the prophets of Israel, born out of an anti-Nazi alliance after the tragedy of World War II, it has degenerated into a forum which was this last week described by [Paul Johnson] one of the leading writers in a foremost organ of social and liberal thought in the West as "rapidly becoming one of the most corrupt and corrupting creations in the whole history of human institutions ... almost without exception those in the majority came from states notable for racist oppression of every conceivable hue." He goes on to explain the phenomenon of this debate:

"Israel is a social democracy, the nearest approach to a free socialist state in the world; its people and government have a profound respect for human life, so passionate indeed that, despite every conceivable provocation, they have refused for a quarter of a century to execute a single captured terrorist. They also have an ancient but vigorous culture, and a flourishing technology. The combination of national qualities they have assembled in their brief existence as a state is a perpetual and embittering reproach to most of the new countries whose representatives swagger about the UN building. So Israel is envied and hated; and efforts are made to destroy her. The extermination of the Israelis has long been the prime objective of the Terrorist International; they calculate that if they can break Israel, then all the rest of civilization is vulnerable to their assaults....

"The melancholy truth, I fear, is that the candles of civilization are burning low. The world is increasingly governed not so much by capitalism, or communism, or social democracy, or even tribal barbarism, as by a false lexicon of political clichés, accumulated over half a century and now assuming a kind of degenerate sacerdotal authority.... We all know what they are...."

Over the centuries it has fallen to the lot of my people to be the testing agent of human decency, the touchstone of civilization, the crucible in which enduring human values are to be tested. A nation's level of humanity could invariably be judged by its behavior towards its Jewish population. Persecution and oppression have often enough begun with the Jews, but it has never ended with them. The anti-Jewish pogroms in Czarist Russia were but the tip of the iceberg which revealed the inherent rottenness of a regime that was soon to disappear in the storm of revolution. The anti-Semitic excesses of the Nazis merely foreshadowed the catastrophe which was to befall mankind in Europe....

On the issue before us, the world has divided itself into good and bad, decent and evil, human and debased. We, the Jewish people, will recall in history our gratitude to those nations who stood up and were counted and who refused to support this wicked proposition. I know that this episode will have strengthened the forces of freedom and decency in this world and will have fortified the free world in their resolve to strengthen the ideals they so cherish. I know that this episode will have strengthened Zionism as it has weakened the United Nations.

As I stand on this rostrum, the long and proud history of my people unravels itself before my inward eye. I see the oppressors of our people over the ages as they pass one another in evil procession into oblivion. I stand here before you as the representative of a strong and flourishing people which has survived them all and which will survive this shameful exhibition and the proponents of this resolution.

The great moments of Jewish history come to mind as I face you, once again outnumbered and the would-be victim of hate, ignorance and evil. I look back on those great moments. I recall the greatness of a nation which I have the honor to represent in this forum. I am mindful at this moment of the Jewish people throughout the world wherever they may be, be it in freedom or in slavery, whose prayers and thoughts are with me at this moment.

I stand here not as a supplicant. Vote as your moral conscience dictates to you. For the issue is neither Israel nor Zionism. The issue is the continued existence of this organization, which has been dragged to its lowest point of discredit by a coalition of despots and racists.

The vote of each delegation will record in history its country's stand on antisemitic racism and anti-Judaism. You yourselves bear the responsibility for your stand before history, for as such will you be viewed in history. We, the Jewish people, will not forget.

For us, the Jewish people, this is but a passing episode in a rich and event-filled history. We put our trust in our Providence, in our faith and beliefs, in our time-hallowed tradition, in our striving for social advance and human values, and in our people wherever they may be. For us, the Jewish people, this resolution based on hatred, falsehood and arrogance, is devoid of any moral or legal value.

Ambassador Herzog ends his speech by tearing the pages of the resolution.

Rob & Hedy Steen
Samantha, Ben and Jeremy

Wish their relatives, friends and neighbours a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Joel Steinman, Victoria Apanovich & Family

Max & Dorothy Stern

Best wishes to our children, grandchildren, great-grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Zanvel & Sylvia Stern
Derek & Jill Stern
Brett & Corinne Starkman and Family

Wish their relatives, friends & neighbours a Happy and Healthy New Year

Sam, Janice, Dale, Jordan and Aliza Stern

Wish their relatives and friends a year of peace, good health and happiness.

Jack, Lola, Rose-Mary Sylman
Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rachelle & Jessica Salamon
Lisa, Rob, Benji, Daniel & Jonah Switzman
Mindy, Mike & Brayden Caplan

Wish their relatives and friends a happy and healthy New Year.

T's . . .

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Uli, Tamara, Odeyah, Daniel, Eliya & Elisha Erez Friedman
Wish their relatives, friends & neighbours here and in Israel a happy and healthy New Year.

Mrs. Rose Tenenbaum
Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Casey & Bev, Jesse & Katie Tepperman
Wish their family, relatives and friends a happy, healthy and peaceful New Year.

Dina and Willie Tenenbaum
Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

U's . . .

Irving & Sylvia Ungerman and family
Wish their relatives & friends a peaceful, happy and healthy New Year.

'Peace will require courage'

Following are excerpts from an address by Israeli Prime Minister Benjamin Netanyahu at Bar-Ilan University, June 14, 2009.

I turn to our Palestinian neighbours, led by the Palestinian Authority, and I say: Let's begin negotiations immediately without preconditions.

Israel is obligated by its international commitments and expects all parties to keep their commitments. We want to live with you in peace, as good neighbours. We want our children and your children to never again experience war: that parents, brothers and sisters will never again know the agony of losing loved ones in battle; that our children will be able to dream of a better future and realize that dream, and that together we will invest our energies in ploughshares and pruning hooks, not swords and spears...

If we join hands and work together for peace, there is no limit to the development and prosperity we can achieve for our two peoples – in the economy, agriculture, trade, tourism and education –most importantly, in providing our youth a better world in which to live, a life full of tranquillity, creativity, opportunity and hope.

If the advantages of peace are so evident, we must ask ourselves why peace remains so remote, even as our hand remains outstretched to peace? Why has this conflict continued for more than 60 years?

In order to bring an end to the conflict, we must give an honest and forthright answer to the question: What is the root of the conflict?...

The simple truth is that the root of the conflict was, and remains, the refusal to recognize the right of the Jewish people to a state of their own, in their historic homeland.

Israeli Prime Minister Benjamin Netanyahu delivered this policy address at the BESA Center at Bar-Ilan University.

In 1947, when the United Nations proposed the partition plan of a Jewish state and an Arab state, the entire Arab world rejected the resolution. The Jewish community, by contrast, welcomed it by dancing and rejoicing. The Arabs rejected any Jewish state, in any borders.

Those who think that the continued enmity toward Israel is a product of our presence in Judea, Samaria and Gaza, is confusing cause and consequence. The attacks against us began in the 1920s, escalated into a comprehensive attack in 1948 with the declaration of Israel's independence, continued with the fedayeen attacks in the 1950s, and climaxed in 1967, on the eve of the Six Day War, in an attempt to tighten a noose around the neck of the State of Israel. All this occurred during the 50 years before a single Israeli soldier ever set foot in Judea and Samaria...

Many good people have told us that withdrawal from territories is the key to peace with the Palestinians. Well, we withdrew. But the fact is that every withdrawal was met with massive waves of terror, by suicide bombers and thousands of missiles.

We tried to withdraw with an agreement and without an agreement. We tried a partial withdrawal and a full withdrawal. In 2000 and again last year, Israel proposed an almost total withdrawal in exchange for an end to the conflict, and twice our offers were rejected. We evacuated every last inch of the Gaza Strip, we uprooted tens of settlements and evicted Israelis from their homes, and in response, we received a hail of missiles on our cities, towns and children.

The claim that territorial withdrawals will bring peace with the Palestinians, or at least advance peace, has up till now not stood the test of reality. In addition to this, Hamas in the south, like Hezbollah in the north, repeatedly proclaims their commitment to "liberate" the Israeli cities of Ashkelon, Be'er Sheva, Acre and Haifa.

Territorial withdrawals have not lessened the hatred, and to our regret, Palestinian moderates are not yet ready to say the simple words: "Israel is the nation state of the Jewish people, and it will stay that way."

Achieving peace will require courage and candor from both sides, and not only from the Israeli side. The Palestinian leadership must arise and say: "Enough of this conflict. We recognize the right of the Jewish people to a state of their own in this land, and we are prepared to live beside you in true peace."

I am yearning for that moment, for when Palestinian leaders say those words to our people and to their people, then a path will be opened to resolving all the problems between our peoples, no matter how complex they may be. Therefore, a fundamental prerequisite for ending the conflict is a public, binding and unequivocal Palestinian recognition of Israel as the nation state of the Jewish people. To vest this declaration with practical meaning, there must also be a clear understanding that the Palestinian refugee problem will be resolved outside Israel's borders. For it is clear that any demand for resettling Palestinian refugees within Israel undermines Israel's continued existence as the state of the Jewish people.

The Palestinian refugee problem must be solved, and it can be solved, as we ourselves proved in a similar situation. Tiny Israel successfully absorbed hundreds of thousands of Jewish refugees who left their homes and belongings in Arab countries. Therefore, justice and logic demand that the Palestinian refugee problem be solved outside Israel's borders. On this point, there is a broad national consensus. I believe that with goodwill and international investment, this humanitarian problem can be permanently resolved...

We do not want to rule over [the Palestinian community], we do not want to govern their lives, we do not want to impose either our flag or our culture on them.

In my vision of peace, in this small land of ours, two peoples live freely, side by side, in amity and mutual respect. Each will have its own flag, its own national anthem, its own government. Neither will threaten the security or survival of the other. These two realities – our connection to the Land of Israel and the Palestinian population living within it –have created deep divisions in Israeli society. But the truth is that we have much more that unites us than divides us.

I have come tonight to give expression to that unity, and to the principles of peace and security on which there is broad agreement within Israeli society. These are the principles that guide our policy. This policy must take into account the international situation that has recently developed. We must recognize this reality and at the same time stand firmly on those principles essential for Israel.

I have already stressed the first principle – recognition. Palestinians must clearly and unambiguously recognize Israel as the state of the Jewish people.

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'No more war'

Continued from page B54

The second principle is: demilitarization. The territory under Palestinian control must be demilitarized with iron-clad security provisions for Israel. Without these two conditions, there is a real danger that an armed Palestinian state would emerge that would become another terrorist base against the Jewish state, such as the one in Gaza. We don't want Qassam rockets on Petach Tikva, Grad rockets on Tel Aviv or missiles on Ben-Gurion Airport. We want peace.

In order to achieve peace, we must ensure that Palestinians will not be able to import missiles into their territory, to field an army, to close their airspace to us, or to make pacts with the likes of Hezbollah and Iran. On this point as well, there is wide consensus within Israel. It is impossible to expect us to agree in advance to the principle of a Palestinian state without assurances that this state will be demilitarized. On a matter so critical to the existence of Israel, we must first have our security needs addressed.

Therefore, today we ask our friends in the international community, led by the United States, for what is critical to the security of Israel: clear commitments that in a future peace agreement, the territory controlled by the Palestinians will be demilitarized: namely, without an army, without control of its airspace and with effective security measures to prevent weapons smuggling into the territory – real monitoring, and not what occurs in Gaza today. And obviously, the Palestinians will not be able to forge military pacts. Without this, sooner or later, these territories will become another Hamastan. And that we cannot accept…

If we receive this guarantee regarding demilitarization and Israel's security needs, and if the Palestinians recognize Israel as the state of the Jewish people, then we will be ready in a future peace agreement to reach a solution where a demilitarized Palestinian state exists alongside the Jewish state.

Regarding the remaining important issues that will be discussed as part of the final settlement, my positions are known: Israel needs defensible borders, and Jerusalem must remain the united capital of Israel with continued religious freedom for all faiths. The territorial question will be discussed as part of the final peace agreement…

I believe that a strong Palestinian economy will strengthen peace. If the Palestinians turn toward peace – in fighting terror, in strengthening governance and the rule of law, in educating their children for peace and in stopping incitement against Israel – we will do our part in making every effort to facilitate freedom of movement and access, and to enable them to develop their economy. All of this will help us advance a peace treaty between us.

Above all else, the Palestinians must decide between the path of peace and the path of Hamas. The Palestinian Authority will have to establish the rule of law in Gaza and overcome Hamas. Israel will not sit at the negotiating table with terrorists who seek their destruction. Hamas will not even allow the Red Cross to visit our kidnapped soldier Gilad Schalit, who has spent three years in captivity, cut off from his parents, his family and his people. We are committed to bringing him home, healthy and safe.

With a Palestinian leadership committed to peace, with the active participation of the Arab world, and the support of the United States and the international community, there is no reason why we cannot achieve a breakthrough to peace…

I call on the leaders of the Arab world and on the Palestinian leadership, let us continue together on the path of Menahem Begin and Anwar Sadat, Yitzhak Rabin and King Hussein. Let us realize the vision of the prophet Isaiah, who in Jerusalem 2,700 years ago said: "Nations shall not lift up sword against nation, and they shall learn war no more."

With God's help, we will know no more war. We will know peace.

W's . . .

John & Marcia Wenus
Dustin, Shelby, Brittany,
Dylan and Eden

Wish their relatives, friends & neighbours a happy & healthy New Year.

Mark & Jodi Weisleder,
Hillary & Jillian
Louis & Marlene Weisleder,
Joshua, Lindsay & Zachary
Marsha Weisleder
Anne & Sam Himelfarb
Adam & Eric

wish their family and friends a happy and healthy New Year.

Perlan and Ted Waxman & Family

Wish their family and friends a happy and healthy New Year

Jack & Anne Weinbaum & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

The Wine Family
Ted, Annette, Madison & Eden

wish their family & friends a happy and healthy New Year

THE WISEBERG'S

Gloria
Barb, Darrel & Joey Hotz (Canada)
Azriel, Sigal, Nitzan, Dafna,
Maya, Dvir & Noga Har Lavan (Israel)

Wish their relatives and friends a happy and healthy New Year.

Jerry & Susan Weiner

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

RHODA & HARRY WAISGLASS

Wish all our family and friends good health and happiness in the New Year.

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Wish their relatives, friends & neighbours a happy & healthy New Year.

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The Yermus Family

Masada is a symbol of Jewish steadfastness

Feature

Sheldon Kirshner
Staff reporter

Wittily philosophizing about "tropical climes" at "certain times of the day," British playwright/composer/singer Noel Coward memorably wrote that only "mad dogs and Englishman go out in the midday sun."

Coward's amusing lyrics came to mind recently as I began walking up the steep, winding Snake Path toward the summit of Masada, the ancient Jewish rebel fortress conquered by a Roman army in 74 CE.

The trek up the Snake Path, rediscovered by Israeli archeologists in 1953, is recommended only for the physically fit. But on broiling summer days, when the temperature can easily reach at least 40 degrees celsius, intrepid walkers are cautioned to start their climb up to the 450-metre high rocky plateau early in the morning, before the weather becomes unbearably hot.

Since our group of Canadian journalists arrived at the eastern base of Masada long past this recommended hour, we were strongly advised to take the cable car. Five of us, flaunting the sound advice of our experienced guide, made for the Snake Path, which is entirely exposed to the burning sun of the Judean Desert.

The narrow trail was composed of loose rock and 700 rudimentary steps configured in a series of switchbacks. As I ascended, occasionally pausing to rest and drink water, I took in wonderful panoramic views of desiccated grey hills, the shimmering Dead Sea and the brooding Moab Mountains in neighbouring Jordan.

I made it to the summit in 45 minutes – my colleagues close behind – drenched in perspiration despite the super dry heat. After a brief break, I was ready to tour Masada, which I had last seen about two decades ago.

I was eager to revisit such attractions as the northern palace, the bathhouse and the breaching point, all of which have been extensively renovated.

Masada, one of the most important archeological sites in Israel, and a United Nations World Heritage site, was built by a Hasmonean monarch, Herod, a Judean king during the Second Temple period, fortified Masada and added a palatial winter palace and cisterns.

When the Jews of Judea – a Roman province – rose up in rebellion against their imperial masters in 66 CE, Roman legions descended upon the dissenters. The Galilee was subjugated, and in 70 CE the Temple in Jerusalem was destroyed, with the victorious Romans carting its treasures back to Rome.

Jewish rebels under the leadership of Eleazer Ben Yair fled to Masada, whose remote location and natural defences initially favoured the Jews.

The Roman siege of Masada, the final act in the Roman conquest of Judea, lasted a few months. The Tenth Roman Legion, commanded by Flavius Silva and consisting of some 8,000 troops, prepared for the anticipated battle by building eight camps, a siege wall, an earthen ramp and a battering ram.

Realizing that the Romans would prevail, Ben Yair convinced 960 of his fellow Jews that death was better than surrender and enslavement. As he put it, "Let our wives die before they are abused, and our children before they have tasted slavery... We have preferred death to slavery."

All but several of its inhabitants committed suicide rather than fall into the hands of the Romans. The survivors, two women and five children who had hidden in cisterns during the final days of the siege, told their story to Josephus, a former Jewish commander in the Galilee who had accommodated himself to Roman rule.

Josephus wrote about Masada in *The Wars of the Jews*, the only account on the historic siege.

When the Tenth Roman Legion left Masada, it remained uninhabited for a few hundred years until Christians built a monastery there during the Byzantine era. With the rise of Islam in the seventh century, the building fell into disuse, becoming a flyblown relic of a murky past.

Continued on page B57

An aerial view of Masada. ***[Israel photo]***

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Today the fortress is a beacon of freedom

Continued from page B56

During the 19th century, British adventurers explored Masada and a succession of European archeologists studied it.

The Hebrew translation of *The Wars of the Jews* in the 1920s heightened interest about Masada in the Yishuv, the Jewish community of Palestine. The Zionist narrative regarded Masada as a symbol of Jewish courage and steadfastness in the face of overwhelming odds.

From 1963 to 1965, the Israeli ex-general, archeologist and future politician Yigael Yadin carried our major excavations at Masada. Yadin uncovered the skeletal remains of 28 people. He also found many buildings and thousands of artifacts, which provided scholars with a much clearer picture of life during the Second Temple epoch. Further excavations were undertaken by Ehud Netzer in 1989 and 1995.

Masada National Park was opened in 1966 and the first cable car was put into service in 1971, increasing tourist traffic. Until the advent of the cable car, the Snake Path in the east and the less challenging Ramp Path in the west were the only ways of accessing the wonders of Masada.

Shortly after reaching Masada via the Snake Path, I stopped at the refurbished ruins of the northern palace, Masada's showpiece. Incorporating Hellenistic and Roman architectural elements, it is built on three rock terraces overlooking the Dead Sea and supported by sturdy retaining walls. The palace contains private rooms, a patio and bathhouses whose walls are adorned with remarkably preserved frescoes.

The biggest structure on the grounds, the western palace, was built around a courtyard containing living rooms and reception rooms – some of which are decorated with colorful mosaics – and bathing facilities.

Constructed during Herod's time, the synagogue was converted into a house of worship during the revolt against the Romans. Archeologists working here stumbled upon sacred scrolls, suggesting that parts of the shul could have been a geniza, a repository for all manner of documents.

Visitors climb the Snake Path to the top of the fortress. *[Israel photo]*

The outlines of both the Roman siege wall and the camps, from which the assault was launched, are still visible. They supposedly form the most complete surviving Roman siege system in the world.

The cisterns, which could hold 40,000 cubic metres of water, were dry on the day of my visit. But the rugged landscape adjacent to them was awesome.

Masada, the last Jewish bastion to succumb to the Romans, is filled to the brim with a profusion of such splendid sights.

Masada was once a place of despair, but today it is a beacon of freedom.

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Visiting Galizia

Janet Kerekes
Special to The CJN

Speaking to Avraham Ya'acov after Shabbat lunch, I mentioned my planned visit to Warsaw.

"Warsaw!?" he exclaimed.

"There are no Jews in Warsaw."

To which I replied "I was told there are no Jews in L'viv," as we sat in a L'viv shul, at the time.

We had a big laugh over this, but this story illustrates just how profoundly isolated Jewish communities everywhere are from each other.

Feature

L'viv, Lvov, or Lemberg, this historic center of Galizia, a lovely city of 800,000, was the destination for untold thousands of Jews fleeing Russian persecution during the 19th century. After having earned the dubious stamp of "Galizianer," many then emigrated; they are the forebears of much of today's North American Jewry.

My intense five day visit to L'viv was guided by Meylakh Sheykhet. A marvelous man of dedication and determination, he arranged for an interpreter, driver, expert advisor, and warm-hearted company so that I could see and learn as much as possible of present-day Galizian Jewish life. He is the leader of one of the two remaining communities in L'viv. The shul is a former coach entrance, which once led to the courtyard of the legendary Di Goldene Royz Synagogue, also known as TaZ. Built in the 1580s, it was preceded by another synagogue adjacent to it, attesting to 700 years of Jewish presence, activity, and prosperity in this city. It was burned down by the Nazis in 1942, leaving it in ruins. This juxtaposition is a constant reminder to the Jewish community as they arrive for services.

The Pidhaytsi Synagogue

What is left of the Goldene Royz Synagogue in L'viv.

We set out to see the synagogues, or what is left of them, in the Galizian countryside. Tarnopol, Chortkiv, Pidhaytsi and Berezhany, each a former centre of Jewish presence, learning and life. The relatively young synagogue in Tarnopol seems fine enough from the outside, but it was "repurposed" after the war; no longer a synagogue in the operative sense, it is used for occasional secular cultural events. It is the same case with the Fridmann Synagogue of Chortkiv, a late 19th century building of a local chassidic sect that is now a dance school. But the historic, beautiful synagogue from the 1700s, only a few blocks away, which protects passersby from its crumbling edifice by a strong fence, is still claimed by the Jewish community. Inside, it is filled with junk and currently being used by the adjacent medical college for storage, although quite open to the elements. The unique frescoes on the walls are hidden behind dirt and detritus. It is a wonder that the arches and walls have not collapsed yet. But they will soon, unless something is done about it. The community numbers only 50 souls, a couple of whom we met with, but they are resolute, and desire to fend off the inevitable and transform the synagogue into a Jewish historical museum.

The imposing Pidhaytsi Synagogue, from the 1620s, is in a similar state. The building is still standing, some paintings on the walls are still visible, and at least there is a roof that protects it to some extent. A non-Jewish official of the municipality is striving to preserve the building in order to establish it as a Jewish historical museum. He is also looking out for the nearby cemetery - the only one to date that has been restored in the region - as are some elderly shepherdesses, along with their goats and cows.

Continued on page B59

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L'viv Jews desire contact with other Jews

Continued from page B58

The last stop of the day was Berezhany. The synagogue there was rebuilt on its medieval foundations in the 1880s, but so poorly that it has literally fallen apart. There are no Jews in this town to worry about its condition and no will to do anything about it.

In contrast, the next day of our trip provided us with a lovely experience in the renaissance city of Zhovkva. The city's superintendent of historic preservation himself showed us the synagogue. A truly dedicated man, but suffering from a lack of funds and policies sympathetic to his projects, he is nonetheless trying to revive the so-called Fortress Synagogue as one of the significant heritage structures of his town. For Jews, however, it stands as a witness not only to the fundamental role they played in the founding and development of this former gem of a city, but also to the unspeakably painful loss of yet another once-thriving Jewish community.

It was thus only in L'viv where we found a sizeable Jewish community, currently numbering about 1,700. Perhaps 35 people gathered in that former coach entrance, now a very modest prayer room, for Erev Shabbat services the evening I attended. It also doubles as a dining room, where dinner was served; mostly vegetables, as kosher meat is imported, and thus very expensive. Shabbat arrives late in this region; we didn't finish dinner until 10:45. What could not be overlooked was the several women who discreetly took out plastic containers from their purses and put a portion of their dinner in them. The next evening I noticed a charming elderly gentleman doing the same thing. For the same reason that one averts one's gaze when we see actions that we are not meant to be privy to, I was reluctant to inquire why these people were doing this. But ask I did, and received the following answer: some of them had family members too old or incapacitated to attend – and others were, well, poor.

In the first four days I heard no mention of antisemitism. The Jewish presence here, as stated universally by non-Jewish Ukrainians, is an integral part of the Ukrainian heritage. When it comes to the Holocaust, everyone has a story to tell about how someone they knew hid Jews, and that those who were found out were severely punished by the Nazis. But on the fifth day, in lowered tones, a 62-year-old Jewish woman told me that antisemitism was everywhere. Confronting Meylach about this singular opposing view, he replied, "Of course."

The Jewish residents of L'viv desire contact with other Jews, to be less isolated. They would like people to come and teach Hebrew and Jewish studies. They need financial support, help with their medical and food needs. In these communities, there is stoicism, for having nothing, as it was for Holocaust survivors after the war. Sixty-six years after the Holocaust, 21 years after the fall of communism, it should not be this way. For such a minimalist way of living – we should be embarrassed. The Synagogue Project is an attempt to reach out and connect these Jews with ourselves. Synagogue to synagogue, for the synagogue is the venue for Jewish life in Central and Eastern Europe. For more information, please contact director@synagogueproject.org.

Janice Kerekes is a specialist in European history who lives in Toronto.

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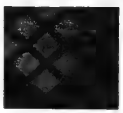
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A tour of the tunnel

Sheldon Kirshner
Staff reporter

Feature

The Western Wall, the last known remnant of the Second Temple, destroyed by the Romans in 70 CE, is one of the holiest Jewish sites in Israel.

By day or by night, Jews by the hundreds pray at the cobblestone plaza abutting the weathered limestone wall, tucking notes into its crevices in the hope that their fondest wishes may be granted.

The open air portion of the wall, about 60 metres long, constitutes but a small proportion of it.

Much of the wall, which is actually more than 400 metres in length, lies six metres beneath the teeming Muslim quarter in eastern Jerusalem, captured by Israel in the 1967 Six Day War.

The Western Wall Tunnel, which has been fully opened to the public since 1996, permits visitors to explore the wall's subterranean segment.

Inside the Western Wall Tunnel
[Sheldon Kirshner photo]

A tour of the tunnel – which connects the Western Wall prayer area to the northwest side of the Temple Mount, a religious compound important both to Judaism and Islam – has been compared to travelling back to the Second Temple epoch in a time machine.

This tumultuous era incorporates the Hasmonean period, the rule of Herod the Great and the Roman destruction of Jerusalem.

In the depths, a visitor casts eyes on massive walls and intimidating columns, the remains of a once buzzing thoroughfare, plaza and market, plus a mikvah, cistern and reservoir.

Who would have known?

Before Roman legions sacked Jerusalem, King Herod launched a construction project to double the size of the Temple Mount by building four retaining walls. As it happened, they survived the sacking of Jerusalem.

Over the centuries, the area was covered by debris and new buildings, consigning the hidden part of the Western Wall to oblivion.

Jewish scholars never quite figured out what its precise dimensions were. They had to wait until the last third of the 19th century to find out

Two British researchers, Charles Wilson and Charles Warren, discovered sections of the present-day tunnel. But their work was hampered by the Ottoman authorities.

Continued on page B61

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A new perspective on the Western Wall

Continued from page B60

Shortly after the Six Day War, the Israeli government began technically challenging excavations to expose the Western Wall in its entirety.

The work took two decades to complete.

When the northern exit of the Western Wall Tunnel was officially inaugurated, Arab riots erupted, causing the deaths of 15 Israeli soldiers and 60 Palestinians and casting a pall on the Oslo peace process.

The Palestinian Authority, then headed by Yasser Arafat, darkly claimed that the tunnel would undermine the foundations of the nearby Temple Mount.

No such thing has happened.

Fifteen years on, the divisive politics of the Arab-Israeli conflict seem far removed from the tunnel, one of Jerusalem's major tourist attractions.

The guided tour, which is usually by appointment, lasts approximately an hour. Visitors pass a scale model of the Second Temple before descending deeper into the relatively well lit tunnel.

I was warned that people prone to claustrophobia, like myself, should avoid the tunnel. The foot path through it was indeed narrow at times, but I never felt the queasy sensation of walls closing in.

If anything, the tunnel tour provides a new perspective on the Western Wall, Jerusalem and ancient Jewish history.

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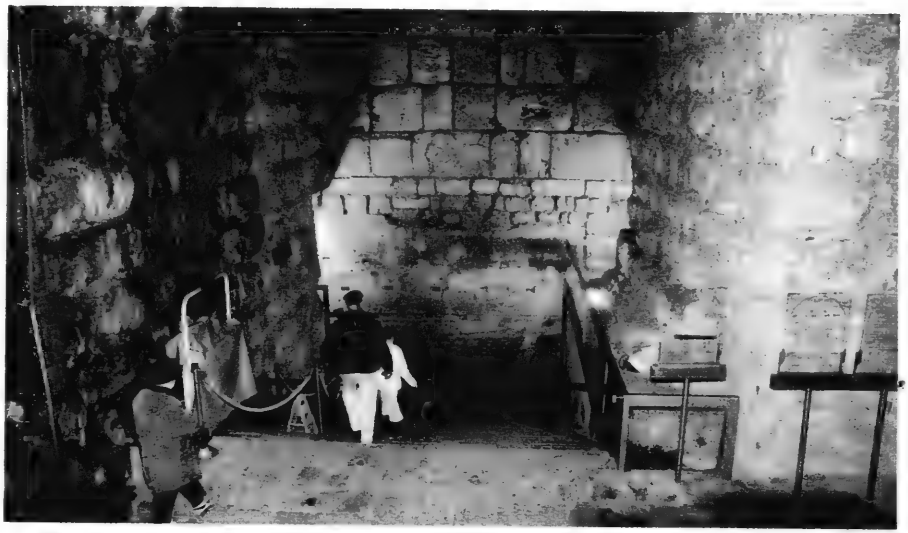

Visitors descend to the entrance of the Western Wall tunnel. *[Israel photo]*

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We saw the marks of history at Entebbe

Rachele Joseph
Special to The CJN

Feature

The old terminal's air traffic control tower slowly came into view and I felt a surge of excitement as we drove into the realm of history. The tower is abandoned now, but remains standing as a symbol: a symbol of the heroism and strength of a united people. Over the years, my husband, Neil, and I have enjoyed every place our travels have taken us and Africa is no exception. After an incredible two and a half months on the continent, we found ourselves flying out from Entebbe International Airport in Uganda. In every continent, every country, and every city we have travelled to, history presents itself. But in Entebbe, it smacked us in the face at full force.

In a game of word association, Entebbe International Airport quickly conjures the memory of Operation Thunderbolt, or better known as 'the raid on Entebbe.' In 1976, many people spent days glued to their television sets during the terrifying week between June 27 and July 4, when over a hundred hostages were held for a week in the old airport terminal in Entebbe. Air France Flight 139, originating in Tel Aviv, was hijacked between Athens and Paris by the PFLP (Popular Front for the Liberation of Palestine), the second largest group under the umbrella organization of the PLO (Palestinian Liberation Organisation.) A German terrorist group called Baader-Meinhof (Revolutionary Cells) partnered with the PFLP in this attack. This hijacking was one of many that took place in the 1970s and '80s and was a mode of terrorism that was actually pioneered by the PFLP. The Air France plane was given permission to land in Uganda, by then Dictator Idi Amin, and the terrorists were granted asylum while they held 106 hostages at gunpoint.

Although all non-Jewish passengers were given permission to leave, the captain and crew of the flight refused their freedom and remained with the Jewish passengers as demands were made for the release of 53 Palestinian terrorists; 40 from Israeli prisons and 13 from other prisons around the world.

Most of my generation and those younger than I know the heroic story through our parents, grandparents, and the many movies that portray the Israeli Defence Forces (IDF's) valiant rescue operation. But Neil and I were determined to see the marks of history for ourselves. The new terminal building, which services all commercial flights nowadays, is located mere minutes from where history unfolded and as we approached it, we felt the hunger for a bigger piece of this historical pie. As the old terminal is used solely for diplomatic arrivals and departures, we were uncertain if we would be granted the opportunity for a tour in the restricted area. Thankfully, the head of security was very accommodating to our request and, even though we had only two short hours to spare before our flight, he quickly arranged the paperwork, payment, and escorted transportation for us. Within minutes, we were past security clearance and driving down the tarmac towards the historical building.

Visitors have left their personal tributes at the old airport.

Our security escorts were wonderful guides and retold the epic story of the rescue operation as we drove between terminals. Hearing the story retold proudly by these two gentlemen somehow made this act of terror feel more real to me. I quietly wondered how it had felt for them in 1979 when Ugandans broke free from Idi Amin's reign of terror and finally reclaimed their freedom. They mentioned that although the old air traffic control tower is completely abandoned and unserviceable, it will not be torn down.

It remains as a tribute to the significant events that took place. In fact, no modifications have been made to the building whatsoever and every bullet hole is still present and visible on the walls. They also mentioned that the tower is earmarked for a museum commemorating Operation Thunderbolt.

Continued on page B63

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Remembering forever

July 4, 1976 Entebbe Airport

On this date, an Israeli military force rescued more than 100 hostages held here at gunpoint. In a daring rescue mission, four military planes carrying Israeli commandos landed at midnight after an eight hour flight from Israel. Within minutes, the commandos stormed the old terminal, fighting both the terrorists and soldiers acting under the orders of the brutal dictator Idi Amin, and freed the hostages.

During the brief battle, the commander of the rescue force at the old terminal, Lt. Col Jonathan Netanyahu, lost his life, as did three of the hostages - Jean Jacques Maimoni, Ida Borovits and Pasco Cohen. A fourth hostage, Dora Bloch - who was recuperating at a hospital in Kampala - was brutally executed the following day on the orders of Amin.

The mission was renamed by Israel's government "Operation Jonathan", in honor of the brave commander who lost his life. The rescue at Entebbe will always remain a shining example of the fight against terrorism and a symbol of man's courage in resisting brutality and evil.

The plaque at the airport commemorating the raid

Continued from page B62

As we rounded the last turn, they pointed out the very spot where Lieutenant Colonel Yonatan "Yoni" Netanyahu, commander of the Special Operations unit of the IDF and brother of Prime Minister Benjamin "Bibi" Netanyahu, was shot and killed in action during the raid. Operation Thunderbolt, later renamed Operation Yonatan in his honour, commenced after a week of failed negotiations for the release of the hostages.

The surprise raid on the Entebbe Airport took place in the middle of the night on July 4, 1976 with aid from the Kenyan government. The IDF commandos were flown over 4,000 kilometers from Israel to Uganda, where they successfully took control of the terminal, killed the terrorists, and freed 102 hostages. The entire operation took only 90 minutes and, in the aftermath, Israel received great support from the Western world for their success. A memorial plaque, hopefully the first step in the creation of a future museum, is located on the building's exterior. It honours Yonatan Netanyahu as well as Jean Jaques Maimoni, Ida Borovits, and Pasco Cohen; three hostages who were killed, sadly, in the crossfire during the raid and Dora Bloch, a hostage who was released to a hospital during the week but murdered the day following the raid on the orders of Idi Amin.

I find it important to also note that many other innocent people were killed in these horrible events, including hospital staff who tried to prevent the murder of Dora Bloch and hundreds of Kenyans living in Uganda in response to Kenya's assistance in the raid.

During our tour, Neil and I were escorted through the building all the way up to the top of the air traffic control tower. I looked down at the tarmac from above and imagined Israeli military approaching and being fired upon by Ugandan military, under the orders of Idi Amin. This gunfire killed Yonatan Netanyahu. Evidence of the Israeli bullets that returned fire, blasting through the strong steel railings surrounding the tower's deck, still remains. As we walked through the many hallways, rooms, and floors of the old terminal building, I imagined over a hundred people sitting, cowering; waiting in fear.

Feeling and almost reliving history is something that cannot be described with mere words. My heart goes out to those who suffered and to the families of those that perished. My pride swells for the soldiers who risked their lives and the country that cares so much for its people. Walking back through the building, we noticed that the interior walls were covered in the usual graffiti of an abandoned building. But among the needless and meaningless scrawls, there were a few that caught our attention. Stars of David and Hebrew writing became evident as tributes of fellow visitors memorialising the events of that day. Before we left, Neil grabbed a small black stone from the ground, scrawled our tribute to the fight against terrorism, and forever incorporated our experience as an ingredient of this history's pie.

Remembering forever.

Rachele Joseph is a process engineer at a Toronto-based water treatment consulting firm. She and her husband, Neil, have just returned to Toronto after a year of travel around the world.

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Rescuers remembered

Sheldon Kirshner
Staff Reporter

Feature

The simple plaques engraved with the names of the rescuers in Hebrew and English, are scattered around the grounds of Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority.

As I wandered around the Garden of the Righteous Among the Nations and the Avenue of the Righteous Among the Nations, dedicated spaces that have been allocated to commemorating the decent, courageous souls who risked their lives and that of their families to save Jews during the Holocaust, I randomly stopped at three of the plaques.

Honouring Varian Fry, Lucyna Pelikan and her son, Zbigniew, and Petronela and Wladyslaw Ziolo, they are among the 23,788 people, mainly European Christians from 45 countries, whose selfless deeds have not gone unnoticed.

Fry, the first American to be designated as a gentile rescuer, was a newspaperman who witnessed Nazi abuse against Jews in Berlin in the 1930s. Disturbed by what he had seen, he began working for the Emergency Rescue Committee. Based in Marseille, France, it is credited with saving more than 2,200 Jewish refugees, including the filmmaker Max Ophuls, the painter Marc Chagall and the philosopher Hannah Arendt.

The Pelikans, Polish Catholics from Warsaw, rescued Nina Einhorn, a Jewish woman who escaped from the sealed ghetto. At first, they charged her for room and board. But after they became friends, they let Einhorn live in their apartment for free. Einhorn lived with the Pelikans for over a year, until the 1944 Warsaw uprising. After the war, she moved to Sweden.

The Ziolos, Polish Christian farmers from the outskirts of Sandomierz, saved the life of a Jewish toddler named Joe Gottdenker, the current vice chairman of the Canadian Society for Yad Vashem.

Yad Vashem was established in 1953, but a decade elapsed before it got around to paying recognition to rescuers like Fry, the Pelikans and the Ziolos and forming a commission charged with honouring righteous gentiles.

"There was a need to remember the good people," said Irena Steinfeldt, the director of Yad Vashem's Righteous Among the Nations department and the co-editor of *The Holocaust and the Christian World*. "It helped survivors find meaning in the darkness of the Holocaust."

The task of the commission which was staffed by survivors and initially headed by a Supreme Court justice who presided at the 1961 war crimes trial of Nazi war criminal Adolf Eichmann – was to determine criteria for naming rescuers.

To the commission, a rescuer was defined as a person who rendered sustained assistance without the expectation of financial gain, except for normal expenses incurred, and who did not try to convert a Jew.

Rescuers came from all walks of life, social classes and age groups, Steinfeldt said.

They may have been illiterate peasants, university professors, sewer workers, lawyers, circus performers, zoo directors or soccer players.

Typically, rescuers extended four kinds of assistance to Jews. They hid them in their homes or on their property. They provided them with false identities and documents. They smuggled them out of ghettos and prisons and helped them cross borders into safe havens. They rescued children given away by their Jewish parents in desperation.

Designating a rescuer is sometimes a dicey proposition, Steinfeldt noted .

"Oskar Schindler saved Jews, but he was a card-carrying Nazi party member who went to Poland to make money."

Plaques that honour rescuers
[Sheldon Kirshner photos]

Due to his problematic background and motives, he was initially rejected for membership in this exclusive club.

"If the motivation was exclusively payment, we do not recognize a person as a Righteous Among the Nations. But a rescuer would not be penalized if he accepted money to buy food for the person under his protection."

Citing another possible conflict of interest, Steinfeldt mentioned the touchy issue of conversion.

If a Jewish child was converted to Christianity, no recognition is possible. But if a conversion was performed to protect a child from persecution or death, recognition is acceptable. Steinfeldt proceeded to tell the story of a Jewish women, now a resident of Tel Aviv, who is so grateful to her rescuer that still wears a crucifix today.

Continued on page B65

Program will continue as long as names received

Continued from page B64

Steinfeldt, whose job it is to decide who may qualify as a Righteous Among the Nations, said that some nominees will probably never be chosen.

Chabad-Lubavitch, for example, has nominated Wilhelm Canaris, the director of German military intelligence from 1935 to 1944. Secretly an anti-Nazi who attempted to topple Adolf Hitler in a series of plots but who was executed as a traitor, Canaris may have played a role in the rescue of the Lubavitch rebbe in wartime Warsaw.

Irena Steinfeldt

According to Steinfeldt, Canaris is not likely to be nominated. "This is not a very strong case," she explained. "I don't know if his resume will ever be submitted."

To date, Yad Vashem has designated more than 400 Germans as Righteous Among the Nations. Apart from Oskar Schindler, they include Gustav Schroeder, the captain of the St. Louis, and Hans von Dohnanyi, a member of the anti-Nazi resistance movement.

Poland, home to 3.3 million Jews before World War II, has contributed more names than any other country, 6,266, to the roll of Righteous Among the Nations.

Poland is followed by the Netherlands (5,108), France (3,331), Ukraine (2,363), Belgium (1,584), Lithuania (800), Hungary (764), Belarus (555), Slovakia (522), Italy (498), Germany (495), Greece (307), Russia (173), Serbia (131), Latvia (129), Czech Republic (108), Croatia (102), Austria (88), Moldova (79), Albania (69), Romania (60), Norway (47), Switzerland (45), Bosnia and Herzegovina (40), Denmark (22), Bulgaria (19), Britain (14), Armenia (19), Sweden (10), Slovenia (6), Spain 4), Estonia (3), United States (3), Republic of China (2), Brazil (2) and Portugal (2).

The following countries have each contributed one Righteous Among the Nations: Chile, El Salvador, Japan, Ireland, Georgia, Luxembourg, Montenegro, Turkey and Vietnam.

In case you're curious, the Vietnamese honoured by Yad Vashem was Paul Nguyen, who protected his Polish-Jewish wife in German-occupied France.

According to Steinfeldt, the Righteous Among the Nations program will be continued as long as nominations are submitted and supported by irrefutable evidence.

But given the passage of time, most rescuers are awarded Righteous Among the Nations status posthumously.

On a darker note, she made two points.

Joe Gottdenker, centre, with his parents, Ben and Bina *[Yad Vashem photo]*

Some rescuers, having been branded "Jew lovers," were murdered by right-wing nationalists after the war

The names of six Righteous Among the Nations have been revoked since the program started 48 years ago.

"One man, for example, demanded sexual favours," she disclosed.

But a man who was heard to have uttered antisemitic comments after the war was not disqualified as a rescuer.

"He kept his status because of his actions during the war," she said.

She added, "The situations are not always simple."

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Rosh Hashanah

Spain tries to capitalize on its Jewish history

Ben Harris
JTA

Feature

Hidden among the maze of alleyways east of the Onyar River, the Museum of Jewish History stands as testament – if an inadvertent one – to the completeness of Spain's destruction of its once thriving Jewish population.

Inside the museum, set in what is said to be Girona's last known synagogue, designers have layered the ancient architecture with all the flourishes of a contemporary museum, complete with glass-lit cases, multimedia displays and an audio tour in several languages.

In one case sits the signet ring belonging to Girona's most famous Jewish son, Rabbi Moses Ben Nahman Girondi, the legendary Judaic scholar known as the Ramban or Nahmanides.

The sight of the ring inspires the kind of spine-tingling intimacy with history that museums like this aim to evoke – that is, until the voice on the audio guide announces that the ring is a fake, a copy of the original that sits in a museum in Jerusalem.

In fact, most of the artifacts in Girona are copies. Virtually nothing is left from the community that once lived here, save for the tombstones excavated from the nearby Jewish cemetery. The few artifacts from the period that have survived are generally beyond the museum's financial ability to acquire.

"Once in a while we can buy something, but it's not as often as we would like," said Assumpcio Hosta, the director of Patronat Call de Girona, the municipal body responsible for the preservation of Girona's Jewish heritage. "It costs a lot of money."

That difficulty hasn't stopped nearly two dozen cities and towns throughout Spain from trying to capitalize on their Jewish history, building monuments and hosting concerts, lectures and other cultural activities inspired by one of the most productive and accomplished Jewish communities in history.

The effort has left some Jews feeling that Spain is exploiting a history that rightfully belongs to contemporary Spanish Jews, and in the process is relegating a living culture to a museum piece by portraying Judaism as little more than a historic curiosity.

The primary purpose of establishing the Spanish Jewish heritage sites is to attract tourism to areas that otherwise have little to recommend them as holiday destinations.

"The government is using the Jewish patrimony for a purpose, and the only real purpose is to bring tourism to Spain," said Rabbi Dovid Libersohn, the Argentina-born Chabad rabbi in Barcelona. "Some politicians, they like Judaism without Jews."

Museum of Jewish History in Girona
[Ben Harris photos]

But Spanish officials involved in the effort to highlight Jewish heritage say it's not a fair or apt analysis. They note that the Spanish government has devoted resources to rebuilding its ties with Israel and with Jewish communities, in Spain and beyond. In 2006, Spain established Casa Sefarad-Israel, an agency of the Ministry of Foreign Affairs charged with promoting good relations with Spanish Jewry, the global Jewish Diaspora and the State of Israel.

Within Spain there is Red de Juderias, a network of nearly two dozen Spanish cities and towns whose official purpose is to preserve the cultural legacy of Jewish Spain but whose main aim is to promote tourist sites.

The development of Jewish heritage sites in Spain is part of a wider explosion of interest in the culture of Europe's lost Jewish communities.

Institutions such as the European Association for the Preservation and Promotion of Jewish Culture and Heritage and Warsaw's Museum of the History of the Polish Jews, and annual events like the European Day of Jewish Culture and the Jewish Culture Festival in Krakow, work to restore the Jewish place in the pantheon of European minorities. Most of these efforts are intended mostly for non-Jews, who often are the organizers.

Red de Juderias, which along with B'nai B'rith Europe co-organizes the European Day of Jewish Culture, is run in the typical manner of European bureaucracies. It has a presidency that rotates among its members and glossy, full-colour brochures printed on heavy stock. The network encompasses large cities such as Toledo, which already is a major tourist destination, and smaller towns like Besalu and Caceres, which aspire to be. More recently it established a tourist brand, Rasgo, to help direct visitors to restaurants, hotels and guides that highlight Jewish heritage.

"That heritage belongs to every citizen," said Hosta, who also is the general secretary of Red de Juderias. "It doesn't belong to a single part of the community. That's our common heritage."

But some segments of Spain's small Jewish community say Jewish heritage doesn't belong to the descendants of those who expelled the Jews 500 years ago, but to the Spanish Jewish community of today – even if the bulk of the country's Jews are relatively recent arrivals from elsewhere, principally Argentina and North Africa.

Continued on page B67

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Surveys show high levels of antisemitism

Continued from page B66

They contend that Spain is exploiting Jewish history for a profit while often minimizing Spain's own culpability in bringing that history to an abrupt end. The museums and conferences and concerts and cooking demonstrations collectively present Judaism as a kind of ersatz culture divorced from a living faith.

"The way they represent Judaism is very poor," said Dominique Tomasov Blinder, a Barcelona-based architect and founder of Urban Cultours, a tour company focused on the Jewish heritage of Catalonia.

"It's a sterile collection of objects, displayed like little trophies, that were rescued from the flood of the expulsion," Blinder said. "If we had not been kicked out, all these objects would be in our synagogues, in our yeshivot, in our study centres, in our schools, our homes. And they would have a life, a purpose to be."

As evidence that Spain's priorities are misplaced, critics of the country's approach to Jewish heritage note that while much enthusiasm exists for cultural festivals and the like, local governments seem willing to trample on Jewish cemeteries.

In Barcelona, efforts to erect tourist facilities on the old Jewish cemetery on Mont Juic were halted, but only after a battle. In Toledo, once the epicentre of Jewish life in Spain, the construction of a school over the remains of a medieval Jewish cemetery sparked an international uproar, leading in 2009 to an uneasy compromise.

Meanwhile, surveys show that Spain ranks among the European countries with the highest antisemitic metrics. A 2002 study by the Anti-Defamation League asked residents of five European countries questions about their perceptions of Jews, including whether Jews have too much power and are more loyal to Israel. Spain topped in every category.

More recently, a 2008 Pew study found that 46 per cent of Spaniards viewed Jews unfavourably – the highest number in Europe and 10 percentage points higher than Poland, the next highest European country.

Diego de Ojeda, the director of Casa Sefarad-Israel, chalks this up to basic ignorance: Because there are so few Spanish Jews today, most Spaniards have never encountered a Jew in their lives. In an interview in his Madrid office, de Ojeda recalled once asking a taxi driver to take him to "la sinagoga," and the driver asked if that was the name of a new restaurant.

Casa-Sefarad Israel has brought a popular Spanish pop group to Israel for a concert and to film a video in the desert near the Dead Sea, and has helped start public celebrations of Chanukah in Madrid, something the local community failed to do on its own.

"There's not a conspiracy in Spain to say let's dig out our Jewish past so we can milk Jewish tourists," de Ojeda said. "That's also a part of it. But it's the right thing to do. We do it with our Arab culture. We do it with our Roman remains. We do it with any archaeological remains."

For Jews living in Spain today, the few vestiges of Jewish life that remain are of more than archaeological significance. They are tangible manifestations that a vital community once lived here, and help establish continuity between that community and the one that has begun to re-establish itself over the past century. Today, most of the country's Jews live in Barcelona or Madrid, and there are smaller communities in a half-dozen other spots around the country.

Dominique Tomasov Blinder

Assumpcio Horsta

Critics of Girona and similar projects are generally vague about what exactly they would do differently. They recognize the limitations under which well-intentioned non-Jews seeking to preserve Jewish heritage are operating, given that virtually all the member cities of Red de Juderias have no local Jewish communities with which to consult. And they acknowledge that they are relative newcomers to Spain, with little – and arguably less – direct connection to medieval Spanish communities.

David Stoleru, a French-Israeli architect living in Spain for nearly 15 years who has been involved in the fights over preserving Jewish cemeteries, says the real question is not who owns history, but whether it is made relevant and meaningful. And at a time when European identity is in flux, and the continent continues to grapple with the place of restive minority populations, Spain is squandering an opportunity to learn from its Jewish past.

"When Spaniards tell you it's their own heritage after kicking out Jews 500 years ago, it's a complex situation," Stoleru said. "But of course those Jewish people living and dying here, they weren't living on the moon. They were part of this context. The idea is how to re-inscribe this history in this context. That is the challenge."

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Visual art at Yad Vashem

Sheldon Kirshner
Staff Reporter

Wielding paint brushes or charcoal pens, European Jews fought back in the face of Nazi oppression. As the Holocaust unfolded, Jewish visual artists continued working in ghettos, labour camps and hiding places.

Feature

"Art was a manifestation of resistance and defiance," said Yehudit Shendar, a senior art curator at Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority.

She added, "No matter what, artists remained artists, in a reaffirmation of the human spirit."

Hundreds of Jewish artists created a stunning portfolio of paintings, drawings and murals as they struggled to survive against the greatest of odds. More often than not, they were usually short of the essential materials of their craft – paint, pens, pencils, paper and canvas. Nonetheless, they carried on valiantly.

The Museum of Holocaust Art
[Sheldon Kirshner photos]

The vast majority were murdered by the Nazis, but their works outlived them and are now on display in the Museum of Holocaust Art on the sprawling campus of Yad Vashem.

The world's largest repository of art from the Holocaust era, the museum is a unique institution. Its pieces, numbering in the thousands, are worth millions of dollars, but ultimately, they are priceless in value.

Yad Vashem has had an art collection from the moment it opened in the early 1950s, but a dedicated museum was not built until 1983.

The collection is spread around widely.

Three hundred works are displayed in the museum itself. Another 250 are found in the Holocaust History Museum. Still others appear at temporary exhibits, here and abroad. About 50 sculptures are scattered throughout the grounds. Many more works remain in storage.

Shendar acquires about 400 new pieces each year, mostly from overseas donors. She checks the provenance of each one to ensure proper ownership and authenticity.

In terms of content, they are eclectic, defying conventional wisdom of what Holocaust art should be.

"Everything we have is about the Holocaust, even if you don't see crematorium chimneys or barbed wire," she said while conducting a tour of the museum for a group of journalists from Canada invited to Israel by the Canadian Society for Yad Vashem.

"So if you see a still life of a platter of apples, it is still technically Holocaust art," she explained.

In large part, the artists are internationally known. Kathe Lowenthal (1877-1942), a German national, and Malva Schalek (1882-1944), a Czech, may not be so famous. But Felix Nussbaum (1904-1944) and Bruno Schulz (1892-1942) are universally renowned figures.

Born in Osnabruck, Germany, Nussbaum was a student in Rome when Adolf Hitler seized power in 1933. Realizing he had no future in his homeland, he and his wife-to-be, Felka Platek, a fellow painter, went into exile in Brussels. After Belgium was invaded by Germany in 1940, Nussbaum was arrested and taken to a camp in France.

Continued on page B69

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More than 6,500 Holocaust films at the Centre

Continued from page B68

He escaped and returned to Brussels, his friends providing him with shelter and art supplies. While in hiding, he produced three of his best works, *Camp Synagogue, St. Cyprien, Self Portrait with Jewish Identity Card* and *Triumph of Death.*

Having been arrested by the Germans, Nussbaum and his wife were sent to Auschwitz in the summer of 1944. There they perished.

Although some of Nussbaum's paintings have found a home at Yad Vashem, many of his works have been permanently exhibited at Felix Nussbaum Haus in Osnabruck since 1998.

Schulz, a Polish Jew born in what was then the Austro-Hungarian Empire and is now Ukraine, studied architecture in Lwow and Vienna. Returning to Poland, he taught drawing in a Polish school from 1924 until 1941.

Schulz distinguished himself as a novelist, writing *The Street of Crocodiles* and *Sanatorium under the Sign of the Hourglass.* The museum, however, celebrates him as a muralist.

Forced into a ghetto in Drohobycz, Schulz was protected by a Gestapo officer, Felix Landau, who admired his drawings.

Schulz finished a series of murals in Landau's home, but they were painted over and forgotten after Schulz was shot and killed by Landau's rival, Karl Gunther.

The murals, including *Carriage Driver,* resemble ancient Roman frescoes. They were discovered by a German filmmaker in 2001, and shortly afterward, Yad Vashem purchased five of the fragments.

Surprisingly enough, the museum has no catalogue of its vast holdings. Shendar is still looking for a donor who'd be willing to contribute about $400,000, the cost of publishing a catalogue worthy of its name.

In the meantime, some 200 of its paintings and drawings already have been posted on the Internet.

•••

Like its collection of Holocaust art, Yad Vashem's photo archives is massive in scope. Daniel Uziel, its director, said, "We have 240,000 photographs, and 131,000 have been uploaded on Yad Vashem's website."

Encompassing the pre-war and postwar periods, the unrivalled collection is the biggest of its kind in the world.

There are 14,300 photographs of Nazi camps, 22,791 photographs of ghettos (primarily of Lodz and Warsaw), 3,305 photographs of deportations, 906 photographs of executions and 16,940 photographs of children caught up in the Holocaust. "We have no photographs of gassings," said Uziel.

German news photographers attached to Germany's armed forces photographed a sizable proportion of the images in Yad Vashem's possession, he noted in an interview.

Much to his disappointment, he has been unable to acquire wartime photographs from the former Soviet Union, where more than one million Jews were murdered by the Nazis and local collaborators. But he has had no problem buying photographs from the Baltic states.

In the future, Uziel hopes to streamline the digitization process – which began in 1993 – and improve outreach through newer online platforms.

"These are among the challenges that lie ahead," he said.

•••

Camp Synagogue, St. Cyprien, a work by Felix Nussbaum. *[Courtesy of Yad Vashem]*

Liat Benhabib, director of Yad Vashem's Visual Center, is in charge of tending to its collection of more than 6,500 films on the Holocaust. They run the gamut from Hollywood and European feature films to documentaries. In her estimation, 7,000 to 10,000 Holocaust-themed films have been made in the past 55 years.

She claims that *Night and Fog,* a French documentary released in 1955, was the first film ever to deal directly with Nazi crimes against humanity. But in an attempt to universalize the issue, the director did not mention the word "Holocaust" and, shockingly enough, referred only once to its Jewish victims.

Much has changed for the better since then, of course.

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Israeli hotels upgrade for business travellers

Steve K. Walz
Special to The CJN

The emergence of Israel on the global high-tech stage as a "startup nation," combined with the growing number of international business and Jewish organizations that are holding events in Jerusalem and Tel Aviv, has spurred some major hotels to upgrade their services.

"The growth of social media, which includes business- and travel-oriented forums (such as LinkedIn), has allowed our staff to engage with people who are planning business trips to Jerusalem and other points in Israel, offering them the opportunity to take advantage of the hotel's varied services, many of which are tailored to the business tourist," said Ilan Brenner, the Inbal Jerusalem Hotel's executive assistant manager of sales and marketing. The five-star hotel regularly hosts conferences, including recent El Al, Hadassah and Jewish Agency events.

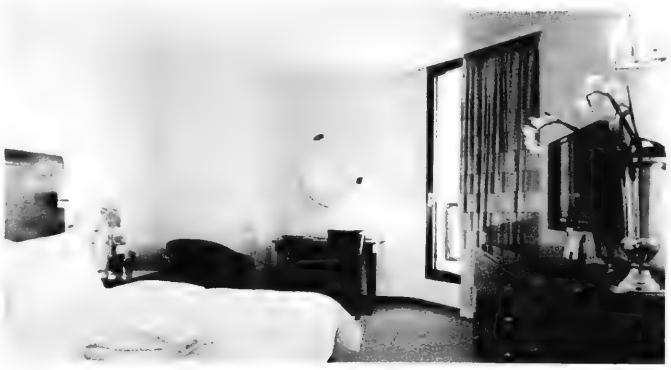
"As there are several types of business travellers, ranging from a high-powered executive who seeks a luxurious Wi-Fi equipped suite with a terrace that overlooks the Old City of Jerusalem to a salesperson who might want to conduct a private meeting with a colleague in our rooftop Executive Lounge, we can provide a variety of settings based on need and budget," said Brenner.

"Since we have added our spa and health club, many local and foreign business people have also used their after-hours down time to work off the daily stress and reinvigorate their body and soul. We also offer all of our guests, including business customers, free tickets to a number of fascinating local cultural attractions."

Feature

In Greater Tel Aviv, where the Tel Aviv Stock Exchange and many of the nation's top corporations are located, a number of the city's finest hotels regularly cater to business clientele. However, several hotels have tweaked their interior-design concepts and external marketing agendas to discourage family tourism and focus almost exclusively on luring upscale business travellers.

The posh Crowne Plaza Tel Aviv City Center Hotel, which has been built into the prodigious Azrieli Towers business, shopping and entertainment complex, prides itself on being a "concept" facility. "We like to think of ourselves as a leader in the development of the business tourist concept," said Michael Plesz, general manager of the Crowne Plaza Tel Aviv City Center Hotel. "Nearly 60 per cent of our customers are business people, 85 per cent of whom come from overseas, including, of course, North America. The upbeat design of our public areas and rooms enhances the notion of a place where one can find the right atmosphere to do business and rest between meetings.



Executive Room at the Inbal Jerusalem Hotel

"We have very few rooms that can accommodate children, so there's more quiet time and a relaxed atmosphere in the hotel. We also offer free Wi-Fi, a 24/7 business lounge, as well as free entrance to the renowned Holmes Place Spa and Fitness Club downstairs. And because our hotel sits above one of Tel Aviv's main train stations, one can hop aboard a train and travel all over the country for business and pleasure."

In addition, Tel Aviv's renowned beach, bar and restaurant scene is a magnet for business tourists.

Want to know more about which hotel offers the most enticing business and relaxation combination packages? We've compiled an abridged list of hotels that offer a myriad of business services and pampering perks

In Jerusalem

• *Inbal Jerusalem Hotel:* There are dozens of beautiful suites and executive or deluxe rooms to choose from in this venerable facility. The intimate Executive Lounge offers a computer station, a variety of newspapers and magazines and light meals and snacks. In order to keep the lounge as an exclusive benefit, its use is restricted to guest staying in suites or executive or deluxe rooms. There is also a 24/7 business centre featuring a variety of services upon request. There are special corporate rates available to companies that commit themselves to a minimal annual turnover. For more information, visit www.inbalhotel.com.

• *David Citadel Hotel:* The Executive Lounge, located high above the city ,offers a spectacular view of the Old City and provides a perfect setting for business people who wish to mingle, nosh or conduct one-on-one meetings. The hotel also offers a wide range of rooms that cater to the various needs of business travellers. Special arrangements can be made for private spa treatments in guest rooms or in the hotel's new spa and health club downstairs. Private concierge service is also available for VIPs, which includes arranging special transportation to local events and cultural attractions. Private tour guides can also be arranged. The hotel plays host to a variety of business functions in its adjustable meeting rooms and halls. The David Citadel complex also includes the critically acclaimed Scala Restaurant & Bar, as well as the Mamilla Rooftop Café. For more information, visit www.thedavidcitadel.com.

Continued on page B71

Executive Lounge at the David Citadel Hotel

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Panaromas and exclusive spaces

Sheraton Tel Aviv Executive Lounge

Crowne Plaza Tel Aviv City Center Meeting Room

Continued from page B70

In Tel Aviv

• *Sheraton Tel Aviv Hotel & Towers:* The entire third floor has been reconfigured to meet the needs of business guests. It features a brand-new business centre, 12 newly designed guest rooms and meeting areas. The rooms offer both technology and visibility. They feature a work desk, ergonomic chair, Wi-Fi and land-line connectivity, along with sound-proof windows that overlook the sea, as well as a step-out balcony. The rooms have been outfitted with flat-screen TV, Nespresso machine and a MediaHub HD connectivity, which automatically identifies the last electronic device plugged into it – laptop, digital camera, PlayStation, iPod and others – and switches the TV to it. In addition, all the new rooms feature a stall shower instead of a bathtub. "This is a new market trend, especially among the business travel community," said Jean-Louis Ripoche, the Sheraton's general manager. "Most of our business guests are too busy to use a tub, or they are just not interested in it." The meeting rooms are complemented by a modular, multi-functional hall divisible by means of soundproof moveable partitions. Each room has its own audiovisual equipment – LCD projector, screens, bulletin boards – and coffee break stations. For more information, visit www.sheratontelaviv.com.

• *David Intercontinental Hotel:* The David InterContinental Tel Aviv offers two new highly stylized business lounges, the Executive Lounge on the third floor and the Club InterContinental on the 24th floor. In addition, the redesigned Club InterContinental Lounge on the 24th floor offers greater food diversity and enhanced services. Both lounges offer Wi-Fi and business services, including a copier, printer and fax. The Club InterContinental Tel Aviv offers private check-in and check-out services, and private concierge services with activities designed to match busy schedules, including the handling of itineraries and access to restaurants and shows at the last minute. The newly renovated Aubergine restaurant offers a business lunch specializing in Mediterranean delicacies. The David InterContinental Tel Aviv offers a full-service spa and fitness centre, as well as a ritzy sports and cigar bar called Inca. For more information, visit www.intercontinental.com.

• *Crowne Plaza Tel Aviv City Center Hotel:* Guests receive an automatic upgrade to a deluxe room. Each room highlights spectacular panoramic views of Tel Aviv. Business travellers receive a voucher for a free drink, a daily paper in English, welcome refreshments and free entrance to the spa and health club, with a 15 per cent discount for treatments. Free city tours are offered to guests every Saturday. A variety of meeting rooms are available upon request. Guest rooms are equipped with free Wi-Fi service. The Crowne Plaza City Center also features an upscale kosher restaurant. For more information, visit www.afi-hotels.com.

• *Dan Tel Aviv Hotel:* Guest rooms feature cable TV, Wi-Fi (in public areas as well) in-room safe, mini-bar, hair dryer, bathrobes, 24-hour room service and express check-in and check-out. There is free use of the hotel's King David Crown Lounge, as well as personal butler service for guests staying in Executive Sea View rooms and suites. There is a free guided bus tour every Saturday to historic sites and attractions. There is a high-tech conference room that accommodates up to 150 people, along with 13 smaller conference rooms, all featuring sea views. For more information, visit www.danhotels.com.

• *Prima Tel Aviv Hotel:* Located directly across from the bustling seaside promenade, the hotel is popular with businessmen and vacationers alike who wish to enjoy a quality hotel in a central city location and enjoy a deluxe breakfast overlooking the sea. Each of the hotel's floors is dedicated to a renowned Israeli artist who lived and worked in Tel Aviv. Additionally, the hotel's stairwells are adorned with large, mural photographs of well-known city boulevards. For more information, visit www.prima-hotel-israel.com.

In Jerusalem, Tel Aviv and outside the cities

• *Rimonim Hotels:* The growing chain, which features hotels all over Israel, stresses the pleasure aspect within the "business and pleasure" equation. Many business people quietly take a break by relaxing in one of the chain's spa hotel resorts in Tiberias and the Dead Sea. Rimonim is currently offering a special Discover & Drive package that includes a three-night stay at any of the Rimonim hotels and a three-day Hertz car rental. The idea behind the package is to encourage guests to explore several Rimonim properties during their stay in Israel. A sample itinerary for the north of Israel would be a combination of a stay at the Jerusalem or Tel Aviv Rimonim hotels, with three nights at the Rimonim Galei Kinnereth Hotel on the banks of Lake Kinneret (Tiberias) or three nights in mystical Safed at the Rimonim Safed Boutique Hotel. Six nights in the south could combine the luxurious Royal Dead Sea Hotel, with the Rimonim Eilat, located on the shores of the Red Sea. For more information about the *Rimonim hotels*, visit, http://english.rimonim.com.

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This Week

National

Dead Sea Scrolls go digital. *Page 3*

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Arts & Travel

Petra: The 'red-rose city' of Jordan. *Page 43*

Persian singer reinvents a ritual. *Page 44*

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Palestinian Authority (PA) President Mahmoud Abbas was received as a returning hero in the West Bank after he addressed the United Nations last week. Here he is seen attending an event in Ramallah on Saturday hosted by Palestinian children to support recent actions by the Palestinian leadership at the UN. Abbas and the PA have been cool to the proposals of the Quartet to resume negotiations with Israel. The Israeli cabinet has conditionally agreed. *[Issam Rimawi/Flash 90 photo]*

Israel accepts proposal for talks

JTA

JERUSALEM — Israel has accepted the proposal of the Mideast Quartet – comprising the United States, United Nations, European Union and Russia – to renew peace negotiations with the Palestinians.

The plan accepted Sunday by Prime Minister Benjamin Netanyahu and his eight senior cabinet members would restart negotiations within a month without preconditions.

"Israel welcomes the Quartet's call for direct negotiations between the parties without preconditions, as called for by both [U.S.] President [Barack] Obama and Prime Minister Netanyahu," read a statement issued Sunday by the Prime Minister's Office.

"While Israel has some concerns, it will raise them at the appropriate time. Israel calls on the Palestinian Authority to do the same and to enter into direct negotiations without delay," the short statement concluded.

The concerns include the short timetable for negotiations on border and security issues, and the issues of Palestinian refugees and recognition of Israel as a Jewish state, *Ha'aretz* reported.

The inner cabinet met last week for five hours and failed to agree to support the plan at that time.

The PA has balked at the Quartet plan, saying it will not return to talks until Israel freezes settlement building. The Palestinians recently submitted a bid for statehood to the UN Security Council, which the council is now considering. The United States has said it will veto the bid.

A U.S. State Department statement welcomed the Israeli cabinet's decision, but called on both sides to fully embrace the Quartet proposal. The State Department missive alluded to both Israel's reluctance to accept the timetable and the Palestinian refusal to talk until settlement stops.

"The U.S. once again calls on both parties to resume negotiations without preconditions, on the timetable proposed by the Quartet, as the best means to advance their interests, resolve their differences, and fulfil the president's two-state vision," it said.

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U.S. secretary of defence visits Israel - please see page 38

CANADA

CHAT Student Wins

VANCOUVER — A student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto placed first in the high school category of the Fraser Institute's annual student essay contest. Lori Ossip, a Grade 12 student who graduated last June, won $500 for an essay on the contest's topic, "Is Capitalism Dead?" which attracted 180 entries from university and high school students across North America and around the world, the right-wing think-tank said. Ossip's paper explored how "Adam Smith's 'invisible hand' and Schumpeter's creative destruction theories [demonstrate] how capitalists' self-interest promotes freedom and leads to innovations that benefit society as a whole," the institute said.

WORLD

Jews Cool To Obama

WASHINGTON, D.C. — U.S. Jews approve and disapprove of President Barack Obama's performance in roughly equal numbers, says a new poll by the American Jewish Committee. The annual survey, conducted Sept. 6 to 21, found 45 per cent of 800 Jews polled approve of Obama, while 48 per cent disapprove, with a three per cent margin of error. That's down from 57 per cent who approved of him in 2010. Much of the disappointment stems from his economic policies, although there was a drop relating to how he's handling U.S.-Israel relations, with 53 per cent disapproving and 40 per cent approving, versus 45 per cent disapproval and 49 per cent approval in 2010.

Nazi Links Admitted

BERLIN — The family that owns BMW has admitted to using slave labour in World War II. Some 50,000 forced labourers are said to have worked in the factories of Guenther Quandt, producing arms for the Nazis, a study showed. Gabriele Quandt, grandson of Guenther Quandt, told the newspaper *Die Zeit* that it was "wrong" for the family to ignore this part of its history. An independent study done for the family found Guenther Quandt and his son, Herbert, helped bolster the Nazis. The three-year study was commissioned after a German TV report made the accusation based on access to the firm's wartime files. Guenther Quandt is also accused of taking over Jewish firms during the war, with the Nazis' blessing. The family bought BMW shares years after the war. Guenther Quandt joined the Nazi party in 1933. He died in 1954. The family still owns a majority of shares in the luxury car maker.

Liberals Decry Pro-Israel Group 'Takeover'

OTTAWA — Members of the federal Liberal party are crying foul after MPs from the governing Tories wrested control of a pro-Israel friendship group.

MPs gathered last week in Ottawa to elect a new executive committee for the Canada-Israel Parliamentary Friendship Group. Between 50 and 60 Conservative members showed up, compared to three Liberals, PostMedia News reported.

David Sweet

Ten Conservatives and two Liberals put their names forward. All six members elected to the executive were Conservatives.

Toronto Liberal MP Carolyn Bennett, who chaired the friendship group for five years, acknowledged a low turnout by Liberals contributed to her defeat. But she alleged Conservative lawmakers were told how to vote by the pro-Israel government so they could take control of what is supposed to be a nonpartisan association.

"I was quite surprised by this juggernaut approach to taking over 100 per cent of the executive positions on what is supposed to be a parliamentary friendship group," she said. "Obviously this is something that was managed centrally."

But the group's new chair denied the Prime Minister's Office packed the meeting with Tories or told them how to vote. "It was a free vote," MP David Sweet said. "Those who were interested found time to show. You'd have to ask the Liberals why only three of their members did."

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The Canadian Jewish news

Vol. XLI, No 39 (2018)*

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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies

CCNA verified circulation
August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

*Under current ownership

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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The Canadian Jewish news
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Dead Sea Scrolls now viewable online

Andy Levy-Ajzenkopf
Staff Reporter

The Dead Sea Scrolls have gone digital.

Archeology buffs and Bible enthusiasts worldwide are likely rejoicing after the announcement last week that the Israel Museum and Google have made the scrolls available in ultra-high resolution for anyone to view online.

It's called the Dead Sea Scrolls Digital Project.

The museum and the Internet search giant made the oldest biblical document known to man viewable online last week and also offered viewers English translations of the scriptures.

"We are privileged to house in the Israel Museum's Shrine of the Book the best preserved and most complete Dead Sea Scrolls ever discovered," James Snyder director of the Israel Museum said. "They are of paramount importance among the touchstones of monotheistic world heritage, and they represent unique highlights of our museum's encyclopedic holdings. Now, through our partnership with Google, we are able to bring these treasures to the broadest possible public."

Users can interact with five of the scrolls online with startling clarity. The interface software allows viewers to zoom-in on the scrolls to the point where one can see the imperfections and texture of the animal hide they were written on.

Portion of Dead Sea Scrolls

"Details invisible to the naked eye are made visible through ultra-high resolution digital photography by photographer Ardon Bar-Hama. At 1,200 megapixels each, these images are almost 200 times higher in resolution than those produced by a standard camera," the museum's website states.

Digitized scrolls thus far are the Great Isaiah Scroll, the Community Rule Scroll, the Commentary on Habakkuk Scroll, the Temple Scroll, and the War Scroll.

The Great Isaiah Scroll is searchable by column, chapter and verse, and is accompanied by an English translation tool and by an option for users to submit translations of verses in their own languages, according to the museum.

Prof. Yossi Matias, managing director of Google's research and development centre in Israel, said it was his hope to one day "make all existing knowledge in historical archives and collections available to all, including putting additional Dead Sea Scroll documents online."

The Dead Sea Scrolls date back to the third century BCE and were discovered between 1947 and 1956 in 11 caves on the northwestern shores of the Dead Sea.

The manuscripts are generally attributed to an isolated Jewish sect, referred to in the scrolls as "the Community," who settled in Qumran in the Judean desert, the museum's website explains.

To see the scrolls, visit the Israel Museum website at www.english.imjnet.org.il/htmls/home.aspx.

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The UN's greatest enemies

From the editor's desk...

Much was made of the speech delivered last week by Canadian Foreign Minister John Baird at the United Nations as a strong defence of Israel.

It is indeed true that the foreign minister reiterated Canada's unambiguous support for the Jewish state.

"We uphold Israel's right to exist," Baird said. "We uphold its fundamental right, like any member state [of the United Nations], to defend innocent civilians against acts of terrorism."

And in the context of the key tension filling the air in the grand chamber of the General Assembly, he also called upon the Palestinian leaders to negotiate their way to a peace agreement with Israel.

"Our government's position has been clear – the only solution to this issue is one that is negotiated by the two parties themselves. We continue to encourage both sides to accept these principles and return to direct talks based on a two-state solution without delay or preconditions."

But Baird's speech actually dealt very little with Canada's support of Israel. And did so, only as an example of the Canadian tradition "to stand for what is principled and just, regardless of whether it is popular or convenient or expedient."

The actual substance of the foreign minister's speech was a chronicle of Canada's historic support of the United Nations, as a testament to the common standing of the founding values of the United Nations with the values that infuse Canadian society.

"The founding principles of these United Nations are more than mere words. It is our duty to pull them from the printed page, to breathe life into them, and to practise them every day," Baird emphasized.

In the forceful concluding paragraphs of his speech, however, Baird lamented how the UN's founding values are mocked and betrayed by so many members of the institution.

"The UN's relevance and effectiveness are imperilled when the founding principles are observed in word but not in deed."

In the saddeningly long list of glaring, blatant member hypocrisies, Baird included Iran.

"Or when Iran, which mocks the values of this organization through outrages such as refusing to allow entry to UN observers on human rights, is permitted to seek leadership roles, such as a vice-presidency of the General Assembly and a spot on the commission on population and development."

In light of the latest spewings of anti-Israel hatred by the leaders of Tehran, this past weekend, Baird's words at the General Assembly were oracular in their force

Speaking at the "fifth International Conference in Support of the Palestinian Intifadah" in Tehran, Iran's supreme leader Ayatollah Ali Khamenei rebuked the two-state solution for the Israeli-Palestinian conflict because "all land belongs to Palestinians."

Iran's supreme leader, Ali Khameini, stands under a photo of Ayatollah Ruhollah Khommeini.

Rather than simply uttering vapid nostrums, however, the supreme leader purported to give advice to the decision makers involved in trying to find a solution to the conflict. He very generously said, "We neither propose dumping the migrant Jews in the sea."

His suggestion was a pan-Palestinian referendum on the fate of the Jews of Israel. "Rather our proposal includes a referendum to be participated by all Palestinians."

Khamenei also issued a warning to the West: "It should either leave its age-old bullying and recognize the rights of the Palestinians or wait for harder blows in the near future."

It appears that the movement of Jews from Israel was the key theme that the theocrats of Iran were trying to develop over the weekend. For, speaking to media on Saturday Iranian President Mahmoud Ahmadinejad said: "The solution is simple... everyone should go home. Some poor people were brought to Palestine on the promise of security and jobs while they made Palestinian people into refugees... So now Palestinians should go home and those brought here should go to theirs."

One thing that can be said for Ahmadinejad's solution is that it is without nuance. We know where he stands. We also know where his supreme leader stands.

They advocate the elimination of the Jewish state of Israel.

That Iran aspires to leadership within the committees and other structures of the United Nations "imperils" the organization's relevance, to use Baird's words. Iran "undermines the principles" of the UN. As such, again using the foreign minister's words, it is one of the organization's "greatest enemies."

– MBD

SeeJN

PROTESTING FOR GILAD

Israelis who were former prisoners of war held signs last week saying, "Sorry that I'm still alive," during a demonstration outside the prime minister's residence in Jerusalem. They were calling attention to the ongoing imprisonment of kidnapped Israeli soldier Gilad Schalit. Schalit has been in Hamas captivity since June 2006. The names of the protesters were not revealed. Around their necks is a sign identifying them as redeemed prisoners.

[Flash90 photo]

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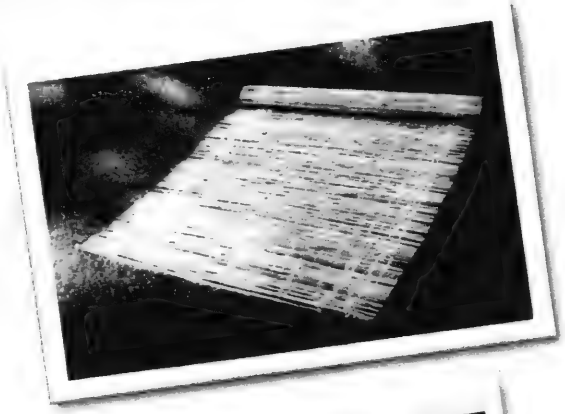

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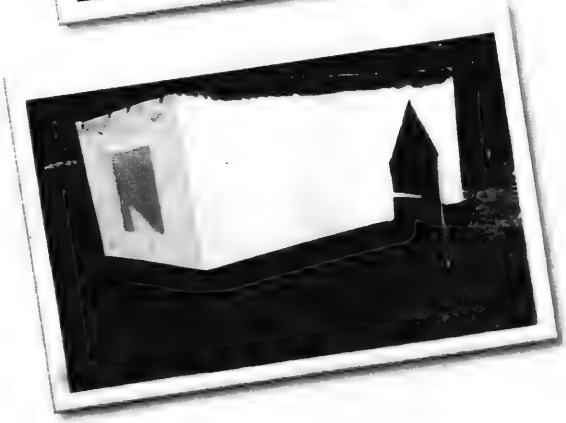

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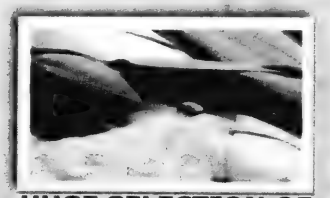

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Community remembers victims of Shoah

Riva Gold
Special to The CJN

The Canadian Society for Yad Vashem held its annual memorial yizkor ceremony at Earl Bales Park last Sunday to commemorate the six million Jews who perished in the Holocaust.

Despite the miserable weather on Oct. 2, dozens of survivors, politicians, city officials and members of the public braved the cold and rain to light candles, lay wreaths and recite *Kaddish*.

"Today, we pray for the souls of loved ones who left this world, many without families to say *Kaddish* for them," said Fran Sonshine, national chair of the Canadian Society for Yad Vashem. "We remember their lives, and we remember the tragic consequences of hate and intolerance."

The annual yizkor ceremony takes place next to the Wall of Remembrance in Earl Bales Park in Toronto, where surviving family members have engraved the names of loved ones who died.

"Today is a day to remember those who were murdered in unthinkable acts, but it's also a day to understand," said Environment Minister Peter Kent. "More than six decades later, the hatred still lives on, and the threats facing Jews today are the greatest since the Shoah. We ourselves must bear responsibility for our own chapter in history, and for that we will ensure that the Jewish people never again have to stand alone."

Monte Kwinter and Fran Sonshine *[Riva Gold photo]*

Hadas Wittenburg Silberstein, deputy consul general of Israel, stressed to the crowd how important it is to remember those who died simply because they were Jewish. "At a time when a Holocaust denier speaks at the United Nations, we must renew our determination to live freely as Jews," she said. "We remember, so it won't happen again."

Students from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto read the names of some of the 1.5 million Jewish children who died in the Holocaust. After a performance by a local children's chorus, guests were invited to light candles to commemorate those who perished as well as those who survived. Candles were also lit in honour of the non-Jewish individuals who risked their lives to rescue others and the new generations who would carry the universal message of the Shoah into the future.

"My father came to Canada as the only survivor in his family," said MP Mark Adler. "He had just three things – the number on his arm, the shirt on his back and hope in his heart. I'm honoured to be here not just as an MP but as someone who lives Yom Hashoah every day in his heart," he said.

Adler and Kent weren't the only politicians in attendance. York Centre's MPP Monte Kwinter, the first politician to recite *Kaddish* in the Ontario legislature, delivered a greeting from Ontario Premier Dalton McGuinty, while York Centre Ontario PC candidate Michael Mostyn read a message from Ontario PC leader Tim Hudak. Ontario Minister of Citizenship and Immigration Eric Hoskins, Federal Minister of Natural Resources Joe Oliver and Toronto city councillors David Shiner, James Pasternak, Alan Shefman and Joe Mihevc attended, alongside Toronto police chief Bill Blair. They were invited to place wreaths on a memorial monument.

After the speeches, a cantor led the crowd in reciting *Kaddish* before the shofar was blown.

"The legacy of these people has not been forgotten. What happened in the Shoah has irretrievably altered the collective of the Jewish people and all of humankind," said Sonshine. "We are reminded of the perils of intolerance, racism and antisemitism. These dangers urge us to stand together, prevail over evil and light the path towards justice and truth."

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JNF party raises funds for kibbutz sports field

From left are Lesley Glowinsky, Darren Slavens and Jessica Fenton at the JNF Future Party.

Cara Edell
Special to The CJN

Hundreds of young professionals recently gathered at Toronto's Corus Quay for a night of fun and philanthropy at the JNF Future Party.

The Sept. 22 event, which featured a performance by platinum recording artist MC Hammer, raised funds to help develop a sports field in Kibbutz Hahotrim in Israel's northern Carmel coast.

In 2000, the kibbutz economy collapsed. The newly elected JNF (Jewish National Fund) Future Party committee – Stephen Arbib, Lesley Glowinsky, Alana Konopny, Darren Slavens and Candace Zwicker – chose to support the residents of Hahotrim by improving their community.

"We wanted to make a difference in people's day-to-day lives," said Slavens. "We were given the chance to affect a small group of people that have fallen on some tough times and try to make their lives a little better."

The committee members "have a real passion for helping Israel and the Jewish community in Toronto," said JNF Future co-chair Jessica Fenton, who shares co-chairing duties with Jian Magen.

"We looked for those with large and diverse networks because one of our biggest goals, since we launched JNF Future a year and a half ago, has been to familiarize as many young professionals as possible with JNF," Fenton said.

She said she hopes the committee members for the Future Party, as well as for other JNF Future events, "will be ambassadors for the JNF brand, help spread the word about the organization among their peers and get them excited about the many wonderful initiatives that JNF is involved with in Israel and around the world."

JNF Future encourages young professionals to "take their rightful place within the Jewish community and supports them in their endeavours to help build a brighter future for Israel," Fenton said. "What makes the organization particularly unique is that all funds raised from any event are sent directly to Israel and allocated to specific projects that are selected by JNF Future committee members."

JNF Future members and supporters can therefore choose exactly where their funds are being directed and see how their dedication is making a positive impact on the lives of Israeli citizens, she said.

Since last year's Future Party, "a lot more people between the ages of 25 and 45 have become familiar with JNF and the many amazing projects and initiatives that the organization is involved with," Fenton said.

Involving young people in such fundraising efforts is especially important, said Slavens, because Israel is becoming "increasingly isolated" in the world. "Faced with this growing reality, I believe it's important for our generation to be out in the public eye, showing our community, our country and the people of Israel that we are proud of Israel and we stand with her. If we don't step up and do it, we have to realize that no one will."

Upcoming JNF Future events include the Mother/Daughter Cook for a Cause on Oct. 27 and the JNF Hoops Classic on Nov. 13.

Israel From Within: The Dream Reborn

October 30 2011 12:45-5 PM

Land in Israel - Private Property or Public Trust?	**Professor Derek Penslar**, Professor of Jewish History, University of Toronto, Incoming Chair of Israeli Studies, St. Anne's College, Oxford University (2012)
Arab Citizens and Jewish Citizens of Israel - Moving Toward Equality?	**Ali Haider and Ron Gerlitz**, Co-Executive Directors of Sikkuy: The Association for the Advancement of Equality in Israel
The Current Moment - Insights From Within	**Professor Naomi Chazan**, President, New Israel Fund, Former Deputy Speaker, Israeli Knesset, Professor Emerita, Hebrew University of Jerusalem
Panel Discussion - The Road Ahead For Israel	Presenters, moderated by **Shira Herzog**, Israel Affairs Analyst

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Commendations to Canada

Last week, on perhaps the most grandiose stage in New York, the curtain went up on the latest scene in the long-running Israeli-Palestinian melodrama. Or is it, by now, a farce? It is however, without doubt, a cause for long and sustained weeping.

Palestinian Authority President Mahmoud Abbas made his expedient, cynical pitch to the nations of the world for immediate recognition of an independent Palestinian state. A decision on the request, made to the Security Council, has been, wisely, postponed. In the period before the council actually votes on the request, perhaps the two parties will find a way to return to direct, face-to-face negotiations.

That is certainly the hope of the American government, which expressed its preference for bilateral talks to unilateral ploys and unequivocally promised to veto a unilateral declaration of statehood. The government of Canada, too, stood firmly on the side of negotiations. Prime Minister Stephen Harper said it plainly last week in New York. "[I]f the PA is serious about establishing a sovereign state, the method to do that is not a declaration here at the UN."

Four days later, at the General Assembly rostrum, Foreign Affairs Minister John Baird, echoed the government's support for democracy and for the nurturing of democratic systems around the world: "We supported the aspirations of those peoples who sought for themselves and their countries brighter futures during the Arab Spring that just passed. But we will not go along with the unilateral actions of the Palestinian Authority."

As we have in the past, we commend the government's strong support for policies that reiterate the need to ensure Israel's secure place in the Middle East and that support Israel's call for direct negotiations with the PA.

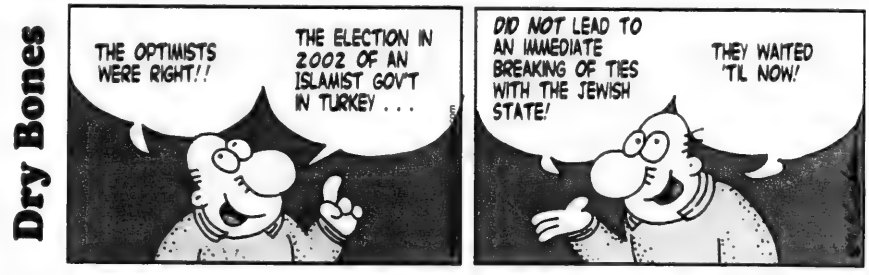
Even *Globe and Mail* columnist Jeffrey Simpson has noted that Harper's support of the Jewish state is actually counterproductive to domestic political considerations, but is rather anchored in a belief system that holds in high esteem common democratic values. Simpson recently wrote that "Mr. Harper might have had partisan political considerations in mind in supporting a Netanyahu view of Israel's situation. But he also felt deeply about Israel as a democracy, sharing Canadian values, surrounded by Arab sham democracies, theocracies and dictatorships. For him, it was a black-and-white matter."

As Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs, observed, the prime minister articulates a position "that has cross-party support on Parliament Hill."

And that is because it is a position that refuses to surrender the Middle East's only democracy, Israel, to the schemes and false promises of all the other countries in the region.

25 years ago in *The CJN*

Israeli foreign minister Yitzhak Shamir addressed the United Nations General Assembly a week before taking over as prime minister from Shimon Peres, as agreed to in the national unity coalition agreement between the Likud and Labor parties. Likudnik Shamir told the UN that Israel stood ready to make peace with its neighbours, as it had done with Egypt in 1979.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The legacy of the Holocaust

Eli Rubenstein's excellent article "Is the Holocaust unique?" (Sept. 8) has left me wondering: what now? What to do about this legacy at this moment in time? How does a nation make sense of having been the victim of this kind of horror, and what does one do with it now? For me, the inescapable answer is that, as the people who know, perhaps best, what it is to be targeted by a systematic, genocidal, murderous campaign, Jews have a kind of authority to speak about it that others do not have. And, therefore, there may be a holy obligation to be the light in the world that shines on all genocide, on all murderous campaigns. When you know, you are obliged to do something.

I think this informed the brave Jews who fought for civil rights in the 1950s and '60s in the United States and others around the world who have taken up the causes of those who struggle against injustice and tyranny. I agree, even more strongly after having read this piece, that the Holocaust is unique. How can that experience, all that suffering and loss – all those innocent and precious Jewish lives – best be honoured? And, how do we honour Andrew Goodman, Michael Shwerner and the others who have lost their lives fighting to ensure the civil rights of others? The only way forward is "never again," not anywhere to anyone and to lead the way in that endeavour. It is that very uniqueness, the glimpse of the very face of evil, that demands action. The article fills me with a desire to honour the dead by helping, somehow, to make this manifest.

Chris Murphy
Toronto

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1931

The number of days Hamas has held Gilad Schalit captive

* * *

Zero-tolerance for antisemitism

In the article "McGuinty pledges cash for Mount Sinai" (Sept. 28), it is stated that "since the start of the electoral campaign, *The CJN* had repeatedly called on both [Ontario PC Party leader Tim] Hudak and [NDP leader Andrea] Horwath to tell readers where they stand on continued provincial trade with Israel, among other topics of interest to the community." I wish to ensure that my position on issues of importance to the Jewish community, including trade with Israel, is clear.

I would honour existing memorandums of understanding with Israel and continue to explore opportunities with Israel that would be of mutual benefit to both jurisdictions and to businesses in Ontario. Israel and Ontario have a tremendous opportunity to leverage the Canada-Israel Free Trade Agreement to increase and foster bilateral trade and investment in a number of areas, including clean-water technology and more efficient water use for wetlands restoration and agriculture. The Ontario PC Party, under my leadership, will take a zero-tolerance approach to any and all acts of antisemitism in the province, including the universities. Our government will expect the laws to be vigorously enforced to protect our citizens from hateful acts.

The Ontario PC party and I wish the Jewish community a Happy, Healthy, Prosperous and Sweet New Year. Shanah Tovah!

Tim Hudak, MPP
Leader
Ontario PC Party

* * *

Hate rally not officially condemned

As Eglinton-Lawrence's only Jewish candidate for MPP among the major parties, I commend you for bringing attention to the obscene display of antisemitism that recently soiled the steps of Queen's Park ("Antisemitic rally held at Queen's Park, Sept. 8). It is indeed an outrage that no public officials have condemned this. I assure you that as an MPP, I would speak out against such hatred – both as a Jew, and as simply a person of conscience.

It's especially inspiring to have the article, "Israeli trade minister drums up business during visit" (Sept. 22), remind me of how closely Israel's values align with those of the Green Party of Canada. Your reporter recounts how the Israeli trade minister met with MaRS (an organization that connects science, business and government), hospital directors, representatives of the Ontario Clean Water Agency and *machers* at the Toronto International Film Festival. Meanwhile, it's right in the front of the Green party platform that we passionately support investment in the jobs of the 21st century, such as biomedical technology, health care, clean water and creativity.

Josh Rachlis
Candidate for Eglinton-Lawrence, Green Party of Canada
Toronto

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Old habits die hard: divided in peace, united in war

Arie Raif

When the first intifadah erupted in 1987, then-Israel Defence Forces chief of staff Gen. Dan Shomron gave all his generals copies of Alistair Horne's book *A Savage War for Peace: Algeria 1954-1962*. The moral of this book, which explores the struggle of the FLN (National Liberation Front) against French rule in Algeria, is that you can't defeat a popular national movement by force alone. That's why France ultimately left Algeria. Will the same happen with Israel and the West Bank?

The question has taken on added relevance following the Palestinian demand for independence at the United Nations on Sept. 23. The appeal, made by Palestinian Authority leader Mahmoud Abbas, may give the region an opportunity for change with a move toward a different reality and a new kind of discussion between equals.

The Palestinians have a right to independence. After all, freedom and self-determination are basic rights, not a privilege. We, the Jewish people, should know this. We took our destiny into our own hands and asked the international community to acknowledge our status as a people and our right to establish a free, independent state. Looking at our own history, it's not hard to see where the Palestinians got their inspiration.

Over the years, Israel has avoided dealing with the offers of peace from the other side. Jerusalem has done this by way of a strict interpretation and analysis of the wording of UN resolutions or peace proposals. It strips them of any merit with endless deliberation, it has negotiations that persist forever, and it imposes conditions the other side can't accept, rendering the initiative dead in the water. More recently, Israel's contention that the PA did not come to the negotiating table proves again another denial of truth and facts.

For 44 years, the settlements have eroded Israel's ability to reason, leading instead to both arrogance and folly.

Israeli politicians reveal a contradiction between their declared positions and their behaviour in practice, one based on the country's electoral system – a dysfunctional system that leads inevitably to cynical coalition agreements that inhibit much needed change. It's fertile ground for false images and half-truths to prevail.

"A state that seeks peace with its enemies must, before anything else, change its mental approach to them so that it views them as potential partners," Israeli journalist Uzi Benziman wrote in a 2006 article titled "Is Israel a Partner?"

"If the enemy is a priori perceived as a devil whose hatred cannot be overcome, then the chances of reaching an understanding with him are null," Benziman writes.

Others have recognized the danger of such a mindset in Israel that has a disproportionate influence on government policy.

"For the past 40 years, the term 'consensus' has been the axis of Israeli politics," Ze'ev Sternhell wrote in *Ha'aretz* in 2007 in an article titled "The Consensus Trap." "This key concept refers to national agreement on operative plans that are meant to shape the future of Israeli society. From the Six Day War until today, however, these nationally agreed upon schemes have had one thing in common: They are nothing short of self-delusion."

Indeed, no political program that has enjoyed the overwhelming support of the Israeli public has ever materialized. The first of these plans that won national consensus was the one in force from the Six Day War until the mid-1980s. The three main principles were (a) there is no Palestinian people and there will never be a Palestinian state; (b) the West Bank will be divided between Israel and Jordan, and large parts of it will be annexed for defence purposes and territorial expansion; (c) the 1967 borders are Auschwitz borders and Yasser Arafat is Hitler II.

Many Israelis don't want to recognize that the world has changed.

"In order to get this new reality into its skull, Israel needed the military fiasco of the first war in Lebanon, which did not achieve a single one of its objectives, and the shock of the intifadah at the end of the 1980s," Sternhell writes. "In the wake of the (1993) Oslo accords, a second consensus came into being, according to which temporary meant permanent: it was roundly agreed and accepted that there was no immediate solution to the conflict, and one could only be reached gradually, in a process stretching out over many years. The end of the process was invariably shrouded in mist, and who knew what would happen in the meantime. In this way, the need to rethink the settlement enterprise could be ignored, and the flow of money and people into the territories could continue unabated.

Former Israeli prime minister Ehud Olmert, left, carried on discussions with Palestinian Authority President Mahmoud Abbas during the headier days in 2008 when negotiations between Israelis and Palestinians were ongoing. ***[Israel Sun photo]***

"Only in the days of Ehud Barak as prime minister (1999 – 2001), did the idea of two states for two peoples begin to take shape. However – and this was Barak's great failure – the idea was not backed up with an order to stop building the settlements. The Palestinians were also very much responsible for the collapse of this plan, imprisoned in their dream of return and hopes of wearing Israel down."

Today, most Israelis subscribe to the two-state solution, convinced it will help free the country from the yoke of occupation and international delegitimization. I want a country with a Jewish majority that is neither an apartheid regime nor a binational state where Jews will become a minority by mid-century. Unless some dramatic change takes place right away, this key existential problem will never be resolved.

We must change our way of thinking.

Abbas is not Arafat. I hope we still have him as a partner. Just weeks ago, he stated:

- "We don't want to isolate Israel but to live with it in peace and security," adding that the PA had been pushing Arab states to recognize Israel.
- "We don't want to delegitimize Israel. We want to legitimize ourselves."
- "The PA and Israel have good security co-ordination to prevent terror and keep the situation calm and quiet. We will continue to do our job."
- "Our first, second and third priority is negotiations. There is no other way to solve this."

Abbas revealed that in late August, he had met Defence Minister Ehud Barak in Jordan, his second such meeting over the past year. He noted that Barak had also met several times with PA Prime Minister Salam Fayyad.

Abbas confirmed he had met with President Shimon Peres three times over the past year in Europe and Jordan. Elected democratically in 2005, Abbas opposes violence and does not bend to outside pressure, offering his people a diplomatic struggle in parallel with peaceful resistance. He convinced the Palestinians that this way will result in international recognition of a Palestinian state, and he showed them the light at the end of the tunnel.

We may be "congratulating" ourselves for the diplomatic "victory" at the United Nations, but the Israel Defence Forces have likely not been so effusive. During consultations with Israel's political leadership, IDF generals expressed support for efforts to push for resuming negotiations, so that a confrontation might be averted on the ground. The IDF consider that cutting economic aid to the PA will bring about the breakdown of the security organizations there, and lead to anarchy in the West Bank.

Security co-ordination between Israeli and Palestinian officers continues, but one major problem remains – the confrontation between Palestinians and settlers.

The Palestinian appeal to the United Nations can – and should – be seen as an attempt to take a new direction, toward diplomacy rather than the violence that has previously proven so destructive and counterproductive.

The Palestinian petition to the UN will likely have a long-term impact. But dismissing it solely because it's a unilateral measure shows hypocrisy and blindness. What is building and expanding the settlements if not a unilateral step?

Failure to reach an agreement could result in the PA handing the keys of the West Bank to Israel, meaning the latter would be directly responsible for the welfare and policing of 2.5 million stateless Palestinians.

The "successful" Palestinian economy is an illusion, as the PA has received $10 billion (US) in donations since 2006. The West Bank does little in the way of exports and it does not have natural resources. As a result, a new intifadah is a real danger for Israel.

Controlling the West Bank is not Israel's inevitable destiny, but it has been an issue since 1967, evolving and expanding, becoming more sophisticated, preventing any real chance for peace.

Abbas accused Israel of having rejected numerous Palestinian proposals over the years regarding various final-status issues, saying that Israeli Prime Minister Benjamin Netanyahu had made negotiations impossible. Tellingly, former U.S. secretary of defence Robert Gates recently called Netanyahu "an ungrateful ally to the U.S. and a danger to Israel."

Old habits die hard. United in war we are, and sadly, just as divided in peace.

Arie Raif is an Israeli political activist and former diplomat. He is vice-chair of the Canadian Peres Center for Peace.

The ethics of language

Sara R. Horowitz

in Toronto

What would Raphael Lemkin think of "genocide"? Not the deed, which he found abhorrent. Not the word, which he himself coined in an effort to criminalize the act under international law. What would he think of "genocide" in quotations – that is, as misused in the discourse of those who twist its meaning and make unfounded accusations for political ends?

Sixty years ago, Lemkin came to North America as a Jewish refugee from Nazi-occupied Poland. Already in the early 1930s, before Hitler's rise to power, Lemkin understood that a crime without a name could not be fought, because it could not be identified. He grasped, as well, that the murder of a people was of a different level of magnitude than the murder of an individual, as terrible as that act is. Impelled by the Holocaust, which took the lives of most of his family and the majority of the Jews of eastern Europe, he spent his remaining years pushing for the recognition of his word – genocide – as a distinct category of crime condemned by international law.

Lemkin's efforts helped to bring Nazis to justice at the Nuremberg trials in the mid-1940s. Pushing through the first human-rights agreement at the United Nations, he set into motion the language and mechanisms to protect human rights under international law, and to hold perpetrators accountable.

Lemkin had faith in the power of language. He worked for clear and precise definitions to be given the force of law. With such focused dedication, he could not have foreseen the ways in which the language of human rights is often cravenly co-opted for inappropriate political purposes, to misinform, oversimplify, and distort. Language can serve to mask actual violations, and to promulgate a false perception of violations. We see this in the workings of the Durban conferences on racism, in the charges of Israel apartheid, in the choice to ignore some genocides, and on the general diffusion and misapplication of that term.

The constructive power of language is central in the Jewish tradition; creation, after all, happens through the divine word. Even more so, the tradition warns against its destructive capacity, which can be unleashed both deliberately and unknowingly, calculatedly and accidentally. True of the global theatre, it also operates locally, in communities, families, and other relationships.

The core component of the Yom Kippur liturgy – the *Viddui*, or confession that enumerates our failings – alerts us to the power and pitfalls of language. As we repeat it during the course of the fast day, we are reminded: more transgressions focus on speech and on the mouth/lips/tongue than on any other body part and function. The compendium of Jewish law on speech is elaborate and exacting, aimed at guarding against the damaging capability of language. Most notably, a 19th-century Lithuanian rabbi, Yisrael Meir Kagan – popularly known by the name of his most famous book, *Chafetz Chaim*, wrote extensively on the importance of vigilantly watching one's words.

Much as the force, proliferation and duration of speech concerned the Chafetz Chaim and other Jewish thinkers, they could not have imagined the power of modern technology. The Internet, with its instant accessibility and social media, amplifies speech indiscriminately and incessantly. We read of the vulnerability of teenagers who cannot bear assaults of web-bullying. Anyone, in fact, is open to damaging statements about their character in a medium that remains largely unaccountable for its contents.

Furthermore, the longevity of web pages and Facebook walls, and the recirculation of e-mails give all kinds of language not only a life but also an afterlife, as it were, on the web. So often, I am forwarded an e-mail alleging something terrible – an allegation discredited years ago, but unbeknownst to the person who has just uncovered it and forwarded it to 200 or 300 friends. What would the Chafetz Chaim have said about the Internet – he who is sometimes said to have advocated utter silence in order to "guard" one's speech?

As the Yom Kippur liturgy turns our thoughts inward and focuses us on language, let us challenge the best of our thinkers to develop a Jewish ethics for cyberspace no less elaborate and exacting than Lemkin's work on genocide or Chafetz Chaim's work on lashon hara (evil speech). It is our new frontier.

A very important book

Rabbi Dow Marmur

in Toronto

Unlike some rabbis, I've never been very enthusiastic about liturgical reform and always maintained that I could conduct Reform services from any Jewish prayer book. That's why I had no ambition to create alternative services in any of the congregations I served.

I don't believe that new prayer books bring in new worshippers. The best-attended synagogue services often use traditional, even archaic, texts. Ignorance of Hebrew hasn't stopped Jews from saying or chanting the words without understanding what they mean. Though intellectually problematic, it's traditionally sanctioned and existentially authentic.

As a result, I was never very happy with most of the innovations in the prayer books produced by the Reform movement. But, unlike some colleagues, I didn't engage in alternative "samizdat" publications, but used what was on offer. Even when I had reason to help shape services for special occasions, they were intended to supplement, not replace, standard texts.

But having just perused *Siddur Pirchei Kodesh*, the new prayer book of Holy Blossom Temple in Toronto to be formally launched at the Shabbat morning service on Oct. 29, I've changed my mind. The more than 600 pages of well-produced, readable text in Hebrew and English with insightful notes and wide-ranging commentaries make this a remarkable and very important book. It's very usable throughout the Jewish year (except the High Holidays) both at home and in synagogue.

Two of the guidelines listed in the introduction by the editor, Rabbi Yael Splansky, say it all: the desire to articulate the Temple's expression of Reform Judaism – nowadays on the conservative (small c) end of the spectrum – and to celebrate Holy Blossom's rich and varied history.

This mandate has liberated the editor and her committee from trying to cater to different trends, as the standard Reform liturgies tend to do, often turning prayer books into unwieldy anthologies. *Siddur Pirchei Kodesh* is intended for one congregation only. Everything about it reflects Holy Blossom Temple, its history and its philosophy.

The book was planned to celebrate the Temple's 150th anniversary some five years ago. With this in mind, it also includes a very readable brief history by Prof. Irving Abella. Illustrations and appendices reflect not only the congregation's significant past, but also testify to what it strives to be today.

Apart from the Hebrew texts and their English translations, many pages have pertinent and often pithy quotes from the Bible, Talmud and midrash, as well as the whole range of Jewish literature across the ages and current denominational divides. Members and non-members alike will find it a great resource, whether they'll use it for prayer, learning or inspiration.

Like *Mishkan T'filah*, the new prayer book of North America's Union for Reform Judaism, this siddur has been largely put together by women. In addition to Rabbi Splansky and the congregation's senior rabbi and cantor, the only two lay members of the committee were women.

It's an apt reflection of new trends in contemporary Jewish thought. They've opened our eyes to the reality of God, not as the masculine stereotype of power but as the ostensibly feminine manifestation of caring and nurturing. By taking us far beyond gender-sensitive translations, the book is a contemporary statement with important theological implications. Men, no less than women, will be moved by its warmth and its relevance.

Recognizing the difficulties that beset most people today when it comes to prayer, this book offers apt introductions to each section that set the texts in context. In this way, it becomes something of a handbook for Jewish living far beyond the confines of the synagogue. That's why it should find its place, if not by the bed then on the bookshelf, of every Jew, religious or secular, affiliated or not. Paradoxically, because it's specific, it's universal.

The above shouldn't be read as a promotional piece. I had nothing to do with the creation of the siddur and, as implied above, I might have even opposed it. Nor is it intended as a review, because I believe that all users should be its critics.

My aim is personal: I've a need to confess that, had I had a say, I'd probably have counselled against the publication of a book of this kind and found many excuses for my stance. *Siddur Pirchei Kodesh* has proven me wrong. Mercifully, I retired before I might have become an obstacle to its creation.

Synagogue is a symbol of renewal in Dresden

The New Synagogue in Dresden plans to mark its 10th anniversary on Nov. 9, a day of infamy in the annals of Germany's Jewish community. On that horrific date in 1938, Kristallnacht – a nationwide pogrom orchestrated by the Nazi regime – erupted.

In Dresden, an eastern German city of culture and industry and the capital of the state of Saxony, Kristallnacht also exacted a terrible toll. The 19th-century Semper Synagogue, an exemplar of Moorish Revival architecture, was destroyed by arson. As the historic building burned, a local firefighter, Alfred Neugebauer, plucked the shul's golden Star of David off the ground and hid it in his home.

Sheldon Kirshner in Germany

Exactly 63 years later, in a sublime act of renewal, the New Synagogue, the first Jewish congregation to be built in eastern Germany since the Nazi era, was officially inaugurated in a solemn ceremony.

In a fitting gesture designed to link the past with the present, the sole remaining object from the Semper Synagogue, the Star of David that Neugebauer had retrieved, was installed above the entrance of the New Synagogue, an ultra-modern cube-like structure incorporating a community centre.

Paul Spiegel, the then chair of the Central Council of Jews in Germany, described its inauguration in glowing terms, saying its very existence was "a visible sign that, despite everything that has happened, there is Jewish life here again."

The construction of the New Synagogue, which is near the banks of the Elbe River and close to a busy ring road, was intrinsically part of a bigger process: the reconstruction of Dresden.

A humming metropolis of 500,000 with a profusion of exquisite baroque and rococo buildings, Dresden was firebombed by Britain and the United States in mid-February 1945, three months before Nazi Germany surrendered to the Allies. In two days of relentless bombing, about 25,000 civilians were killed as some of Dresden's finest structures – the Semper Oper and the Dresdner Frauenkirche – were demolished. As a U.S. prisoner of war, Kurt Vonnegut witnessed the devastating raids and immortalized them in his novel, *Slaughterhouse Five.*

By then, Dresden was virtually bereft of Jews, 2,500 having emigrated in the 1930s and early 1940s and the last few hundred having been deported in 1942.

Dresden was first settled by Jews in the 14th century. Massacres and expulsions followed, but Jews were permitted to return in the 18th century. Gottfried Semper, the famous architect, designed the Semper Synagogue, which opened in 1840. By the 1920s, the Jewish population was approximately 6,000.

Forty Jews, some of whom went into hiding in the first half of the 1940s, comprised Dresden's depleted Jewish community in the wake of World War II. During the Cold War period – when it was in East Germany and a KGB agent and future Russian president named Vladimir Putin was stationed here – Dresden was home to 200 known Jews.

Nora Goldenbogen

Among them was Raymond Anusiewicz, whose parents immigrated to France in 1933 and then lived in Chile, Argentina and Uruguay before returning to Dresden in 1949. Anusiewicz, who's Jewish on his father's side, works in the New Synagogue's Café Schoschana.

By 1989, on the eve of Germany's reunification, the Jewish population of Dresden had dwindled to 61. Nora Goldenbogen, born in 1949, was one of them.

Goldenbogen, since 2003, has been president of Dresden's Jewish community, which consists today of 710 members.

In keeping with recent immigration patterns, 95 per cent are from the former Soviet Union.

A teacher and a PhD in German history who specializes in the Thirty Years' War, she considers herself a German Jew, making her one of the relatively few Jews in Germany who hews to such an identity.

Goldenbogen's parents met in Paris in 1935, five days after Germany officially banned mixed marriages under the Nuremberg Laws. Her mother was a Romanian Jew, her father a German Christian.

Realizing that they had no future in Hitler's Germany, the young couple settled in Bucharest. During the Nazi occupation, she went into hiding, while he was imprisoned in the Sachsenhausen concentration camp. Sent off on a death march in 1945, he was saved by U.S. troops.

As Goldenbogen's parents were Communists, she was raised in an atheistic household. Nonetheless, she felt Jewish. "I'm a Jew by tradition, culture and history," said Goldenbogen, who was a member of the Communist party until East Germany's dissolution. "And I like the rituals of the synagogue."

Growing up Jewish in East Germany, she was considered "exotic." She experienced subtle antisemitism in the form of barbed stereotypes about Jews.

Apart from Goldenbogen, only three other members of the community were born and raised in Germany. The rest are Russians, who started settling in Germany at the end of the 1980s, when the Soviet Union began relaxing its immigration regulations.

Initially, the influx of Soviet Jews generated a measure of tension. German Jews like Goldenbogen felt pushed aside. But these hard feelings have dissipated.

Until 2001, the Jews of Dresden prayed in a compact whitewashed building in the Jewish cemetery, whose gravestones go back to the 19th century.

The "old" Jewish cemetery, brimming with weathered headstones whose inscriptions have mostly worn off or have been gouged out, is filled to capacity.

For the past decade, the Jews of Dresden have gathered at the New Synagogue, the stark interior of which is divided into sections by a gold metal mesh curtain.

The New Synagogue
[Sheldon Kirshner photos]

It cost 11 million euros to build the shul, which is Conservative in orientation. Eight million euros were donated by Saxony and the municipality of Dresden in equal parts. The balance came from private overseas donors, mainly in the United States and Israel.

An itinerant rabbi who also administers to the needs of Jews in the nearby cities of Leipzig and Chemnitz (formerly Karl Marx Stadt) conducts services in the New Synagogue. According to Goldenbogen, the New Synagogue will have a dedicated rabbi in 2012. The adjacent community centre, constructed in the shape of a cube as well, houses a weekly Jewish school. The teacher is an Israeli.

Goldenbogen – a mother of two children whose Christian husband wants to convert to Judaism – admits that the growth of the community is a source of amazement and joy to her.

"I never thought it would happen. I hope it will be 'normal' to be Jewish in Dresden again. I'm optimistic about the future."

Her optimism may be misplaced. Since 2001, there have been only five weddings and two bar mitzvahs, she acknowledged.

The New Synagogue has not been subjected to vandalism, which perhaps explains why police are not constantly on guard here. But the neo-Nazi National Democratic Party has elected members of parliament in Saxony, a fact that Goldenbogen finds quite disquieting.

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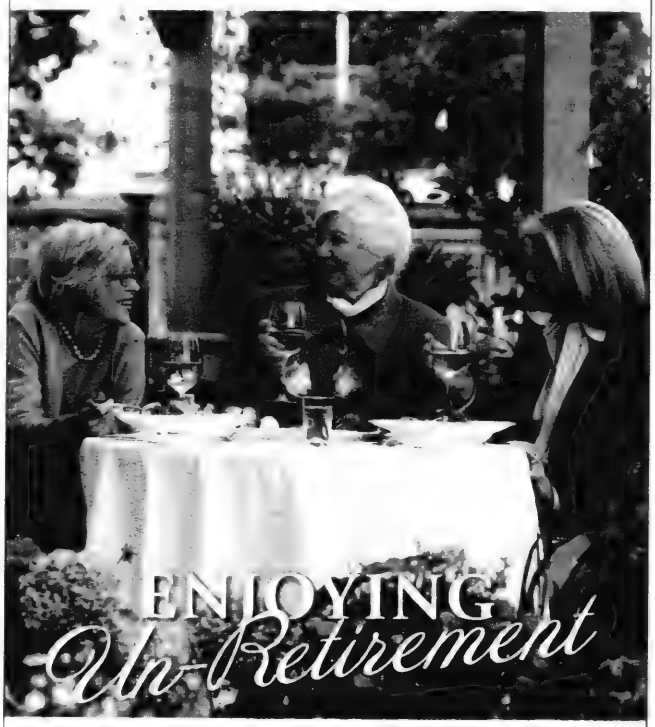

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Baycrest Foundation head is readying her ship

Carolyn Blackman
Staff Reporter

Susan Sutton, the new president of Baycrest Foundation, says that getting ready for a worldwide fundraising campaign is like readying a ship to circumnavigate the globe.

"We have to prepare the ship and get the staff on board," says Sutton, 52, who is originally from Colorado Springs, Colo.

Sutton spent 26 years leading campaigns for academic and health centres in the United States, most recently for nine years at Johns Hopkins Medical Centre in Baltimore, Md., where she completed a $2-billion campaign.

She recently came to Toronto to begin work at the Ontario College of Art and Design, she said, and shortly afterward was approached about the job at Baycrest.

"I'm not inclined to leave jobs, but I said I would take a look at the job description in order to refer other candidates. I noticed, however, that it was a perfect match for me, so I threw my hat into the ring.

"There are millions of great hospitals, but Baycrest is excellent for patient care and research. [The hospital] has the potential to transform on a global basis how we provide care, and I have the opportunity to make a huge impact."

Susan Sutton

She said that staff at Baycrest are aiming to practise "bench to bedside medicine. Research is applied directly to treat patients."

Baycrest's fundraising arm "is highly tuned and has a strong track record," Sutton said.

There are about 30 people in the department, she said, and after she started on Sept. 1, she spent about 45 minutes meeting with each one.

"[I discovered, for example] that the donation card office is very systematic. They are cognizant of the importance of recognizing people and sharing with them the impact of their gifts."

There is a strong historical relevance within the Jewish community for the work that is done at Baycrest, she said. "There is a palpable sense of how important the community is to Baycrest, and vice versa."

Sutton, who said moving to Toronto "was like landing in heaven," is now "preparing the ship. We will not even enter the quiet phase of the campaign for some time.

"We are intent on taking what has developed over the course of time, and not only improve on our care and service, but take what has been learned and share it globally."

Students pray for Schalit

Frances Kraft
Staff Reporter

Students at three Canadian Jewish day schools – the Vancouver Hebrew Academy, Ottawa Jewish Community School and Toronto's Associated Hebrew Schools – prayed for Gilad Schalit and missing Israel Defence Forces soldiers on Oct. 5 as part of an international program, Tefilla For Gilad (tefillaforgilad.com).

Schalit, who was born in 1986, was abducted from his IDF unit by Hamas in June 2006.

As of Sept. 27, some four-dozen schools had signed up for the program, which is geared to Grade 7 and up. Three speakers participated by video conference: Nobel Peace Prize laureate Elie Wiesel, British Chief Rabbi Jonathan Sacks and Rabbi Jonathan Rosenblatt, spiritual leader of the Riverdale Jewish Center in the Bronx, NY.

The initiative was organized in the last few weeks by Rabbi Joel Cohn, an educator and American oleh motivated by sadness that Schalit is still imprisoned and a desire to do something from a religious perspective, in light of the High Holidays.

Rabbi Cohn said in a phone interview that he has often passed the protest tent set up by Schalit's parents, Noam and Aviva, in 2009 across from the Israeli prime minister's residence in Jerusalem. The event was organized with the support of the Schalit family and will be broadcast from their tent.

The rabbi was gratified by the response he received from "many different types of schools, from left to right. It has been amazing to see." He cited schools in smaller Jewish communities such as Tulsa, Okla., and Birmingham, Ala., as well as in larger centres like New York and Chicago. A Jewish school in Amsterdam is also taking part.

Participating schools were requested to pre-register.

"We have a responsibility, each in our own way, to do what we can," Rabbi Cohn said.

Toronto teen sells cookies for Ve'ahavta

Frances Kraft
Staff Reporter

Daniel Shade Silver, 15, is more than halfway to his goal of raising $3,600 for Ve'ahavta: The Canadian Jewish Humanitarian & Relief Committee, by selling cookies as part of a school project.

The Grade 10 student at the York School was inspired by the night he spent two years ago, just before his bar mitzvah, distributing food and supplies to homeless people from a Ve'ahavta van.

The organization has two vans that are out five nights a week and have served more than 14,000 homeless people this year.

Shade Silver's experience on the van "kind of stayed with me," he said. "I wanted to give back to them." Money raised through his project will be used to fund Ve'ahavta's street van and provide supplies to homeless people.

He recalls being struck initially by the number of young people who lived on the street, and by the unlucky circumstances he heard about that led to their homelessness. According to Ve'ahavta statistics, forty-five per cent of homeless teens have run away because they've been attacked physically and/or emotionally.

The experience changed Shade Silver's view of homeless people and motivated him to want to help, he said.

A "Middle Years" personal project, a major work that is part of his school's International Baccalaureate program, provided the opportunity.

This summer, as part of the project, Shade Silver went out in the van twice more, sourced cookie suppliers, set up a website to sell cookies and accept donations, and has been working on a related essay, liaising with staff at Ve'ahavta as resources.

His Cookies for Kids program, which started in mid-September, ends Oct. 7. Shade Silver, an advanced math student who is thinking about a career in business, said he would be baking – or helping to bake – the cookies, under the supervision of Two Moms Baked Goods, a nut-free, kosher facility. Friends will help him package the cookies after school hours.

The price is $9 for 6 cookies. To simplify the baking process – and because Shade Silver figures that chocolate chip is the most popular type of cookie in the world – he decided that he would sell only chocolate chip cookies.

As of early last week, he had raised $2,900.

To access his website, go to veahavta.org, and click on current events.

Daniel Shade Silver poses beside the Ve'ahavta van.

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אוניברסיטת חיפה
University of Haifa

Israeli Prime Minister Benjamin Netanyahu addressed the UN last month. *[Israel Sun photo]*

Globe columnist just doesn't get it

Doug Saunders' column "A Palestinian state is Israel's best path to security" (*Globe and Mail*, Sept. 24) is one of those strange amalgams of fact, partial fact, and non-fact topped off by skewed interpretation that leaves one's mind reeling about how to sort it all out and set the record straight.

Saunders argues that the recent Palestinian effort to declare statehood at the United Nations (without negotiating an agreement with Israel) had a precedent over 60 years ago when Israel declared statehood following the General Assembly's 1947 Partition Resolution. He implies that if it was good enough for the Jews in the establishment of Israel, why shouldn't it be good enough for the Palestinians in the creation of their own state?

Saunders believes the two cases to be parallel ("strikingly similar circumstances" as he put it). This is his first major mistake. They are not parallel. In November 1947, following years of episodic Arab riots against Jewish immigration and rejection of previous British plans to divide Palestine west of the Jordan River, the UN General Assembly passed Resolution 181 calling for the creation of *independent* "Jewish" and "Arab" states. According to Saunders, however, since 181 also called for a (partial) economic union following partition, Saunders terms the intended result "one multiethnic nation with two internal states." This language appears nowhere in the partition resolution, but might well appeal to those advocating for a "bi-national" solution for Israelis and Palestinians.

According to Reports

By PAUL MICHAELS

Saunders writes that Resolution 181 "ended up producing more than 60 years of trouble," but he doesn't clearly explain why. True, he says that "Arab nationalists launched a war on the embryonic Israel." Yet he immediately "balances" that fact out by the far less accurate, unqualified claim that "radical Jewish nationalists pushed Arabs out of their homes and into the dwindling bits of Arab-designated territory."

What he doesn't properly explain, however, is why the Arabs launched the war in the first place. While the Jewish leadership accepted the partition plan, the Palestinian leadership and the Arab states vehemently rejected it, and in particular the creation of a distinct "Jewish" state. The Palestinians could have had their state at the time, but because they refused to compromise, they passed up that historic opportunity.

To this very day, the Jews' willingness to accept the historical compromise of a "Jewish" and an "Arab" state (now meaning a "Palestinian" state) has not been reciprocated by the Palestinians and the broader Arab world. Indeed, they continue to reject the idea of a "Jewish" state – the reason that "60 years of trouble" continues to plague the region.

In 1988, when the Palestinians (represented by the PLO) first declared unilateral statehood, they claimed to finally accept Resolution 181. However, they insisted that it was a historic injustice and demonized Israel. They declared that 181 provided them with the "legal" basis for their own state, but refused to extend that also to the "Jewish" state. In short, the Palestinians contradicted themselves by pretending to accept the partition plan, but only half of it. (The partition plan cannot be partitioned this way!)

Five years later, the overt anti-Israel vehemence of the Algiers declaration changed when, in his letter to then-Israeli prime minister Yitzhak Rabin (a letter that launched the Olso process), then-PLO leader Yasser Arafat committed himself to recognizing the State of Israel. But he did not recognize Israel as the state of the Jewish people. After all, he later insisted that the Palestinian refugees and their descendants have a "right of return" to Israel, which would eventually make Israel another Arab country.

It was Arafat's refusal (as well as Abbas') to accept Israel's Jewish character and relinquish the "right of return" that caused the collapse of Camp David, and later kept Abbas from replying to Ehud Olmert's offer of Palestinian statehood in 2008. Yet Saunders blames "Israeli domestic politics" instead for causing the negotiating process to break down.

To put this in straightforward terms, Saunders does not grasp the core of the Palestinian-Israeli conflict.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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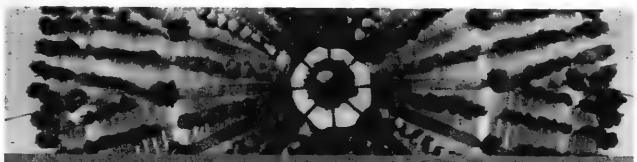
The Koffler brings top Jewish and Israeli authors to this year's International Festival of Authors! A full day focused on books exploring Russian-Jewish stories and new works in translation. **Tickets: 416.973.4000 | www.readings.org**

11 AM: *When They Come for Us, We'll be Gone*. **Gal Beckerman**, **David Bezmozgis**, and the **Honourable Irwin Cotler**. Moderated by Lori Starr.

1 PM: *Found in Translation*. **Michal Govrin** and **Peter Filkins**. Moderated by Julia Creet.

3:30 PM: *Writing Russian Roots*. **David Bezmozgis** and **Gary Shteyngart**. Moderated by Gal Beckerman.

5 PM: Book signing with the day's speakers and the winners of the **2011 Helen and Stan Vine Canadian Jewish Book Awards**. New Jewish books curated by the team of the Toronto Jewish Book Festival will be for sale!



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Who shall live and who shall die

"On New Year's Day the decree is inscribed/ And on the Day of Atonement it is sealed/ How many shall pass away and how many shall be born/ Who shall live and who shall die." **[http://bit.ly/tokef4]**

They are perhaps the most moving words of the High Holiday services. The *Unetaneh Tokef* prayer is recited on Rosh Hashanah and then again on Yom Kippur. In startling detail, it tells how our fate is inscribed and sealed during these Days of Awe – and lists in detail the destiny that may await us over the coming year. Despite the horrors mentioned, the poem continues to grip worshippers and composers centuries after it was written.

Although there are questions about its authorship, *Unetaneh Tokef* is attributed to Rabbi Amnon who lived in Mainz, Germany, about 1,000 years ago. **[http://bit.ly/tokef3]** Rabbi Amnon had been repeatedly summoned by the bishop to convert to Christianity. Eventually, the bishop had Rabbi Amnon's hands and feet cut off for refusing. According to tradition, after Rabbi Amnon died of his injuries, he appeared in a dream to Rabbi Kalonymous and taught him the prayer. **[http://bit.ly/tokef2]**

Piyut.org.il is the single best place to hear how these lyrics have been rendered by various composers including:

- Persian, Yemenite and chassidic versions
- The great Cantor Yossele Rosenblatt
- Yair Rosenblum's remarkable, contemporary and at times upbeat version. Rosenblum was musical director of the Israel Defence Forces in the 1960s and '70s. He composed his version in memory of 11 soldiers from Kibbutz Beit Hashitah who fell during the 1973 Yom Kippur war. **[http://bit.ly/tokef5]** (Click on "More Renditions" to see all the choices.)

Speaking of contemporary, a version of *Unetaneh Tokef* entered

Jewish & Digital

Mark Mietkiewicz

popular culture when Leonard Cohen released the song *Who By Fire*. **[http://bit.ly/tokef11]**

"And who by brave assent, who by accident,/ who in solitude, who in this mirror,/ who by his lady's command, who by his own hand,/ who in mortal chains, who in power,/ and who shall I say is calling?"

Cohen explained that he derived his song "from the melody which I heard when I sat in a synagogue. And of course the ending of my song is something different. Who shall I say is calling? This is my kind of prayer: Who is it, or what is it, which determines man's life?" **[http://bit.ly/tokef12]**

Rabbi Daniel Landes suggests that *Unetaneh Tokef* is somewhat of a paradox. "We enter the prayer reluctantly knowing that it contains harsh judgments about the reality of our lives because it speaks about how life passes very quickly. But somehow we emerge drained but at the same time uplifted." **[http://bit.ly/tokef8]**

And in his commentary on *Unetaneh Tokef* in his Rosh Hashanah machzor, British Chief Rabbi Jonathan Sacks explores why a poem that may initially seem morbid is in fact life affirming. (To read more by Rabbi Sacks, go to: **[http://bit.ly/tokef9]** and search for "*tokef*.")

"Then comes the great outburst of faith that defines Judaism as a religion of hope. No fate is final. Repentance, prayer and charity can avert the evil decree... God forgives, God pardons, God exercises clemency – if we truly repent and pray and give to others."

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EARLY DEADLINE NOTICES

September 28th Issue
DISPLAY
Wed. Sept. 21 - 12 noon
CLASSIFIED, ORGANIZATIONS
Tues. Sept 20 - 12:00 noon

October 6th Issue
DISPLAY
Tues. Sept. 27 - 10:00 a.m.
CLASSIFIED, ORGANIZATIONS
Mon. Sept. 26 - 12:00 noon

October 12th Issue
DISPLAY
Wed. Oct. 5 - 10:00 a.m.
CLASSIFIED, ORGANIZATIONS
Tues. Oct. 4 - 12:00 noon

October 19th Issue
DISPLAY
Tues. Oct. 11 - 10:00 a.m.
CLASSIFIED, ORGANIZATIONS
Fri. Oct. 7 - 12 noon

October 27th Issue
DISPLAY
Tues. Oct. 18 - 10:00 a.m.
CLASSIFIED, ORGANIZATIONS
Mon. Oct. 17 - 12 noon

Synagogue dues and don'ts

Growing up, I repeatedly told my parents that I would not join a synagogue when I was older. I was not rebelling against religious practices or expressing a desire to disassociate from Jewish life. Rather, I was repelled by the commoditization of religious affiliation. While I recognized that throughout history Jews and other religionists have paid taxes and alms to support religious apparatus, High Holidays tickets and membership dues irked me.

I thought of High Holiday tickets as the most nefarious. Tickets play to market forces, raising the price of admission when demand is high and supply scarce. Similarly, buying a ticket for Yom Kippur services seems to put a price tag on tshuva, repentance. While I recognize that tzedakah is a key element of the process of introspection, tickets are rarely framed in the context of charity.

On Rosh Hashanah and Yom Kippur, days that should be used for engaging the under-engaged and lowering barriers for entrance to the synagogue, ticket prices are hurdles for the unaffiliated. Notwithstanding subsidies and reductions in prices, I wonder how many Jews do not come to synagogue on the High Holidays because of ticketing.

Shortly after getting married, my wife and I received our first synagogue dues statement. $1,200. We had sticker shock. As regular synagogue attendees, we recognized the value and importance of supporting the shul, but $1,200 seemed beyond the pale. While the dues

Class Act

Daniel Held

statement clearly stated, "finances should not be a barrier for membership," we were not looking for a subsidy or handout, merely an assessment commensurate with our means and stage in life.

We surveyed friends to learn about student and young-adult pricing at their synagogues. Policies vary. Some synagogues assess dues based on income; others based on age, student status, family size or years married. Most do have some form of graduated pricing. Back at our synagogue, we asked our friends about their membership status. Several agreed that they, too, were hesitant to ask for a reduction in fees and therefore had not yet joined the synagogue.

A graduated dues structure is an investment in future affiliation. Lessons can be learned from banks that offer free student accounts and newspapers that reduce student subscription rates. These companies are banking on the "stickiness" of affiliation to sustain the relationship beyond the discounted period. By lowering barriers for membership early on and allowing young members to pay a pre-determined reduced fee, synagogues can showcase the benefits of membership and, hopefully, build lifelong members.

As often happens, the zeal of my youth has been tempered by experience. Having served as a lay leader of several synagogues, I recognize that money needs to be raised and bills need to be paid. Voluntary donations don't suffice and passing the plate on Shabbat morning isn't a good option. After my research, we have begun to work with our synagogue to construct tiered dues for young members. When my wife and I pay our synagogue dues, we have a sense that we are contributing to a community grounded in common values and supporting an institution in which we are invested.

The surprising appeal of Kol Nidre

Lawrence A. Hoffman
JTA

Guest Voice

Before converting to Christianity, philosopher Franz Rosenzweig attended Yom Kippur services and was so moved that he decided to remain Jewish. One look at the most famous prayer of that day makes it hard to believe that he did not abandon Judaism more quickly.

Kol Nidre actually is no prayer. It's a legal formula in Aramaic that delineates obscure categories of vows and oaths known to the Bible and the rabbis. It then solemnly proclaims that we are free of them.

The origin of this concern was our ancestors' anxiety over reneging on promises sworn in God's name. The Talmud permitted such oaths to be cancelled, but only one by one in the presence of a talmudic sage. The idea of a blanket nullification was denounced as "a foolish custom" by rabbis in the eighth and ninth centuries. But no one listened.

It is thus a superstition-laden prayer that was condemned by rabbinic authorities but stuck anyway. Its final version reflects a 12th-century substitution of "vows made in the future" for "vows made in the past," so as to do away with its obvious disregard for talmudic law. Even so, it hardly represented Judaism at its moral best. In the 19th century it fuelled German antisemitism to the point where Jews were hauled into court and forced to swear that they would be answerable for the truth of any oath they took there.

Still, *Kol Nidre* persisted, eventually supplied with unforgettable music and the choreography of a courtroom trial held before God. Jews were chanting it as far back as 11th-century France. Polish Rabbi Mordecai Jaffe (1530–1612) sought in vain to change the text because cantors resisted coupling the age-old melody with new lyrics. Nineteenth- and 20th-century rabbis tried to substitute Psalms or write a new prayer altogether.

What attracts us to this strangely haunting ritual? Is it the music? Surely. Is it also the high drama of the occasion – Torah scrolls dressed in white and held in full view of the congregation throughout the chant? Yes. But it is more. "All these vows: Kol nidre" assembles the thoughtful and moving answers of rabbis and cantors, artists and thinkers the world over. My view is that *Kol Nidre* connects us with the sacred.

Since the 19th century, we have been moving toward greater secularity – not necessarily a bad thing, if by "secular" we mean the discovery that the world is devoid of magical forces and everything runs by an immutable set of scientific laws. But a universe that operates by natural law can still have mystery. We strive to be secular, scientific and savvy without giving up on God and the certainty that life still matters. On *Kol Nidre* eve, energy runs high, memories go deep and some things seem not to have changed in 1,000 years or more.

People mistakenly think they cannot pray because they cannot believe. The reverse is true. Prayer compels belief, not the other way around. For a brief moment, as *Kol Nidre* is chanted, we are in touch with the sacred and with our finitude, with those we love and with the broader human universe, with our own better selves and with the God we are not even sure we believe in.

Rabbi Lawrence A. Hoffman, a professor at Hebrew Union College-Jewish Institute of Religion, is the author of All These Vows: Kol Nidre *(Jewish Lights).*

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God watches over us

I often delight in hugging my children. These are special moments where we bond in an embrace of security and comfort.

Our daughter, Keren, sometimes runs into my arms when she is being "attacked" by her siblings. This refuge of love and support is a natural thing. Moreover, this requirement is not confined to children alone. Adults, too, need to be heard and supported. We also need someone to be there for us.

Sephardi Window

Rabbi Ilan Acoca

Our rabbis teach that we have Someone who is constantly tending to us. Our Father in heaven is here for us at every moment.

Our Torah tells us that God protected us Jews when we left Egypt. In a famous passage, the Talmud (Sukkah 11a) cites a disagreement between Rabbi Akiva and Rabbi Eliezer, the former saying God protected us by building *sukkot* and the latter saying God protected us by providing the clouds of glory for our journey. Whatever opinion we prefer, God's protection of us is beyond question.

The root of the Hebrew word Sukkah is the same as *lehistochech*, which means to be covered, to be protected. The kabbalists teach that, even though the *sukkah* is built outside the warmth and comfort of our regular house, there is a Divine Light surrounding our shelter. We see that God is close – always.

Historically, this concept is relevant to the Jewish People. Even in the darkest moments of humanity, when things appear so foreboding and uncertain, there is light at the end of the tunnel – and, often, closer.

We live in a very challenging world. The economy is in the doldrums, life is expensive and it's hard to earn a livelihood. Turmoil seems ubiquitous, with dictators threatening the civilized world. Too often, despair would seem to trump hope.

As Jews, we must believe, always, that there is hope, and the holiday of Sukkot reminds us of this. For we are the children of God, each one of us "wrapped" in God's warm embrace. After all, He is our refuge of love, hope, and protection in good times and bad times – not the house!

Sometimes we come to understand subsequently why we have challenges. I remember when I was seeking to get married. It was a difficult time – I had just lost my father, and it seemed as if there was no one out there who was quite right for me.

I remember a conversation I had with my rabbi at the time, when he assured me that it would happen and exhorted me to keep on praying to God and to have faith. Later I understood through prayer and perseverance why I had to go through this rough time.

At last, I met my wife, the greatest blessing in my life.

Our sages say that on Yom Kippur, we become as close to God as angels when we approach this day with the proper posture.

As we near the Day of Atonement and then Sukkot, let us strive to understand through prayer and mitzvot that, despite the transiency and hurdles of life, God is watching over us, has bequeathed to each a unique mission, and has abounding love for us all.

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The call of my teens: the shofar

Baruch Cohen
In loving memory of beloved Malca

Within the little synagogue
The light is slim
The air is hushed around,
The silence seems to pray
We hear the Shofar sound!

O Shofar!
Tell us we need not fear,
Though long and hard the way
O Shofar!
Bind us with thy holy strain
'Til each young heart shares in Israel's pain
And like a trumpet clear,
Sound to the entire world the vow
The strangest vow *aneu*:
To bear with pride the name of Jew
Throughout the endless years!
T'keeyaha

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R.S.V.P. by October 13, 2011

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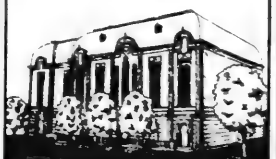

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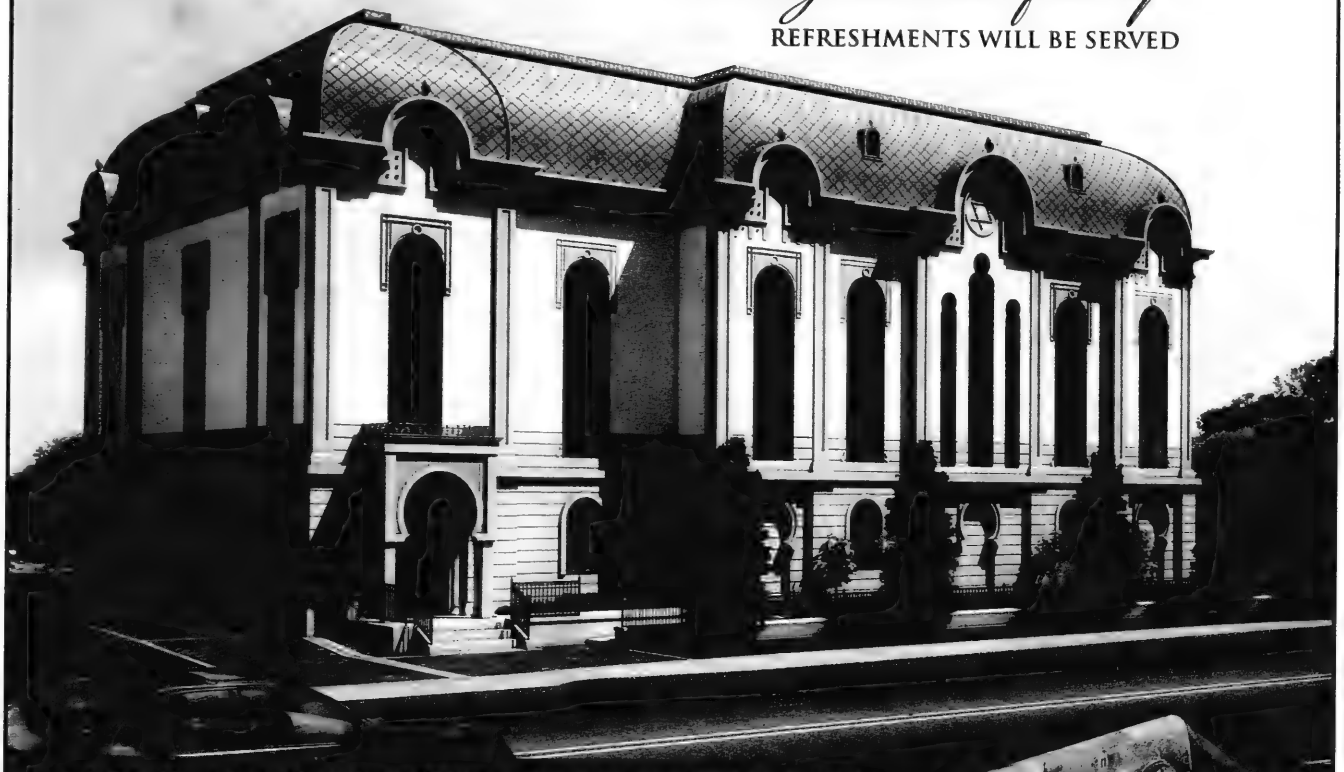

Jaslo, Poland boasted a Jewish population of 3,000 leading up to the Second World War. In 1905 the Great Synagogue of Jaslo was the heart and soul of Jewish life in the community. Tragically the building and its community were destroyed in 1939.

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Jewish-Haitian ties highlighted during festival

Janice Arnold
Staff Reporter

MONTREAL — The already cordial relations between Montreal's Jewish and Haitian communities are being further strengthened this month during the 10th annual Mois du Créole à Montréal.

Honey Dresher, a past president of the Saidye Bronfman Centre and host for many years of the Jewish Program on CFMB radio, is the honorary president of this celebration of the Creole language and culture at events throughout October.

This rare honour to someone outside the community caps the more than a decade Dresher has spent working with Haitian and other Creole-speaking people on joint projects. She's also formed some strong friendships with members of that community.

Dresher is a veteran in the promotion of the understanding of cultural diversity in Quebec, especially through broadcasting and the arts.

She was the producer of *Woumble/Farbrengen: A Celebration of Friendship*, an original musical and spoken word show in Creole, Yiddish, French and English, presented by Jewish and Haitian performers at the Montreal International Yiddish Theatre Festival in June. It recalled the two people's historic suffering, but emphasized the strength they have drawn through a devotion to their traditions and homeland.

The Segal Centre is a sponsor of Mois du Créole, as is the Israeli consulate.

The exhibition *Israeli Heroes in Haiti* was shown at the official launch of the month, held at Montreal City Hall. These 10 photos by Joe Shalmoni depict compassionate scenes of Israeli health-care and rescue workers aiding victims of the devastating earthquake Haiti suffered in January 2010. It's noted that Israel immediately sent 250 doctors, nurses and emergency specialists to Haiti after the catastrophe.

The exhibition was previously on view at the Segal during the Yiddish festival.

On Oct. 9, the Segal will host a Mois du Créole event: the screening of three films from 3-9 p.m. *Manno Charlemagne: Konviksyon*, a documentary on Haitian musician Emmanuel Charlemagne; *De Meringue à Compas direct*, about Haitian music in the 1940s (both in Creole and directed by Montrealer Frantz Voltaire); and *L'Autre* by Radu Juster, the Romanian-born Montreal filmmaker and architect.

At the launch, Dresher wished the month's organizers a "yasher koach" in Hebrew, and, testing her still-uncertain Creole, she said, "*Ayibobo pou mwa kreyòl la; Ann kolé zèpol ak zèpol*" ("Let us pay tribute to the Mois du Créole. Let's stand together.")

Choreographer Eddy Toussaint and Honey Dresher pose in front of the exhibition *Israeli Heroes in Haiti* at the launch of Mois du Créole.

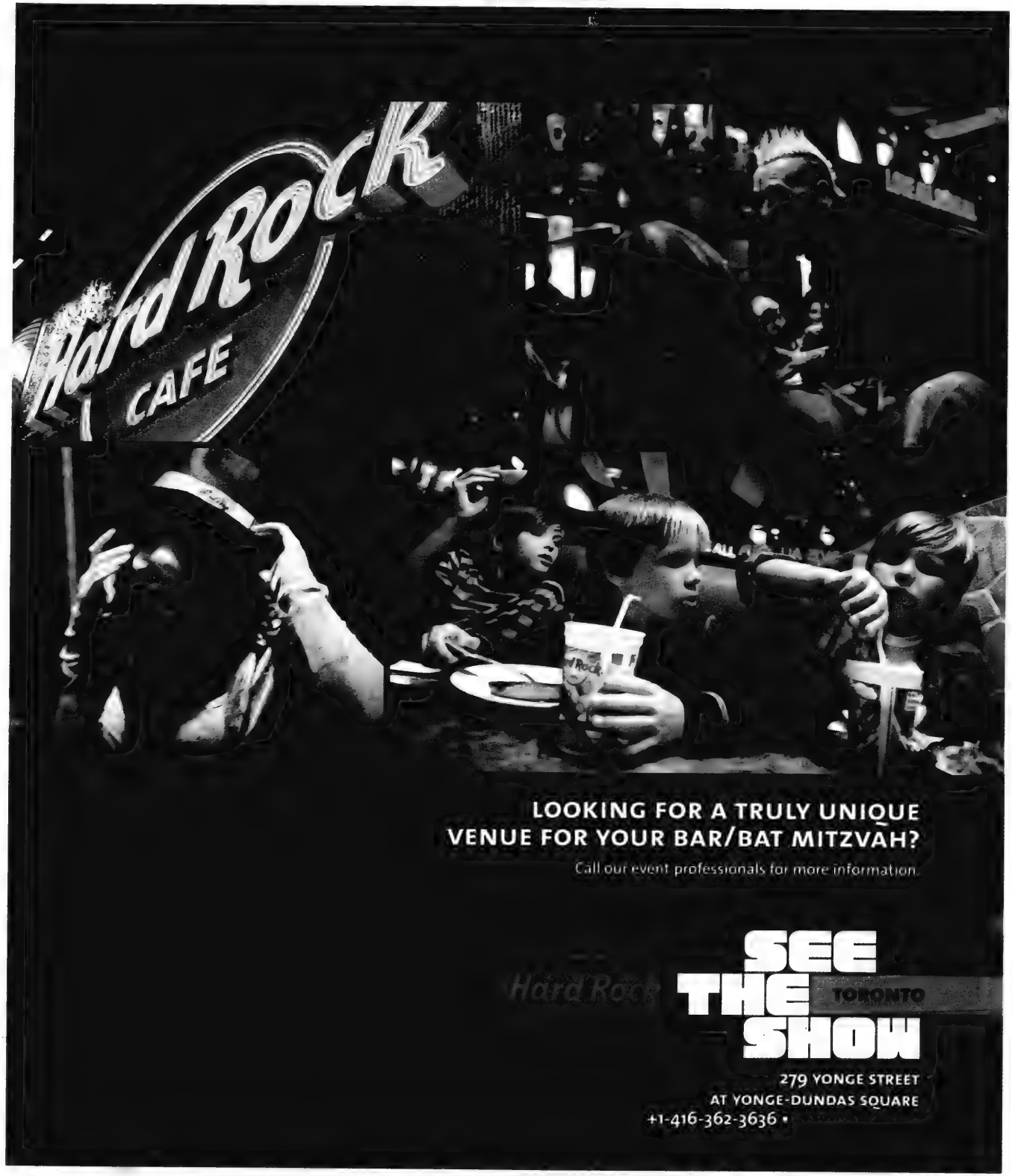
She expressed her admiration for the creative talent in the Creole community of Quebec in the arts and literature. She urged Montrealers of all origins to take part in the month's activities, which include theatre, music, dance, visual arts, literature and gastronomy.

Margaux Chetrit, cultural affairs attachée at the Israeli consulate, said the rapport between the two communities is a natural one because of their shared love of life despite exile and oppression.

Jews also remember that it was Haiti, a poor country of less than three million people, that offered to take in up to 50,000 Jewish refugees from Europe in the 1930s, when western countries closed their doors. Despite obstacles placed by the United States, Haiti provide a haven for several hundred fleeing Jews.

These facts were highlighted in the exhibition *Jews and Haitians: A Forgotten History*, created by the local Haitian and Jewish communities and mounted at Federation CJA, soon after the earthquake.

Besides Haiti, Creole, a French-based language, is spoken in Guadeloupe, Martinique, Dominica, the Seychelles, Mauritius, St. Lucia, French Guyana and elsewhere. It is estimated that more than 200,000 Canadians, mostly in Quebec, can speak it.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Montreal woman found murdered in New Jersey

David Lazarus
Staff Reporter

MONTREAL — Friends and family were raising money via Facebook prior to Rosh Hashanah to return the body of a Jewish woman to Montreal for burial after she was found murdered in New Jersey.

Amanda "Randy" Lehrer

Amanda "Randy" Lehrer, 32, was discovered Sept. 23 encased in concrete in a 55-gallon drum in the basement of her apartment building in Jersey City, N.J., three days after she was reported missing by her husband Steven Acuna, 38.

She was reportedly strangled.

Acuna was arrested for his wife's murder the day after her body was found.

Lehrer's cousin, Jessica Shirin, told Global News after Lehrer disappeared in mid-August that the couple fought often because Acuna was unemployed, and she was afraid of his physical and verbal abuse.

Lehrer, who had moved to New Jersey several years ago and was working as a waitress, grew up in St. Laurent and attended the École Sépharade de Montréal.

She was reported to have last travelled to Montreal, where she came fairly regularly, in late July with her husband and 11-month-old baby daughter, Stephanie – now one year old – for a "family reunion."

Lehrer was last seen Aug. 12 in Jersey City.

On the Facebook page set up to raise funds to return her body to Montreal for burial, a friend who went to school with Lehrer, Michal Bouganim, said: "I can't believe what I'm reading here, we went to [École] Sépharade together and we were best friends.

(By last Sunday, in fact, Lehrer's body was returned to Montreal and buried).

"We lost touch in high school and I moved to live in Israel. [A] few months ago we found each other on Facebook, and she had told me that she had a beautiful little girl and that she's so happy to be a mom!

"I'm in total shock."

Lehrer's mother, Rose (Shoshana) Moncarz, of Cote St. Luc, was quoted as saying that she would be seeking to raise her daughter's baby.

"I want my granddaughter here with us," she told Postmedia News. "She deserves to be loved.

"[My daughter] was always trying to do better in life, but she married a loser – I don't know what she saw in him."

There was no answer at the Moncarz home when called by *The CJN*.

Moncarz reportedly identified her daughter's body from a tattoo on her right shoulder that read: "Laugh now, cry later."

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שישאר בינינו

גידי קורן וחברים

סיפור אהבה ארץ ישראלי-תודה תודה

ה 15 בספטמבר היה ערב קסום לקהילה הישראלית של טורונטו. שחקנית בודדת, עדי בלסקי, ריגשה אולם מלא בסיפור ישראלי שאירע לפני שישים ושלוש שנה בימי מלחמת העצמאות, ונדמה לי שלא הייתה עין יבשה אחת באולם. ועוד לא הספיק הקהל להתאושש, הזמינה עדי לבמה את האשה המדהימה שזה היה סיפור חייה, הבמאית והמחזאית פנינה גרי שהעלתה את הערב בעוד שתי דרגות בסיפורה האישי. הקהל האזין ושאל שאלות רבות, ויכול היה לשבת עוד כשעה. אבל הטעם הכי טוב בעולם, לפי משנתו של פיץ העכבר מכפר אז"ר, הוא הטעם של עוד.

למי מיכם שלא מצא זמן- ההצגה מוצגת בישראל בתיאטרון הקאמרי ובתיאטרון גבעתיים,ולנו היה הכבוד לראות את הצגת השלוש מאות!

יש הרבה אנשים שעזרו להביא את ההצגה לטורונטו, אבל יש רק אדם אחד שבלעדיו זה פשוט לא היה קורה. זוהי תמי ברמן שהקימה את תיאטרון המפגש וממשיכה להעשיר את חיינו בלי שנשים לב. תמי היא האדם הכי צנוע ונחבא לכלים שפגשתי בחיי ואני יודע שהשורות האלה לא בהכרח עושות לה נחת. ודווקא בגלל זה חשוב לי שתדעו.

אבל שישאר בינינו.

מה יהיה

ישראל נאבקת בחירוק שיניים למניעת הקמתה של מדינה פלשתינאית שרוב העולם כבר הכיר בה, או חושב שהיא ראוייה להכרה. הסיבה העיקרית שמציגה ממשלת ישראל להתנגדותה היא שצריך להתקיים משא ומתן, אבל רוב העולם ובת דודתו חושבים שנתניהו לא ממש מתכוון לקיים משא ומתן, ובבניית התנחלויות חדשות הוא מחבל במו"מ בצורה בוטה. וחלקים גדולים בעולם רואים את שר החוץ הישראלי ומגיעים למסקנה שישראל היא מדינה פאשיסטית.

כשעלה אובאמה לשלטון נראה היה שדיעותיו ונאומיו חוצבי להבות יביאו אותו ללחוץ על ישראל. מקץ שלוש שנים מתברר שהוא נמר של ניר טואלט, ואין לו כוח להשתמש בכוחו. ועכשיו, שנה לפני הבחירות לנשיאות, כשאחוזי התמיכה בו נופלים מידי יום, הפך הקול היהודי לקול מכריע, והנמר אובאמה הפך לילד טוב ירושלים. הוא עמד על במת האו"ם והגן על ישראל בחירוף נפש. היו רגעים שחשבתי שהוא אוטוטו יפצח בפרשת השבוע.

זה טוב ליהודים! תלוי את מי שואלים. הימין הישראלי באופוריה, ושאר הישראלים מחכים בפחד להתפרצות הבאה של אלימות פלשתינאית.

בינתיים הצליחה בישראל שלי יחימוביץ' הדינאמית לזכות במניחות מפלגת העבודה על חשבונה של מפלגת קדימה וציפי לבני. שוב- המרויח האמיתי הוא בנימין נתניהו שרואה את האופוזיציה שלו מתפצלת.

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Shabbat library opening not under consideration

Janice Arnold
Staff Reporter

MONTREAL — Opening the Jewish Public Library (JPL) on Shabbat is not being considered, its new executive director Michael Crelinsten confirmed.

The question has been on many people's minds since the Ben Weider YM-YWHA, of which Crelinsten was previously executive director, decided to extend its hours to Saturdays two years ago.

"There is no thought of opening on Saturday. Nobody has given any indication of any intention to open on Shabbat," Crelinsten said in an interview, nor of extending the schedule later than the year-round 1 p.m. closing on Fridays.

However, Crelinsten said he would like to see the JPL's hours expanded during the week between Sunday and Thursday, but at the present time there is no budget to allow it.

The JPL's finances and its adaptation, like all libraries, to new technology are Crelinsten's preoccupations as he takes over the top job from Eva Raby, who retired after almost three decades with the JPL.

In recent years, Raby coped with serious budget cuts by Federation CJA, on which the JPL relies for half its revenue, resulting in a reduction in staff and the year-round schedule, and greater dependence on private fundraising.

Crelinsten said the lead-up to the JPL's 100th anniversary in 2014 is an occasion to raise money to ensure its future. He stressed that the JPL remains "financially viable, but it's not going to get any easier."

Crelinsten, a Jewish community professional since the mid-1980s, has held senior positions at the Y Country Camp, Canadian Jewish Congress, Federation CJA, and for the past 4-1/2 years directed the Y.

He possesses no library background, other than a love of books and reading. What he brings is his management ability and community experience, he said.

"We have a very competent staff with very strong library skills," he said, adding that, being short-staffed, all are working extra hard. And the JPL has earned an international reputation.

"My most immediate challenge is to learn," Crelinsten acknowledged.

At the 97th annual general meeting, the beloved Raby was given a fond and suitably irreverent sendoff. The highlight was a wickedly funny routine by Eddie Paul, head of bibliographic and information services. "The Hidden Biography" compared the respective career paths and relationships of Raby and Mick Jagger, since they attended the London School of Economics (LSE) in 1963.

Ultimately, Jagger, the LSE dropout, received a knighthood from Prince Charles; Raby, with her master's degree, the 2011 Anne Galler Award for Outstanding Library Service from the Quebec Library Association, Paul deadpanned.

There is no evidence they ever met, Paul continued, and the only time she was known to have uttered "Can't get no satisfaction" is after returning from a federation budget meeting.

Paul topped it off by donning a pair of large, furry hand puppets in a nod to Raby's renowned rapport with kids. Other staff thoughtfully dug up a recording she made of *Old MacDonald Had a Farm* – in Yiddish with all the animal sounds in high fidelity.

Raby became JPL executive director in 2000, after 17 years as head of the JPL's Norman Berman Children's Library. During that time, the children's section grew significantly in size, activities and participation, with Raby reaching out to all Montreal children. Before, she was a librarian at McGill University for 13 years and two years at Vanier College.

Continued on page 24

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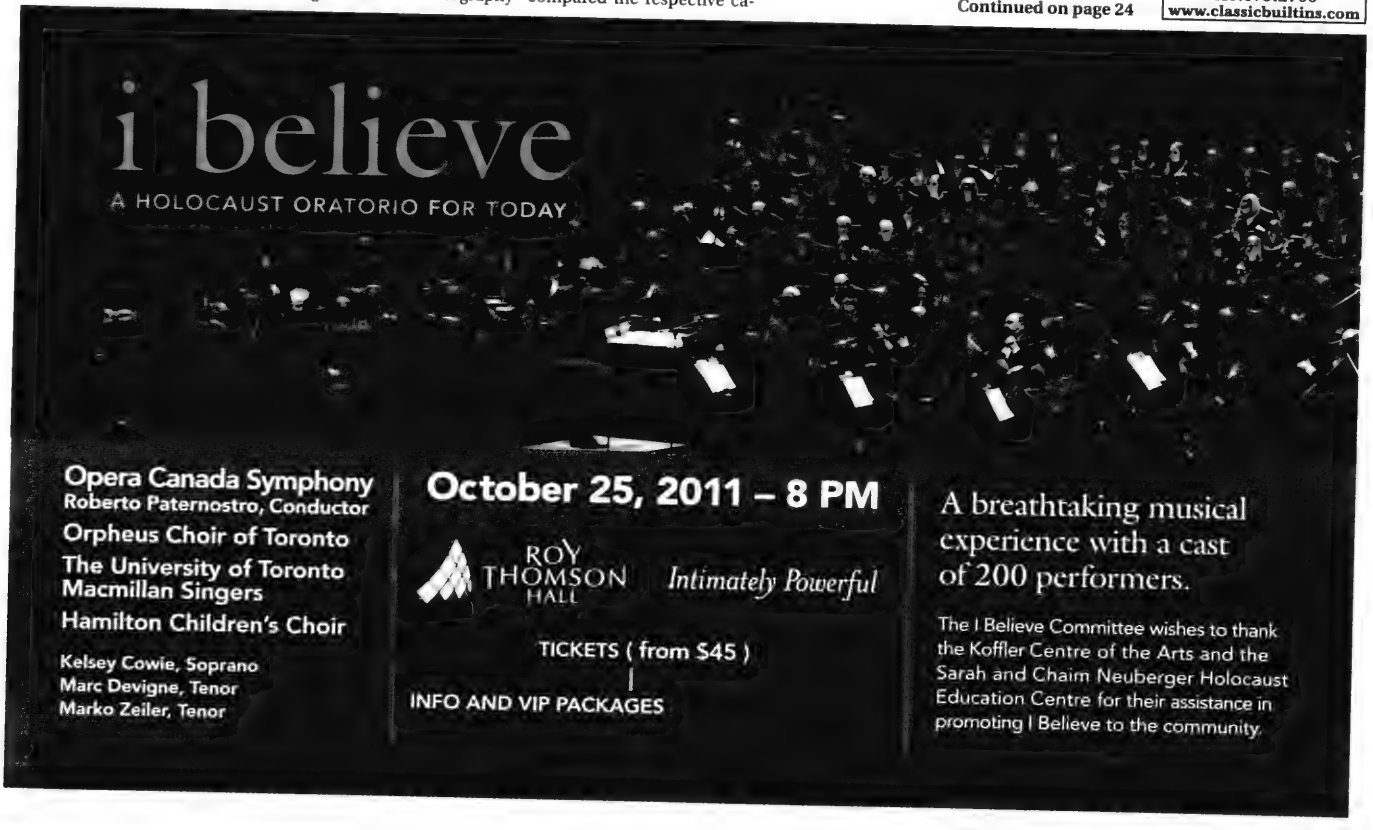
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Jewish women comics have evolved: expert

David Lazarus
Staff Reporter

MONTREAL — By day, Steven Bergson works as a research administrator at UJA Federation of Greater Toronto.

But when he's not at work, Bergson, a librarian by training, is a maven and amateur historian of Jewish books – more accurately, Jewish comic strips and books, Jewish humour books and Jewish graphic novels.

His Facebook page even displays a caricature of his bespectacled Jewish *ponim*.

Bergson's expertise and research thoroughness were clear earlier this year at a convention of North American Jewish libraries in Montreal, where he presented a thorough – if somewhat dry – overview of the presence and depiction of Jewish women in North American comic strips, books and other publications (not to be confused with Jewish comic books *by* Jewish women, which are appearing in increasing numbers).

Bergson's presentation included images from the obscure to the ubiquitous.

The Jewish female presence in graphic form, he noted, goes back more than 70 years – to the 1940s, he noted in his talk and states in his blog on the subject, jewishwomenincomix.blogspot.com.

"My personal comic collection is not comprehensive, and I've tried to select examples which are the best looking and most interesting," he wrote in the blog.

The comic book industry has had its ups and downs over the decades, but syndicated comic strips have endured, he said.

The presence of Jewish women in comic strips and books, Bergson believes, has been influenced in varying degrees by the feminist movement, the rise to prominence of women in magazine publishing and the comic book industry and their inclusion as identifiably Jewish characters in literature.

During the 1940s, Jewish women were primarily depicted in adaptations, such as Rebecca in a Classics comic book version of the Sir Walter Scott novel *Ivanhoe*. Rebecca is "the daughter of Isaac the Jew," a character, Bergson said, was inspired by the 19th-century American educator Rebecca Gratz.

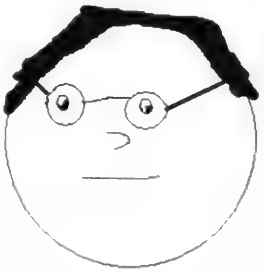
There would be numerous adaptations of *Ivanhoe* in comic book form over the ensuing decades, mostly the 1950s, '60s and '70s, as well as adaptations of biblical stories with the characters Ruth and Queen Esther.

Bergson is good at rooting out covertly Jewish characters. In a 1950s "romance comic" called *Different* written by Jack Kirby and Joe Simon, who were both Jewish, a female protagonist and her family are shunned because they were "different" from the townspeople, perhaps because they are Jewish.

"Even if the fictional family was not meant to be Jewish," Bergson's blog says, "it's reasonable to assume that the story was written because [the authors] were supportive of interfaith relationships.

In terms of the depictions of Jewish women, things began to evolve in earnest in the 1960s, with the first comic book with a Jewish female protagonist in stories based on the Golem, and even an irreverent one-page comic with a female Jewish madam named *Fanny Hillman*.

Jewish female characters popped up in a *Superman* "backup" story (an action comic in which Superman appears as opposed to a *Superman* comic) called *My Son, The Orphan*. Then Jewish female characters began to appear in a myriad of publications, among them Holocaust resistance stories, war stories with Holocaust survivors, *Captain America*, and the first Jewish graphic novel, *A Contract With God* (1978), with, in Bergson's words, "significant Jewish women."



Caricature of Steven Bergson

In 1975's *Die Bubbeh* comic book, Sharon Rudahl relates the true tale of her grandmother secretly taught how to read in three languages amid pogroms in her shtetl.

The most arguably popular Jewish superhero in history, *Kitty Pride*, appears during the 1980s with her Magen David necklace, while Jewish female characters appear in most recent years – both prominently and less so – in *Hex*, *Spiderman*, *Greenberg the Vampire*, *Captain America*, *National Lampoon*, Will Eisner's *The Life Force*, Art Spiegelman's masterpiece *Maus*, *X-Men* and many more.

Among prominent Jewish characters in comics in the most recent years, Bergson said, are Sabra in Marvel Comics, Judith, a member of the Hayoth team in DC Comics, Masada in Image Comics and Golani in Archie Comics.

Perhaps the best-known current Jewish graphic novel with a female Jewish protagonist, he said, is Barry Deutsch's *Hereville*.

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Library gets new president

Continued from page 23

"Eva is strong-minded but soft-spoken, confident but considerate, serious but good-humoured," said outgoing president Gerry Soiferman, who admired her enthusiasm in everything she did.

The JPL's new president is Alain Murad.

As her son, Benjy, a doctor in Boston, noted, Raby "was born for the job," coming from a family with a long history of literary, intellectual and Jewish cultural engagement. Her maternal grandmother was a publisher of Yiddish books in Vilna, and the home of her parents, Masha and Leo Roskies, who immigrated in 1941, was a mecca for community luminaries.

Raby responded that her unexpected 28-year career with the JPL was probably fated, after years not in the midst of the rich Jewish life in which she grew up.

She, the first of the Roskies children to be born in Canada, decided to take a different course than her older siblings, the late Benjamin Roskies and Ruth Wisse, now a professor of Yiddish literature at Harvard University, who followed in their parents' pursuit of Yiddishkeit as scholars. Raby wanted to explore the wider world.

Although she was an experienced librarian, Raby admitted she knew little about running a children's library when she started in 1983, except that she had loved reading to her two children. Raby soon became an accomplished storyteller and "a ham, as in acting" with her young charges.

Likewise, she had to learn on the job how to be a CEO when she rose to executive director.

"I guess I needed a journey away from this [Jewish] world, in order to come back to it," Raby said.

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The Government of Canada's **ecoENERGY** program is creating jobs and helping Canadians save money now and on future energy bills. Act now, don't delay. Your evaluations and retrofits need to be completed before **March 31, 2012**.

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NEXT PHASE OF CANADA'S ECONOMIC ACTION PLAN

PROCHAINE PHASE DU PLAN D'ACTION ÉCONOMIQUE DU CANADA

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Canada

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TO SHINE AS BRIG
AS IT POSSIBLY
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Constellation of Distinction

We'd like to invite you to join us in forming our prestigious, new *Constellation of Distinction*. This is your opportunity to count yourself among the tradition of bright stars shining at Mount Sinai Hospital by making a contribution in support of our highest priority needs.

Mount Sinai Hospital is home to stars of medicine and science. Stars in their field devoted to the best in patient care, groundbreaking research and teaching the next generation of clinicians and researchers. But the brightest stars of all are our valued donors, whose collective support provides the funds that have enabled Mount Sinai Hospital to become a world-class leader in health care.

EVERY donor who contributes, at any level, to this campaign will be acknowledged as an inaugural member of the *Constellation of Distinction* and recognized for their leadership and generosity. Those who make a very special gift of $2,500 or more will have their name listed on a new plaque to be dedicated this spring on the main floor of the Hospital where it will remain for a full year before being relocated to another prominent area for permanent recognition.

Your support of our highest priorities is critical to helping fuel Mount Sinai Hospital's world-renowned research and to providing new equipment that will ensure the very best in patient care.

EVERY gift is important… and with your help Mount Sinai Hospital will shine even brighter!

It would be our privilege to honour you as part of this very special community of donors. To donate, please visit BrighterTogether.ca or call 416-586-8203.

With appreciation,

Brent S. Belzberg
Co-Chair
Board of Directors
Mount Sinai Hospital Foundation

Jay S. Hennick
Co-Chair
Board of Directors
Mount Sinai Hospital Foundation

Mount Sinai Hospital Foundation
1001-522 University Avenue
Toronto, Ontario M5G 1W7

t 416-586-8203
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MOUNT SINAI HOSPITAL FOUNDATION
Joseph and Wolf Lebovic Health Complex

Federation president pledges affordable schooling

Compiled by CJN Staff

MONTREAL — "We are not a community of institutions. We are a community of people. People who are devoted, caring, passionate and committed to our community and all it stands for," Jack Hasen, outgoing Federation CJA president stated at the organization's 94th annual general meeting Sept. 19.

"The reality is that at this very moment we are all the beneficiaries of community, its leadership and people who have created the city with the highest quality of Jewish life anywhere in North America."

This vision came out of the federation's Imagine 2020 initiative, through which people representing the diversity of the Montreal Jewish community shared their aspirations for the future.

The responsibility now lies with new federation president David Cape and new first vice-president Susan Laxer to continue to implement a strategic plan for the community over the next two years.

"Jack Hasen leaves us with a great legacy. Imagine 2020 serves as our road map," said Cape, who was one of many speakers praising the leadership of Hasen. "We are making groundbreaking advances with our day-school system and Federation CJA is opening itself up to every corner of our community. Jack has set us on this mission of becoming the city with the highest quality of Jewish life in North America and we will get there."

Cape highlighted his priorities for his two-year mandate: making Jewish schools accessible and affordable to every Jewish child; providing opportunities to youth so that they remain in Quebec and continue to build the Jewish community; working with donors so that they understand how important legacy gifts are to ensuring the continuing strength of the community.

At Federation CJA's 94th annual general meeting, from left, are outgoing president Jack Hasen; Charles Bronfman; Samuel Bronfman Medal winner Arnold Steinberg; CEO Deborah Corber and new president David Cape.

"We have a great community. We are blessed with great institutions, schools, synagogues, hospitals – the list is endless," said Cape on stage with Laxer. "But our people make the difference. There is passion and commitment. Susan and I feel it and it gives us energy. We will not let you down."

The AGM was the first major function for CEO Deborah Corber, who took the professional helm of federation Sept. 6.

"I view the chance to serve as CEO of Federation CJA as, quite literally, the opportunity of a lifetime," she said. "And, while I recognize that I have a steep learning curve ahead of me, there are a few things that I already know to be true.

"I know that our community is comprised of people with different backgrounds who all have their own perspectives and points of view, but I also know that we are all united in our desire to ensure that Jewish Montreal has a bright and sustainable future."

Several leaders were presented with awards honouring them for their dedication and commitment to Jewish Montreal. Charles Bronfman presented longtime philanthropist Arnold Steinberg with the federation's most prestigious award, Samuel Bronfman Medal.

ENVIRONMENTAL EDUCATION

At the Sept. 26 meeting of Toronto City Council Councillor James Pasternak recognized Shoresh Jewish Environmental programs. Shoresh was recently awarded an Earth Day Canada Environment Fund grant, a partnership between Earth Day Canada and Sobeys Inc. This grant is in recognition of the contribution they have made to environmental education in Toronto. Here Risa Alyson Cooper, executive director, left, and Sabrina Malach, director of outreach and development, from Shoresh accep a congratulatory scroll from Pasternak.

Canadian Council of Conservative Synagogues

Congregational High School

Jewish Studies Program

Grade Eight – Twelve

Affiliated Congregations
(Adath Israel, Beth Emeth, Beth Sholom, Beth Torah)
Free shuttle service from Beth Tzedec

FOR TEENAGERS

A SOCIAL EDUCATIONAL EXPERIENCE

TO ENSURE YOUR CHILD'S JEWISH IDENTITY

Study & Discuss
Our Clergy & Guest Lecturers
Educational Field Trips

Seated in front row L. to R.
Andre Ivory (Beth Tzedec), **Rabbi Steven Saltzman** and **Cantor A. Eliezer Kirshblum** (Adath Israel)

Student Volunteer Program
(Receive required hours)
All Synagogues

- **RELEVANT TOPICS**
- **SPECIAL PROGRAMS**
- **SPECIAL MARCH BREAK TRIP**
  Washington D.C.
- ***Trip to Israel Voucher - eligible to students who complete 2 or 3 years of study (grade 8 & above)***

Monday Evenings at Adath Israel Synagogue
5:00 p.m. - 7:00 p.m. (Dinner Included)

Classes begin Monday, October 24th, 2011

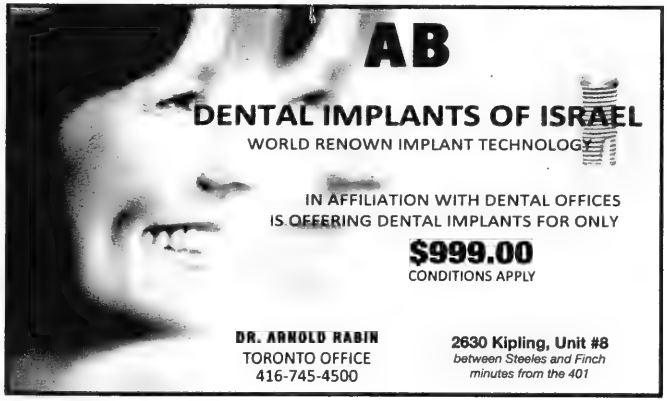
TUITION: High School: $395.00

School Faculty 2010-2011:

Rabbi Steven Saltzman Adath Israel
Rabbi Baruch Frydman Kohl Beth Tzedec
Rabbi Adam Cutler Beth Tzedec
Rabbi Yossi Sapirman Beth Torah
Cantor A. Eliezer Kirshblum Adath Israel
Richard Stoll CHAT
Rabbi David Seed Adath Israel
Rabbi Aaron Flanzraich Beth Sholom
Rabbi Jarrod Grover Beth Tikvah
Rabbi Leslie Lipson Beth Emeth
Michael Rubin Beth David
Andre Ivory Beth Tzedec

For Further Information and Registration
Linda Schwartz, School Administrator
Tel: 416.635.5354 Fax: 416.635.1629 Email: linda@adathisrael.com
Cantor A. Eliezer Kirshblum, M.Sc., Educational Director

Programs funded or partially funded by the support of UJA Federation of Greater Toronto



DIRTY FOR A CAUSE: In honour of National Tree Day (Sept. 21), Bialik students planted a new oak tree in the yard. Pictured, rear from left, are Grade 8 students Robbie, Atar, Reese, Daniel and Adam, who, partnered with junior kindergarten students, front row from left, Maryn, Alexa, Maya, Logan, Quincy, Daniel and Justin to plant the tree on behalf of the entire Bialik family.

Students taught how to defend Israel

Janice Arnold
Staff Reporter

MONTREAL — When Marian Pinsky, a Bialik High School graduate, entered McGill University, she felt the shock of being in an environment where Israel was frequently the target of criticism and attack.

Most disturbing for her was that it generally went unanswered. Despite her passion for Israel, she didn't feel equipped to respond effectively to Israel's detractors.

Two years ago, she learned of a well-structured, academic-oriented program for CEGEP and university students like her.

The Student Israel Advocacy Program (SIAP) was developed by the Canadian Institute for Jewish Research (CIJR), an independent think-tank headed by Concordia University professor Frederick Krantz.

SIAP, which is being offered again for a fourth year, from October through April, is a series of seminars led mainly by Concordia professors on Jewish and Zionist history and modern-day Israel and the Middle East politics, as well as antisemitism.

"Drawing on both primary and secondary documents, it provided me with a comprehensive overview of both the past and present situation, as well as critical talking points to counter accusations and demand a more balanced perspective of a complex and nuanced situation," said Pinsky, who is now a master's student in sociology at Concordia.

Almost as important as the knowledge she acquired, Pinsky says SIAP gave her the confidence to defend and promote Israel. The program includes practical instruction in writing, speaking and organizing skills. The students tested those skills out with an actor who pretended to be an aggressive critic of Israel.

In fact, Pinsky says SIAP transformed her from being merely a concerned supporter of Israel to a campus activist. She recently became editor of *Dateline: Middle East*, the student-run periodical published by CIJR.

"I think the most critical thing that SIAP provide students with, above and beyond the opportunity to meet with experts in the field, was a support network and community," Pinsky added. "This is so critical, especially as pro-Israel students can often feel outnumbered and alienated on campus."

She is among the founders last year of the Zionist Youth Network, a grassroots group of pro-Israel students.

For the first time, students can earn three tutorial credits if they complete SIAP, said Krantz. The credits will be issued by the university for which they write the final paper.

"SIAP gives students the knowledge and skills they need to defend Israel and Jews, in the face of deepening antisemitism and delegitimization of Israel," he said

Speaking up for Israel is increasingly being hindered on North American campuses, he said, by "selectively restrictive speech codes" and "the sometimes intimidating abuse of professorial authority."

This year's SIAP, on the theme "Taking Back the Campus," comprises sessions held roughly every three weeks at the CIJR office on downtown Ste. Catherine Street from 5:30 to 7:30 p.m.

Krantz said arrangements are being made to transmit SIAP sessions by Skype to the University of Manitoba, through Prof. Catherine Chatterley, director of the Canadian Institute for the Study of Antisemitism, and possibly to other universities in Toronto and Ottawa.

More information is available on CIJR's newly revamped website, www.isranet.org.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Ester & Leo Berlin on the birth of their daughter, Annie, on Sept. 17. With love from the whole family.

Beverlee & Jef Melamed, Felicia & Joe Simon, announce with love the marriage of their children, Sarah & Rob. Proud grandparents Al & Marabelle Cornfield.

Happy 90th birthday to Rita Ginsberg on Oct. 22. With love always from your children, grandchildren and great-grandchildren. Warmest wishes from your family and friends.

Happy 12th birthday Jordyn Bailey, daughter of Fara & Michael Forman. We hope you have a special year. Love, your brother Joshua and sister Samantha.

Happy third birthday. Zoie Marie Starkman models her new dress at her birthday celebration. Hugs and kisses from the family. We love you Zoie.

Justin Charles, born Aug. 2. Thrilled, are parents Jonathan & Carmen Weiss, grandparents Nancy Weiss, Alan & Sharon Bewell, Uncle Mitchell, Aunts Michelle and Janet.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LILA SARICK

Weather: Ft. Lauderdale, Florida
Sat Sun Mon Tues
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Up to 35% Less than Travel Agents
call 416-636-3575
or email alana@travel-secure.com
Travel Secure
Your travel insurance specialists

Deadline reminder: Due to the holidays, Oct. 11 is the deadline for the issue of Oct. 27. Oct. 24 is the deadline for Nov. 3. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Oct. 6

BEREAVEMENT SEMINAR

Mary Vachon presents "Finding Your Way Back: Understanding and Dealing with Grief and Looking After Yourself," 7:30 p.m. at Temple Har Zion, 7360 Bayview Ave., Thornhill. Call 905-889-2252.

Saturday, Oct.8

BREAKING THE FAST

Kulanu Toronto is hosting a breaking of the fast meal from 8:15 p.m. onward, 30 Holly St. $10. kulanutoronto@gmail.com. RSVP by Oct. 6.

Sunday, Oct.9

HIGH SCHOOL IN ISRAEL

Ramah Jerusalem High School, Tichon Ramah Yerushalayim, is holding an information session for spring semesters 2012, 2013 at 1 p.m. at the home of **Bari** and **Teddy Zittell**, 576 Briar Hill Rd. **Daniel Laufer**, director of the school, will give a presentation. E-mail ramahisrael@jtsa.edu or www.ramah.org.il/try.

Tuesday, Oct. 11

CLASSICAL MUSIC

Rick Phillips, broadcaster and classical music educator, speaks at Temple Har Zion, Oct. 11. Bring your lunch at noon, the program begins at 12:30 p.m.

OPEN AUDITION

Medina Theatre Ensemble is holding an audition for a staged reading performance of *Sara's Cave*, 7-9:30 p.m. at Temple Sinai. RSVP **Morris** at 416-785-0344 or linda.yearwood@yahoo.ca.

PLANNING FOR AGING

North York Central Library, 5120 Yonge St., is hosting 3 sessions on planning for aging parents. Tonight, **Larry Berdugo** speaks about personal finance, 7-8 p.m.

Oct. 18, **Judith Wahl** speaks about legal planning. Oct. 25, a social worker from Circle of Care, speaks about community support services in Toronto.

Other News

VOLUNTEERS NEEDED

The Muki Baum Outreach Program is looking for volunteers to help in its recreational program for children with autism and their families Sundays from 4-7 p.m. Call **Einat**, 416-630-2222, ext.238, or e-mail einat@mukibaum.com.

Baycrest is looking for people over 55, in good health and not volunteering more than 3 hours a month, to volunteer and be part of a study supported by the federal government that will examine the benefits of volunteering. Call 416-785-2500, ext. 2572.

Volunteer drivers are needed by the Jewish Club for the Vision Impaired to drive members from their homes to and from the Prosserman JCC. The group meets the first Monday of the month, 7:30-9 p.m. Call **Sheila Abraham** at 905-731-9667 or **Bess** at 905-508-2892.

CAMP NORTHLAND FAIR

Camp Northland-B'nai Brith is holding a fall fair Oct. 16, 1-4 p.m. at 819 Sheppard Ave. W. Come for games, music, refreshments and the 2012 registration launch. New and returning families welcome. Call 905-881-0018 or www.campnbb.com.

Continued on page 31

REFORM JUDAISM PRESENTS

A Reform Jewish Day School
Leo Baeck

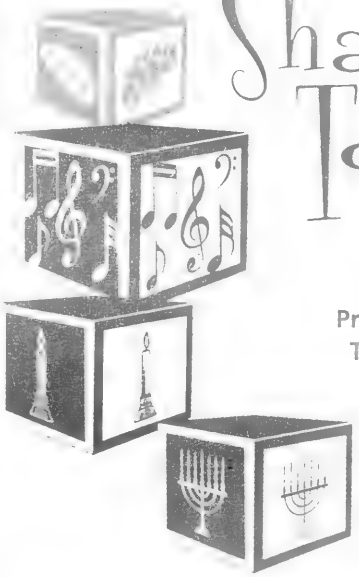
TEMPLE Kol Ami קול עמי

TEMPLE HAR ZION

Temple Emanu-El

NESHAMAH נשמה

ShabbaTOT Together



Set the mood for Shabbat and festivals with music, arts & crafts and more!

This program is for babies and toddlers 3 years old and younger; accompanied by their parents, bubbies, zaidies or caregivers. Each session will feature a special guest from one of the sponsoring institutions.

Cost: $72 for 6 sessions

Programs will take place at
The Leo Baeck Day School
36 Atkinson Avenue
Thornhill, ON

To register, please contact Rachel Andrew at the Leo Baeck Admission Office: 905 709 3636 x 247 or randrew@leobaeck.ca

ShabbaTOT Together will run for 6 sessions on Friday mornings from 10:45 AM to 11:45 AM

October 28th
November 11th
November 25th
December 16th
2011

January 13th
January 27th
2012

Continued from page 30

FALL LECTURE SERIES

Register now for Temple Emanu-El's fall lecture series. Mondays 2-4 p.m. Oct. 17, **Rick Phillips** speaks about "The Unknown Vivaldi." $45 for the series/$10 per lecture. 416-449-3880.

WALKING FOR A CURE

A 5-km. walk benefiting the Molly and David Bloom Chair for multiple myeloma research at the Princess Margaret Hospital will be held downtown Oct. 16. Call 416-946-6584 or www.mm5kwalk.ca.

FRAME OF MIND

Frame of Mind Gallery, 2074-1/2 Avenue Rd., presents a show of Canadian artists Oct. 14 and 15. Part of the proceeds will be donated to One Family Fund of Canada to help victims of terror in Israel.

TORAH STUDY

Mekorot offers a variety of year-long and 3- and 4-week courses in October and November including Talmud, Bible and Jewish philosophy. Call 416-877-2050 or www.mekorot.ca.

YIDDISH CLASSES

A 6-week course of conversational Yiddish will be offered at Temple Har Zion Sunday mornings beginning in November. $15 for members/$25 for non-members. Call 905-889-2252.

HOLIDAY SERVICES

Beth Isaiah Congregation, Guelph, offers High Holiday services. Call 519-265-1591 or www.guelphsynagogue.ca.

Shaar Shalom Synagogue has seats at the synagogue and at its off-site location at Holiday Inn Suites in Markham. Call 905-889-4975.

B'nai Shalom Congregation of Halton-Peel, a Conservative, egalitarian congregation, holds services in Oakville. Call 905-901-9889 or www.bnaishalom.ca.

Am Shalom, a Reform synagogue, holds services in Barrie. Call 705-792-3949 or www.am-shalom.ca.

United Jewish People's Order, 585 Cranbrooke Ave., offers secular humanistic observances for Yom Kippur. Call 416-789-5502 or www.winchevskycentre.org.

Chabad of Danforth Beaches, offers Yom Kippur services. Call 416-809-1365 or e-mail rabbi@chabaddb.com.

SUKKOT CELEBRATIONS

Oraynu Congregation for Humanistic Judaism is holding a family Sukkot festival, Oct. 16, 10 a.m. at Oraynu Children's School, St. Andrew's Junior High School, 131 Fenn Ave.

Oraynu is holding a potluck dinner and entertainment featuring **Mitch Smolkin** and **Nina Shapilsky**, Oct. 16, 6 p.m. at 18 Wynford Dr. RSVP **Roby** at 416-385-3910 or roby@oraynu.org.

CHAI SOCIETY

Author **Judie Oron** reviews her book *Cry of the Giraffe*. Oct. 16 at Beth Sholom Synagogue. Breakfast at 9 a.m. $15.

BETH TZEDEC BOOK CLUB

Author **Michael Wex** discusses his book *The Frumkiss Family Business*, Oct. 17 at Beth Tzedec Congregation. Dessert at 1 p.m.; review at 1:30 p.m. $15. Call 416-781-3514, ext. 225.

ADATH ISRAEL BOOK CLUB

Heather Kassel reviews the film *Incendies* Oct. 18, 8 p.m. at Adath Israel Synagogue. Members $10/non-members $15.

STITCH & BITCH

Come meet new people while you chat and knit, Oct. 18, 7:30 p.m., 4700 Bathurst St. Sponsored by the National Council of Jewish Women. RSVP 416-633-5100.

BEREAVEMENT GROUP

A spousal bereavement group for people over 55 will be offered by Circle of Care beginning Nov. 1, 1-2 p.m. at 4700 Bathurst St. Call 416-635-2860.

HOUSING REGISTRY

Are you looking to rent your basement apartment? List it for free through the accommodation registry at UJA's Jewish Information Service, Lipa Green Centre. If you're looking for a place to live, staff can also help you. Call 416-635-5600 or e-mail jinfo@ujafed.org.

JF&CS GROUPS

All programs require pre-registration. Call **Shawna Sidney** 416-638-7800, ext. 6215, or www.jfandcs.com.

A 6-session discussion series for people under 60 who have recently lost a spouse begins Oct. 18, 7:30-9 p.m., Lipa Green Centre.

A 6-session group for adult children who have recently lost a parent begins Oct. 25, 7:30-9 p.m., Lipa Green Centre. Topics include coping with grief, loss and legacy, resolving unfinished business.

An eight-session group for women who want to learn mindfulness and meditation begins Oct. 26, 3-4:30 p.m. at 35 Madison Ave.

A workshop for parents about to separate or in the early stages of separation will be offered Oct. 26, 6:30-8:30 p.m., at the Lipa Green Centre.

A workshop for parents and professionals wanting to understand more about learning disabilities in children, teens. Oct. 27, 7-9 p.m. Lipa Green Centre.

FOR SENIORS

Association of Jewish Seniors annual Sukkot lunch and entertainment, Oct. 18, 11:30 a.m., Shaarei Shomayim Synagogue. $20 for members/$25 non-members. RSVP **Tammy** 416-635-2900, ext. 458.

Seniors Social Club meets once a month at Earl Bales Community Centre. Oct. 9, **Sandra Cohen** sings. $5. Call **Sandy** 416-736-8073 or 416-458-1440.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips and low membership fees. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Casino Rama, Oct. 19. Dance with live music, Oct. 16. Ongoing activities: Mondays, line dancing, 10 a.m.; Tuesdays, fitness class, 10 a.m.; Wednesdays, bridge; Thursdays, social bridge. Open house and free exercise class Oct. 12.

LZA Seniors Cultural Club meets Tuesday mornings, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Bernard Betel Centre 416-225-2112. **Judy Weiss** speaks about "Techniques to Relieve Stress and Relax," Oct. 6, 1:30 pm.

Doug Haddow speaks about current events, Oct. 12, 1 p.m.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. ROM curator **Corey Keeble** presents an illustrated talk on "Masterpieces of Judaica," Oct. 27, 1:30 p.m.

Beginners computer course for seniors starts Nov. 1, 1-3 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Learn to speak Hebrew in a one-day course offered at the Prosserman JCC and the Miles Nadal JCC, Oct. 23, 10 a.m.-5 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Beauty in Yushu, photographs by Roman Elinson will be in the gallery until Oct. 31.

Shabbat groups for young children begin Nov. 4. E-mail sarahbn@mnjcc.org.

Klezmer Ensemble with **Eric Stein** meets Tuesdays starting Oct. 11, 7:30-9:30 p.m. All instruments welcome.

A family Sukkot party with the children's band Oozakazoo will be held Oct. 16, 10-a.m.-noon. $25 per family. Pre-registration required. Call ext. 277 or sarahbn@mnjcc.org.

Adult daytime choir meets Tuesdays 1-2:30 p.m. No audition or experience required. E-mail gillians@mnjcc.org.

Film critic **Shlomo Schwartzberg** looks at specific film genres Mondays Oct. 17- Dec. 12, 7-9 p.m. Oct. 17, Drama.

Adult Hebrew classes, all levels, begin Oct. 17. Beginner Yiddish classes with **Sharon Power**, begin Oct. 27. E-mail sharonis@mnjcc.org.

What's New is now online. You can find it at cjnews.com

BEANIES FOR PREEMIES: Participants in Beanies for Preemies, a Chabad of Durham Region program headed by Chana Borenstein, learned how to crochet and made some colourful beanies for premature babies at the Hospital for Sick Children. Borenstein, right, and Elaine Frank, left, presented a basket of beanies to the hospital's neonatal intensive-care unit on Sept. 15. From left are Frank, Lori Ives-Baine and Borenstein.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

Hot Deal
Cuisinart Non-Stick Bake, Broil & Toast Brushed Stainless 6 Slice Toaster Oven
• Easy Clean Non-Stick Interior
• Fits an 11" Pizza
• Automatic Shut-Off
• 3 Year Warranty
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HURRY FREE!!! BRIDAL REGISTRY

Serve sushi after the Yom Kippur fast

By Beverly Levitt
Special to The CJN

Breaking the fast after Yom Kippur is the most anticipated meal of the year. Of course, it's because we're starving – we've been fantasizing about that first bite for the last 25 hours.

So, as soon as the sun goes down, the shofar is blown for the last time and we wish each other Shanah Tovah, our thoughts invariably turn to – how can we get to that buffet table in the quickest amount of time?

How's this for a novel idea? Sushi, Asian Cole slaw and cold avocado-cucumber soup.

This perfect post-fast meal was the brain child of sushi chef Tracy Griffith, whose recipes are easy to digest and high in water content – exactly what our body needs after a day with no sustenance.

"Breaking the Fast with sushi is not only easy on our digestive systems, it's a treat to our weary eyes. We eat first with our eyes," says Griffith, who has catered many a break-the-fast meal. The talented chef, author of *Sushi, American Style* (Clarkson Potter), convinces us that, yes, we too can conquer the art of making sushi rice and dressing.

SUSHI RICE WITH RICE DRESSING

If you think you'll make sushi more than once, Griffith emphasizes the importance of purchasing a rice cooker. "This is the first and most important step in the sushi-making process," she says. "If your rice is tasty, your sushi will shine." Makes about 6 cups cooked rice.

Cold avocado-cucumber soup

3 cups short-grain white sushi rice
3 to 3 1/2 cups of water

Pour rice into a freestanding wire-mesh sieve. Under cold water, gently swish rice around with your fingers until water runs almost clear, about 1 minute. To dry, fan rice up and around sides of sieve, exposing it to the air. Let sit until completely dry, about 30 minutes. (This step may be done in the morning so that when you get home you can begin cooking rice immediately.)

Place rice and water in a 4- to 6-cup rice cooker and click to "Cook" setting. Most of the machines will turn off automatically and alert you that the rice is ready.

Do not open lid. Let rice rest untouched for 15 minutes – this steaming time is essential to the rice's success.

With a rice paddle, scoop hot rice from cooker insert and spread out evenly over bottom of a large shallow wooden bowl or a large glass baking dish. Holding paddle perpendicularly over rice, drizzle rice dressing (recipe below) over back of paddle, evenly covering rice's surface. Fold dressing through the rice until grains are coated and glossy.

Place dressed sushi rice back into cooker, cover with a clean, damp kitchen towel to keep in moisture. Click cooker button onto the "Warmer" setting.

Sushi rice is easier to handle when it's warm; it also tastes better.

Continued on page 33

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Soup full of nutritious veggies

Continued from page 32

Rice Dressing

The sweet vinegar dressing used on sushi rice is called sushi-zu and is the secret to its glossiness and sticking power. Makes 1/2 cup.

1/2 cup rice wine vinegar
3 tbsp. sugar
1 tsp. salt

In a small saucepan, stir vinegar, sugar and salt over low heat until sugar and salt dissolve. Do not let mixture boil. Stir to dissolve. Set aside to cool and store in a screw-top jar. When ready to make sushi, add 1 tablespoon of dressing per every cup of cooked rice. Adjust the sweetness to taste. This dressing may be made ahead of time and kept in the refrigerator for weeks.

AVOCADO-CUCUMBER SOUP

Make this soup the day before Yom Kippur. The flavours will meld and actually taste better the next day. Make sure the vegetables are very fresh and of superb quality.

1 large hothouse cucumber, peeled
1 large avocado, peeled and pitted
1 cup plain low-fat yogurt
2 to 3 tbsp. homemade vegetable stock or water
1/2 tsp. mild curry powder such as Madras
1/2 tsp. cumin
2 tbsp.lemon juice
1/8 tsp. cayenne pepper
salt and freshly ground pepper
1 tbsp. chives, snipped into 1/2-in. pieces

In a blender, puree cucumber, avocado, yogurt, vegetable stock or water, lemon juice and cayenne pepper until smooth. Season with salt and pepper; refrigerate. Pour into individual bowls and garnish each serving with a few chive sprigs, edible flowers, if desired, and a swirl of truffle oil. Makes 4 servings.

BREAK THE FAST COLE SLAW WITH CELERY-GINGER DRESSING

Prepare cabbage and cut up vegetables the day before. Store them tightly in sealed plastic bags. Make dressing the day before, store in jar in the refrigerator; bring to room temperature just before dressing salad. Serves 6 to 8 as a side dish.

1 large red or green cabbage
1/2 head red cabbage, sliced very thin
1 head Napa cabbage, sliced very thin
1 large carrot, peeled and grated
1 daikon radish, peeled and grated
4 scallions, thinly sliced on the diagonal

Cut top off of large cabbage, hollow out the inside. Combine green, red and Napa cabbages, carrot, radish and scallions in a large bowl. Just before serving, dress cole slaw with enough Celery-Ginger Dressing so that it glistens but is not soggy. Place dressed salad in hollowed out cabbage, place on platter and serve. During the meal, keep leftover cole slaw in the front of the refrigerator as you'll be refilling the cabbage bowl at an alarming rate. This simple salad will garner raves.

Celery-Ginger Dressing

1/3 cup coarsely chopped onion
1 celery rib, strings removed and coarsely chopped
1/3 cup olive oil
2 1/2 tbsp. unseasoned rice vinegar
1 tbsp. peeled and finely grated ginger
1 tsp. sesame seed oil
2 tsp. lemon juice
1/4 tsp. lemon zest
1 tsp. sugar

Put all ingredients in blender; purée until smooth. Refrigerate until ready to use. Makes about 1 cup.

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Aish opens centres at Western and Queen's

Sheri Shefa
Staff Reporter

Aish Campus, the arm of Aish HaTorah that has become a staple at Greater Toronto Area schools, has launched two new branches at the University of Western Ontario and Queen's University.

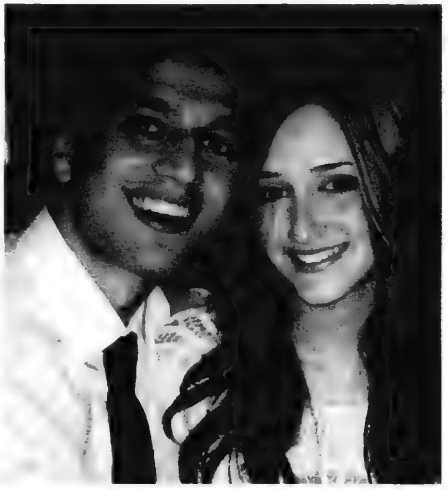
Two young married couples, Rabbi Eric and Ally Lander at UWO and Daniel and Hannah Diamond at Queen's, will serve as the faces of the new centres.

Born in Winnipeg and raised in London, Ont., 24-year-old Rabbi Lander, a married father of one, moved his family late last month near the UWO campus to serve the school's Jewish student population, which he estimated to be about 3,000.

"In general, our goal is to combine Jewish education and Jewish leadership development and to offer programming that bridges the gap between those two elements," he said.

Rabbi Lander, who graduated from York University with a degree in politics and attended rabbinical school at Aish HaTorah in Jerusalem, said his position with Aish developed fairly quickly.

"I just finished my ordination in July. Western was a campus where a lot of Jewish organizations were looking to branch out to over the past couple of years. It was in the works, and we weren't even sure if it was going to happen in September, but the funding was secured and everything else was put into place," he said.



Daniel and Hannah Diamond

Rabbi Eric and Ally Lander

For the Diamonds, both 22, their path towards Aish wasn't as direct.

Daniel Diamond, a second-year law student at Queen's, said that once he was accepted into the law program, he and his wife began looking for a place to live near campus.

They had a hard time finding apartments in the area, but eventually, through a stroke of luck, they found a spacious house to rent.

"We had this whole big house and it was just the two of us. We thought, 'This is a gift from God, so we have to use it right and do something with it.'"

Soon after they moved in, they began hosting Jewish students for Shabbat dinners.

"It was on our own initiative, on our own budget and we felt we were doing the right thing, but we didn't realize how expensive it was."

He said he eventually made a connection with Aish, which was willing to fund their Shabbat dinners.

"One thing led to another… and now we're part of the team."

Rabbi Lander said he hopes that through Aish, he and his wife will be able to offer programing that will combine the concepts of Jewish leadership and Jewish education.

One of the programs offered by Aish is the Jewish Business Network.

"They try to take Jewish business students who represent the future leadership of the Jewish business world, who are going to be decision makers and influential members of the community and give them a background in what Judaism has to say about… values that are relevant to those positions of leadership," Rabbi Lander said.

Having just moved to London last week, Rabbi Lander said he and his wife have barely gotten their feet wet. But he added he's excited about the Maimonides Leaders Fellowship, which began last week.

The fellowship, which has been run successfully at Toronto campuses, including York and the University of Toronto, consists of 10 weekly seminars that explore Jewish thought and its practical applications in leadership roles.

He said the program also includes two Shabbatons, and students are granted a $400 stipend for their time and effort.

Diamond said he is also looking forward to bringing the Maimonides Leaders Fellowship, which he hopes to launch by November, to Queen's 800-strong Jewish community.

The Jerusalem Fellowships Israel trip, which will run in July, is another program Rabbi Lander said he is excited to bring to UWO.

"The idea is… you could enhance the value of [a trip to Israel] by combining the experience with education and exposure to what we like to call a deeper side of Israel," he said.

Since the Diamonds became official Aish representatives, the couple continues to host weekly Shabbat dinners, as well as shiurs and one-on-one learning sessions.

Diamond – who spent his entire academic career in Jewish schools and yeshivas, including Yeshiva University, before going to law school – hosts a class called "Torah-licious" every Monday.

"We explore the underlying assumptions behind everything. We're not just telling them what to do and what Judaism is all about, we're telling them why we should be doing it, why it is relevant to their personal lives," Diamond said.

Like the Diamonds at Queen's, Rabbi Lander said he and his wife aim to provide UWO students with a home away from home.

"Anyone who wants to be part of our family is welcome. This past Shabbat, we had 15 students over to our house for Shabbat dinner. It was a nice intimate meal, and that was an opportunity to bring people into our family."

Ruth Trachter

Wishes her children, grandchildren, relatives and friends a happy, healthy and prosperous New Year.

Arthur Birnbaum and Susan McCallum

Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Palestinian Authority seeks membership in UN

Vote prompts educational campaign

Sheri Shefa
Staff Reporter

The Palestinian Authority's plan to seek membership in the United Nations for an independent state has prompted Hasbara Fellowships groups on North American campuses to educate students about the road to peace in the Middle East.

A large part of Hasbara's educational campaign is a new, tongue-in-cheek video called "Friend Request Pending" that emphasizes Israel's efforts for peace, which have been largely rejected by Israel's Arab neighbours.

The video, which has already been viewed close to 60,000 times, begins when Israel creates a Facebook page and is "looking for friends!"

Israel sends a "friend request" to Egypt, to which Egypt replies, "You are no friend!"

Israel then sends a gift of "milk and honey" as a gesture, but Egypt responds with "bombs."

But Israel, unrelenting, writes, "Come on, look what friendship can do for us," and sends another gift, the Sinai Peninsula, in exchange for peace and its recognition of Israel.

Israel goes through a similar process with Jordan, and it, too, accepts Israel's gesture.

But when Israel sends a friend request to the Palestinians, offering them land and other concessions, the gestures are rejected time after time.

The video ends with a simple request from Israel to the Palestinians: "Let's talk!"

According to a Hasbara press release, the video "communicates that Israelis want peace and have proven it. The obstacle to Middle East peace is the lack of a responsible peace partner in the Palestinian leadership. Bypassing direct talks with Israel and defying the United States, the PA is turning its back on previous commitments to co-operation, in an effort to isolate and delegitimize the Jewish State."

Currently, the UN General Assembly vote on the declaration of an independent Palestinian state, as well as the UN Security Council vote on full Palestinian membership, has been postponed indefinitely.

McGill Friends of Israel president and Hasbara fellow Eliana Schwartz is one of the Canadian students who are promoting the Friends Request Pending campaign.

The 20-year-old, second-year McGill University political science and Jewish studies student said that in addition to spreading the video throughout social media outlets, including Facebook, Twitter and YouTube, students have set up tabling sessions to field questions and promote a message of peace.

Schwartz said they presented a poster that said, "You don't get to real peace without talking to your neighbours," – a parody of the tagline for the film *The Social Network*, which was "You don't get to 500 million friends without making a few enemies."

She said they also presented a map of the Middle East, using Facebook idioms, images and phrases to illustrate the kinds of relationships Israel has with its neighbours.

"We chose to do it this week, with everything that's happening [with the upcoming UN vote] while it's still relevant," said Schwartz, adding that information cards with facts about Israel and the Middle East conflict were distributed to passing students.

"This was a bit of a controversial campaign, so not every reaction was positive. I also think that sometimes Jewish students are scared to approach tables that seem overly politicized, but we tried to make it fun..."

Schwartz said that although the subject matter is heavy, they tried to keep a positive tone.

"At the McGill Friends of Israel, we try to stress that Israel wants peace, rather than stress that our neighbours have refused."

To see the video, visit www.youtube.com/user/HasbaraFellowships.

YORK BARBECUE: York University students involved with Jewish campus groups including Hillel, Hasbara, Chabad, as well as Jewish fraternities AEPi and DeltaPi, gathered earlier this month at G. Ross Lord Park to shmooze and grab a bite. Lending hand on the grill are Jeremy Halpern, left, Oriyah Barzilay, centre, and Mordy Adler. ***[Yulia Korolitsky photo]***

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Scientists close in on cure for diabetes

Israel21c

JERUSALEM — Hope is on the horizon for people with Type 1 (juvenile) diabetes, thanks to a breakthrough discovery by researchers at the Hebrew University of Jerusalem who have identified the body's signal prompting production of insulin-producing beta cells in the pancreas.

Prof. Yuval Dor

In Type 1 diabetes, a malfunctioning immune response kills the insulin-producing beta cells. Since the body cannot convert glucose from food into energy without insulin, Type 1 diabetics have to get it through daily injections. Otherwise, glucose accumulates in the blood and causes a variety of serious problems.

The research out of Israel, described in a recent issue of the journal *Cell Metabolism*, could lead to ways of restoring or increasing beta cell function.

The work on the multi-year project was led by Prof. Yuval Dor of the university's Institute for Medical Research Israel-Canada in collaboration with researchers from Hadassah University Medical Center in Jerusalem and the diabetes section of the Roche pharmaceuticals company.

"Our work shows that as the glucose level is increased in the blood, it tells the beta cells to regenerate," says Dor. "It's not blood glucose per se that is the signal, but the glucose-sensing capacity of the beta cell that's the key for regeneration."

This was the first time that this sensing of a high level of glucose has been shown to be the "trigger" that induces beta cells to regenerate.

Dor and co-lead author Prof. Benjamin Glaser of Hadassah used a genetic system to destroy 80 per cent of the insulin-producing cells in adult mice, rendering the mice diabetic.

Compared with control mice, the diabetic mice with elevated blood glucose levels regenerated a greater number of new beta cells, suggesting that glucose may be a key player in beta cell regeneration. But the researchers further found that a glucose-sensing enzyme in the cells, "glucokinase," is the key molecule that triggers the beta cell regeneration.

"This means that the more work that beta cells are required to do – that is, the more "stressed" they are – the more they make of themselves," said graduate student Shay Porat. Porat and fellow graduate student Noa Weinberg spearheaded the study, which was funded with the support of the Juvenile Diabetes Research Foundation.

Because this study showed that regeneration depends on glucokinase levels, the finding may pave the way for developing a new kind of drug to modulate glucokinase or other steps in the glucose-sensing pathway to direct beta cells toward regeneration and replication.

Such a drug could be even more efficient when working in tandem with a mechanism to prevent the immune system from attacking beta cells in the first place. Along these lines, Israeli company Andromeda's DiaPep277, now in final clinical trials, modulates the immune system with the goal of preserving insulin-producing beta cells before the disease has a chance to trigger their destruction.

JGH department goes digital

Compiled by CJN Staff

MONTREAL — A new high-speed automated registration system has enhanced patient flow, increased efficiency and decreased waiting times in the Jewish General Hospital's (JGH) endocrinology department.

Patients can now self-register with as little as their fingerprint or hospital card number, the JGH said.

"When we renovated in January 2010, we seized the opportunity to improve patients' experience and reduce stress on staff," said Dr. Mark Trifiro, the hospital's chief of endocrinology. "This is especially important in endocrinology, where huge numbers of people walk through our doors – typically repeat patients with chronic disorders."

"This technological upgrade is just the latest way that the JGH has been harnessing digital technology to enable patients to receive health care services more quickly and efficiently," added executive director Dr. Hartley Stern.

"Not only is the registration process smoother, the quality of care is significantly improved, since the electronic system can record medical information and track the patient's progress with unprecedented precision."

The new application, developed by Intégratik, virtually takes over the pre- and post-appointment paperwork – from registration, to the printing of important documents, electronic form filing and checkout.

Once a patient is on the checkout list, a message prompts the receptionist to book a follow-up appointment, if needed. If further blood tests are required, the system completes all requisition forms, eliminating any chance of incorrect tests being performed, and saving the hospital the cost of inadvertent duplicate tests.

"Our life is much easier, which ultimately benefits our patients," explained Claudette Bouchard, an assistant at endocrinology reception. "Since we're no longer running around to find papers and files, we can spend more time calmly helping those who need our services."

As a division that copes with a minimum of 30,000 patients per year, it is an ideal venue to test out such a new technology, Trifiro said. The system can match thousands of patients' hospital card numbers from a secure database, allowing for quick authentication.

"The human contact at the checkout is better than ever, since the staff is not under pressure any more because of lineups," said Chris Polykandriotis, technical support specialist at the JGH Lady Davis Institute, as well as a volunteer in the endocrinology department.

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Iran opposes two-state solution

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JERUSALEM — Iran's Supreme Leader Ayatollah Ali Khamenei attacked the idea of a two-state solution for Israel and the Palestinians, saying the Palestinian bid for statehood at the United Nations is doomed to fail.

Khamenei spoke at the "Fifth International Conference in Support of the Palestinian Intifada" in Tehran on Saturday.

The Palestinians should not limit themselves to seeking a country based on the pre-1967 borders, Khamenei said, because "all land belongs to Palestinians.

"We neither propose dumping the migrant Jews in the sea nor the UN arbitration. Rather our proposal includes a referendum to be participated in by all Palestinians," Iran's semi-official Fars News Agency reported Khameini as saying.

"Today the West is standing on a crossroad, and it should either leave its age-old bullying and recognize the rights of the Palestinians or wait for harder blows in the near future," Khameini added, according to Fars.

Khamenei also called Israel a "cancerous tumour."

The conference, which concluded on Oct. 2, was attended by hundreds of Iranian and foreign political figures, Fars reported.

Last year, Khamenei told a top Palestinian militant leader that western support of Israel was ineffective, because Israel's obliteration was imminent according to the will of God.

"Palestine is the symbol of life, determination, faithfulness, diligence and dignity," Khamenei told Ramadan Abdullah, the secretary general of the Palestinian Islamic Jihad movement.

The conflict between Israel and the Palestinians could be resolved if Jewish immigrants would return to their countries of origin, thus allowing Palestinian refugees to return to theirs, Iranian President Mahmoud Ahmadinejad said on Sunday.

Speaking at the sidelines of the conference, Ahmadinejad was quoted by Agence France Press (AFP) as saying that if "the backers of the Zionist regime want to solve the issue... the solution is simple... everyone should go home.

"Some poor people were brought to Palestine on the promise of security and jobs while they made Palestinian people into refugees... So now Palestinians should go home and those brought here should go to theirs," Ahmadinejad was quoted by AFP.

Ahmadinejad was also quoted by the IRNA news agency earlier Sunday as questioning whether the Palestinian-Israeli conflict did, in fact, have to involve western countries.

"Is it the Palestinian issue and Arab issue, or a problem between the Arab nations on the one side and some western countries on the other side?" the Iranian president asked. "Or it is a problem between Arab nations on the one hand and some Jews who have occupied the Palestinian lands on the other?"

In related news, the French envoy to the United Nations warned Iran last week that it risks a military strike if it continues to develop its nuclear program.

French Ambassador Gerard Araud said in New York: "If we don't succeed today to reach a negotiation with the Iranians, there is a strong risk of military action," AFP reported.

It "would be a very complicated operation. It would have disastrous consequences in the region... All the Arab countries are extremely worried about what is happening," Araud added.

Iranian Foreign Minister Ali-Akbar Salehi had earlier called on the European Union to resume nuclear talks with Tehran. "There have been new developments with regards to Iran's nuclear issue and also other issues," Salehi said in a meeting with EU foreign policy chief Catherine Ashton on the sidelines of the United Nations General Assembly in New York.

Salehi was referring to his meeting with International Atomic Energy Agency (IAEA) director general Yukiya Amano in July, allowing IAEA inspections of Iranian nuclear sites and Russian efforts to kick start the talks.

"Iran and the EU have various issues to discuss and could complement one another through these talks," Salehi told Ashton, according to a Foreign Ministry statement carried by Fars.

The UN nuclear watchdog released a report Sept. 3 stating that Iran is pursuing the development of nuclear weapons, and that the Islamic Republic has upgraded its nuclear facilities in order to defend them from possible cyber attacks.

According to the IAEA report, Iran has installed new and improved centrifuges, which according to experts, will be immune to cyber attacks that were able to breach the older centrifuges.

TENT CITY DISMANTLED

Tel Aviv municipal officials, supported by a large number of security forces, dismantled the social protest tents at key locations throughout the city Monday. The task was completed within minutes, without any confrontations between the tent dwellers and security forces. Forlorn residents stood among the disassembled tents of what until recently had been a bustling canvas community. Scores of tents had been taken down already due to a combination of fading momentum and the advent of the High Holidays. The tents had dramatized the social protests throughout the country over the past three months. The Israeli cabinet was scheduled to vote this week upon the recommendation's of the Trajtenberg Committee, which had been appointed by the government to respond to the issues raised by the social justice protesters.

[Israel Sun photo]

Panetta, Barak discuss concerns over Tehran

Amos Harel
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — U.S. Defence Secretary Leon Panetta said Monday that any action to stop Iran's nuclear program must be carried out with the co-ordination and consensus of the international community.

Speaking during a joint press conference with Defense Minister Ehud Barak in Tel Aviv, Panetta expressed concern about Iran's continued efforts to achieve nuclear capabilities and aid terror groups. He said every nation must do everything it can to make it clear to the Iranians that they cannot continue on the path they're currently on.

Panetta also commented on the status of Israeli spy Jonathan Pollard, who was sentenced to life in prison in the United States in 1987, saying that many U.S. officials are starkly opposed to his release.

He also stressed the United States' commitment to Israel's security and called on Israel to engage in talks with the Palestinians toward a two-state solution.

On Sunday, while making his way to Israel, Panetta said Israel is becoming increasingly isolated in the Middle East, adding that U.S. security commitments should enable it to take "risks for peace."

Panetta's Tel Aviv appearance was part of the first leg of a Middle East trip that also includes meetings with Palestinian leaders and a stop in Egypt to meet with top officials, where he was expected to secure the release of U.S. citizen Ilan Grapel, who is being held under suspicions of espionage for Israel.

Israel's Defence Minister Ehud Barak, left, and visiting American Secretary of Defence Leon Panetta reviewed an honour guard of Israeli troops at the Ministry of Defence Building in Tel Aviv. ***[Israel Sun photo]***

Peres condemns mosque vandalism

Barak Ravid
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JERUSALEM — President Shimon Peres on Monday condemned an arson attack on a mosque in the Upper Galilee village of Tuba the night before, branding it an immoral and illegal act that contradicts Jewish values and is a source of shame for the State of Israel.

"This is a difficult day for the entire Israeli society, not only the Arab sector," Peres said. The president noted the importance of the time in which the attack took place, the 10 Days of Awe between Rosh Hashanah and Yom Kippur.

"This is a time for reflection, in which we should condemn such acts among us – acts that sabotage our relationship between us and our neighbours and between the different religions living in Israel," he said.

Peres warned that Israel would not allow extremists and lawbreakers to undermine the need to live together and with mutual respect. "I am convinced that the police and security forces will apprehend the criminals and bring them to justice, but it is up to all of us to uphold the law and stand against those who break it," he said.

The mosque, in the Bedouin village of Tuba-Zangariyee, was set on fire in a suspected "price tag" attack by settlers (an attack on Palestinians and their property in response to Israeli government measures against settlements). The entire interior of the mosque went up in flames, causing heavy damage, and holy books inside the mosque were burned. Graffiti with the words "price tag" was found on the wall of the mosque.

Prime Minister Benjamin Netanyahu also expressed outrage over the arson, instructing the head of the Shin Bet security service to quickly locate those responsible. "The prime minister was furious when he saw the pictures and said that the incident contradicts the values of the State of Israel – such as freedom of religion and freedom of worship," a statement from the Prime Minister's Office said. "The pictures are horrifying and have no place in Israel," Netanyahu was quoted as saying.

Some 300 Israeli Arabs clashed with local security forces in the Upper Galilee on Monday to protest the vandalism of the mosque.

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Israel Briefs

Scrolls viewing popular

More than 1 million people have visited a new website featuring high-resolution photographs of several Dead Sea Scrolls since the site was launched Sept. 26 by the Israel Museum and Google Israel. Visitors to the site during the first week were from almost every country on earth, including Iraq, Iran, Pakistan and Syria. The site can be accessed directly at dss.collections.imj.org.il or through the museum's general website. *See related story on page 3.*

Arab League calls for cash

The Arab League called on its member states to offer more financial aid to the Palestinians in response to a report that the United States has frozen $200 million in assistance. Britain's *Independent* newspaper over the weekend wrote that the U.S. Congress had withheld the aid for food, health care and state building as a result of the Palestinians' statehood bid last month at the United Nations. The U.S. fiscal year ended Sept. 30, meaning that the remaining money pledged to the Palestinian Authority for the year will not be transferred, *Ha'aretz* reported. The Arab League on Sunday called on Arab states to replace the missing aid with their own donations.

Files from JTA

Baird defends Israel in powerful UN speech

Andy Levy-Ajzenkopf
Staff Reporter

"Canadian taradition is to stand for what is principled and just, regardless of whether it is popular or convenient or expedient."

So said Foreign Affairs Minister John Baird just before launching into one of the most vigorous defences of Israel the United Nations General Assembly has heard by someone other than a representative of the Jewish state.

In his Sept. 26 speech in New York City, Baird praised the founding principles of the UN, but said that Canada, at least as governed by the Conservatives, will no longer "go along to get along" with the world body on any number of issues, particularly with respect to Israel.

John Baird addresses the UN General Assembly on Sept. 26.

"We supported the aspirations of those peoples who sought for themselves and their countries brighter futures during the Arab Spring that just passed," he said. "But we will not go along with the unilateral actions of the Palestinian Authority."

He called on the Palestinians to return to the negotiating table to reach a peace deal with Israel, saying it's the only way to achieve statehood.

Baird then cemented Canada's position on Israel.

"We uphold Israel's right to exist. We uphold its fundamental right, like any member state, to defend innocent civilians against acts of terrorism. Just as fascism and Communism were the great struggles of previous generations, terrorism is the great struggle of ours.

"And far too often, the Jewish state is on the front line of our struggle and its people the victims of terror," he said.

Baird added: "Canada will not accept or stay silent while the Jewish state is attacked for defending its territory and its citizens. It was accommodation and appeasement that allowed fascism to gather strength [prior to World War II]. As Winston Churchill said: 'An appeaser is one who feeds a crocodile, hoping it will eat him last.'"

He then castigated the UN for consistently failing to live up to its founding vision and principles and urged its members to look at the continuing human rights violations worldwide that remain unaddressed and unsolved by the world body.

He cited the plight of women, Christians, Baha'i and other victims of persecution in Iran, as well as Roman Catholics, priests and "other Christian clergy, and their laity, driven to worship underground in China."

Baird also noted the predicament of Christians being driven out of Iraq by Al Qaeda and Copts who are "being assaulted and killed" in Egypt.

"In Burma, the regime discriminates against several forms of Buddhism and restricts the activities of Muslims. In other places, the Ahmadiyya community faces violence," Baird said. "Gays and lesbians [are] threatened with criminalization of their sexuality in Uganda."

All of this, according to Baird, leads Canada to question "the relevance and effectiveness" of the UN at this time in world history.

"The challenges faced by this organization extend beyond financial probity and operational effectiveness," he said. "This organization is a forum for debate and dialogue, but it must also be a force for positive action to make the world a better place. The UN's relevance and effectiveness are imperiled when the founding principles are observed in word but not in deed.

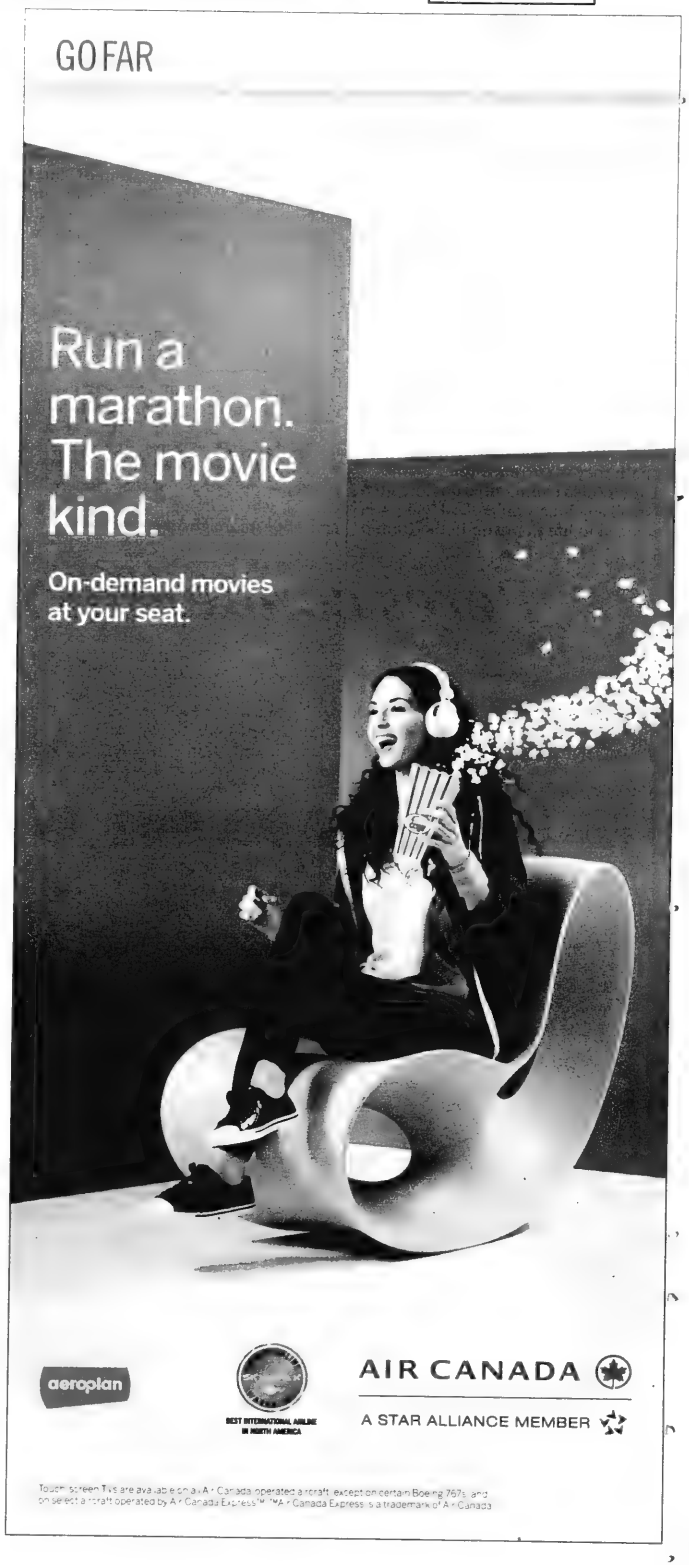
"So it is when… Iran, which mocks the values of this organization through outrages such as refusing to allow entry to UN observers on human rights, is permitted to seek leadership roles, such as a vice-presidency of the General Assembly and a spot on the Commission on Population and Development. The greatest enemies of the United Nations are those who quietly undermine its principles and, even worse, those who sit idly, watching its slow decline. We cannot sit idly."

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said his organization was "impressed and appreciative" of the speech.

"This was an important framing of what the overall Canadian orientation is [to Israel and the UN]. That is, we are going to pursue a transparently principled position on each issue that came up… and not accept complicity," he said.

Fogel also thanked Baird for putting Canadian support for Israel within a "larger context."

"We were extremely gratified at [Baird's] courage and forthrightness. We think that will resonate strongly with likeminded countries within the international community and remind them of the imperative for them to adopt a similar approach."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Report looks at taxes, travel, banking and food

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JERUSALEM — Entire swathes of the Israeli economy are riddled with economic concentration, the absence of competition, cronyism and poor productivity, according to the Trajtenberg Committee's final report on a new socioeconomic agenda for Israel.

The result of the overly concentrated economy is that Israeli consumers pay more for goods and services, the committee said. The committee, headed by Manuel Trajtenberg, filed its recommendations last week, covering a vast range of sectors. The committee was established in response to the social tent protest across Israel this past summer.

Food prices – including the cost of staples – have become a flashpoint. In Israel and elsewhere, the answer lies in competition from imports, the committee stated.

Privately owned monopolies that do most of their business within Israel must be forced to publish financial statements like publicly traded companies, the panel suggested. This would force fresh-food giant Tnuva and others to reveal their financials. Tnuva is controlled by international investments fund Apax Partners, which has been adamant that the company, which has the biggest dairy business in Israel, keeps its figures confidential. Tnuva was also a trigger behind the "social protest," which began when the company and its two main rivals raised the price of cottage cheese once too often.

Cooking-gas prices should come back under government control, which was rescinded in 2007, and the big gasoline retailers should be forced to sell some of their stations in the cities to smaller rivals, the panel urged.

Among the many other issues the committee addressed are the country's banks, which the panel skewers for heavy charges and opacity. Another is the tax system. The public transport system is crying out for

Manuel Trajtenberg

attention, while students and the needy should get a 50 per cent discount on public transportation, the panel said.

In a chapter on the banking system, the committee concluded that the banks charge households more than they would if there was more competition. In addition, bank costs relative to their output are high compared with peers abroad. Israel's banking sector is highly concentrated, the panel wrote. The five biggest banking groups control 93 per cent of all assets managed at the banks. The two biggest, Hapoalim and Leumi, control 57 per cent.

Although the committee said it is important to boost competition between the banks, it merely recommended setting up another committee to address the issue.

The public's bargaining power vis-a-vis the banks needs shoring up, the panel said. It urged the establishment of a central credit rater (credit bureaus) for households and small businesses. Today, when a client goes into a bank to open an account, the bank has no information about him. If it had, it could offer "good" customers better terms, as is the norm in the United States.

The banks do have internal systems to evaluate the quality of new clients, based on statistical models. But the information the systems produce is vague, because it isn't based on the individual's own data.

On the issue of tax cuts, favoured by Prime Minister Benjamin Netanyahu, the committee suggested instead that the government should raise income tax rates and corporate tax. Not only should income tax rise, so should tax on interest, dividends and capital gains, said the report.

If any tax needs lowering, it's the sales tax, the committee said, urging the government to put together another committee to discuss the black market, which is costing the state substantial sums in lost tax revenue.

On the issue of transportation, the Trajtenberg Committee had two main goals: to entice people to take public transportation rather than cars, and to make travel easier for the needy and to the periphery.

Students and eligible individuals, based on National Insurance Institute data, should get a 50 per cent discount on buses and trains, the committee recommended.

The frequency of regional and local buses should increase by 33 per cent, it added, insisting that in any event, buses to remote areas and to colleges should be more frequent. The police should crack down on illegal use of bus lanes by drivers, and bus stations should have electronic information systems. The committee estimated its recommendations would cost 2.5 billion shekels ($686 million) over five years, but it also said that a one per cent increase in the use of public transportation would save the economy 400 million shekels ($110 million) a year.

The Egged and Dan monopolies should be dismantled and the cost of bus travel should be lowered by 25 per cent at least, saving the state 720 million shekels ($198 million) a year on subsidies.

Close to 55 per cent of new cars in Israel are sold by importers, while four companies control 64 per cent of the leased-car market. The worst market failure is that the leasing companies buy such a huge share of all new cars in Israel and it's in their interest to keep the prices of used cars sky-high, said the committee. Solution: reduce the leasing companies' share of the vehicle market.

Housing lots unused due to bureaucratic inertia

Amiram Cohen

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JERUSALEM — Between 2001 and 2006, several dozen kibbutzim returned a total of 20,000 dunams (5,000 acres) to the state as part of a massive debt arrangement. Almost half of the acreage is suitable for residential development, yet in most cases, the land is still un-zoned and unused. Even parcels that have been zoned for building have not, in most cases, seen so much as a cement mixer for the foundations.

The lands given back to the state were part of the assets put up by the kibbutzim in exchange for the state and lender banks agreeing to forgive more than one billion shekels ($274 million) owed by the kibbutzim. The calculations were based on the anticipated revenue from sales carried out by the Israel Lands Administration (ILA).

The ILA is the government agency charged with managing and leasing public land, and it was responsible for getting the parcels zoned for residential construction and then marketing them to developers. But in practice only a few tracts were divided, rezoned and marketed. The biggest of these, so far, was a site near Rosh Ha'ayin destined for 1,200 apartments in high-rise buildings, plus 300,000 square metres (3.2 million square feet) of commercial space.

Tens of thousands of apartments could be built with relative ease on the 9,000 dunams (2,224 acres), out of the total of 20,000 dunams (4,942 acres) returned to the state, that are suitable for building – if only the land were rezoned and sold.

These include land at Kibbutz Afek, near the Haifa suburb of Kiryat Bialik, on which 4,300 homes could be built. Kibbutz Sa'ar, near Nahariya, has enough land for 2,400 residences. The acreage at Kibbutz Nir Eliyahu, adjacent to Kfar Sava, could support 1,200 housing units. Other tracts of significant size are located at Kibbutz Bahan, near Bat Hefer, and near Tirat Carmel.

Israel Oz, head of the organization hammering out the debt arrangement for the kibbutzim, confirmed the information. He did not provide an explanation for why prime real estate is not being developed.

According to Oz, Housing Minister Ariel Atias, who serves as chairman of the ILA's governing body, the Israel Lands Council, has said that the kibbutzim should be forced to give up farmland in order to free up land for residential building. Yet the ILA has done little to develop the 9,000 or so dunams of the 20,000 dunams that were returned to the state by the kibbutzim, Oz said.

Asked for comment, the ILA blamed technicalities. It said that it and the agency chaired by Oz, the Administration of Kibbutzim Agreement, had their eye on the land in question from the early 1990s. "It was initially proposed that the banks and the Administration of Kibbutz Agreement would co-operate in the zoning process, but the Finance Ministry objected," the ILA stated.

"After the land was returned [to the state], the ILA began moving forward with zoning," the ILA said. It continued its rezoning and marketing efforts, even though National Master Plan 35, the government-approved 2005 document that guides spatial development in Israel in the first two decades of the 21st century, excluded some of the former kibbutz parcels, it added.

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An Israeli in Canada reflects on his 'little country'

Sheldon Kirshner
Staff reporter

As David Berlin's Israeli-born father lay dying in a Tel Aviv hospital, he issued a command.

"Look after my little country," he declared.

Although Asher Berlin and his wife, Rachel, left Israel in 1953 and lived much of their remaining lives in Canada, Israel always had a special place in their hearts.

"My parents never left Israel, they just moved to a colder neighbourhood," observed Berlin, who was born in Israel two years before they immigrated to Canada.

"I grew up in a home where only Hebrew was spoken," he said. "Sabra culture and Israeli values were in my mother's milk."

The death of his father was one of the factors that launched Berlin – a journalist and a founding editor of *Walrus*, the award-winning Canadian general interest magazine – on a voyage of self-discovery.

On this voyage, which has resulted in the publication of a book, *The Moral Lives of Israelis: Reinventing the Dream State*, he delves into his all-consuming relationship with Israel.

Published last month by Random House Canada, it is a hybrid, meshing Berlin's reflections on the Jewish state with his own brand of reportage.

"Israel is a very large part of who I am," said Berlin, who spent 15 years in the Jewish state from his late teens onward, serving in an Israeli army reconnaissance unit, participating in the 1973 Yom Kippur War on the Egyptian front and studying medicine, philosophy, economics and law at Tel Aviv University.

But as Berlin pointed out, his father's passing was not the sole reason he decided to write *The Moral Lives of Israelis*.

As he explained, "I was being pulled and pushed from every side. I was partial to the Labor Zionist spirit of my paternal grandfather, who was one of the founders of Kibbutz Degania Aleph. I had some of my father's 'look out for number 1' Sabra attitude, which he shared with the likes of [defence minister] Moshe Dayan and [prime minister] Ariel Sharon, who was born in Kfar Malal, down the road from Tel Mond, where my father was raised."

Having attended an Orthodox Jewish school and having learned to like Orthodox Judaic culture, Berlin understood the antagonism of some rabbis to secular cosmopolitan culture.

In writing this book, Berlin hoped to sort out the "myriad positions, takes and spins" that had seeped into the deepest recesses of his mind.

David Berlin *(Amanda Wyman photo)*

As well, he sought to understand why the "far more liberal, laid-back spirit" that prevailed in Israel before the Yom Kippur War seemed to have melted away.

Berlin, who describes himself as a "Jewish secular Israeli," is neither on the left nor the right when it comes to politics in Israel.

"I'm one of the very few Israelis I know who inhabit the threaded thin line right up the middle," he explained.

He does not believe that Israel and the Palestinians are at present capable of reaching peace.

"I do not think that either Israel or Palestine are in any shape to negotiate a full divorce, as [writer] Amos Oz calls a final status agreement. I do not think there is a Palestinian leader willing or able to erase the dreams of the refugees. Palestinian leaders all know that no Palestinian refugee will ever return to his little farm in Jaffa."

He added, "I cannot overemphasize how criminal it would be to negotiate an agreement for which both sides are really not prepared."

Sounding perhaps like Israel's foreign minister, Avigdor Lieberman, Berlin argues that Israelis and Palestinians may yet be able to negotiate the terms of a "divorce" in a generation or two, provided that Palestinian leaders in the West Bank can provide stability and prosperity for their people.

In the meantime, he noted, both sides should strive for something considerably less ambitious, a long-lasting truce, or *hudna*, an idea propagated by, among others, Hamas, which violently seized and now controls the Gaza Strip.

"A negotiated *hudna* has to be formalized to the point where each side might be required to post a $1-billion bond, which would be forfeited if the truce was violated."

Being a pessimist, or a realist, Berlin does not regard peace in and of itself as a goal. Given present-day conditions, the objective should be absence of violence, "a precondition for civilized life."

Asked if he has confidence in Israel's current leadership, Berlin sounded a note of caution.

"I cannot say I understand [Prime Minister] Benjamin Netanyahu. Sometimes I think of him as interested in nothing more than proving to his dad that he is as heroic as was his brother [who was killed during the 1976 Israeli commando raid in Entebbe to free hostages aboard an Air France plane hijacked by Palestinian and German terrorists].

"When I hear him declaring he had in mind to purchase fire-prevention equipment many years before the great fires on Mount Carmel or when, more recently, he claims to have anticipated and tried to address social issues in Israel, I think Netanyahu is as stuck as any leader would be in a system of proportional representation that makes any real vision impossible. Some version of public relations may work here in Canada, but in Israel we still need some serious leadership."

With the second war in Lebanon and the war in Gaza as his reference points, Berlin is of the view that Israel has spiralled out of control.

"The ability to restrain oneself, not to submit to irrational stuff that tends to create chain reactions in which the mind goes on holiday, is what I mean by spiraling out of control. There is most definitely a new normative order in Israel in which it seems just fine to talk off the top and react rather than pause. The feeling is the same as one gets in the presence of a hysteric, or at the very least, a very, very anxious person."

Although he worries about Israel's future, Berlin rejects the notion that its survival per se is an issue.

"The Israeli armed forces have proven capable of defending against virtually any attack," he said. "Were Israel to be threatened by Iran, Israel would know how to threaten back."

Despite the dark clouds that linger over Israel, he remains buoyantly confident.

"I just got off the phone with my future in-laws calling from Tel Aviv," said Berlin, whose wife, Deborah, and he have three children. "They tell me what the Israeli newspapers tell us all. These are interesting times in Israel and, more generally, in the Middle East. I agree."

Sonny Goldstein, CFP
President

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Lighthouse co-founder releases new CD

Kathryn Kates
Special to The CJN

Paul (Poli) Hoffert, the co-founder of the '70s Juno Award-winning band Lighthouse, has teamed up with drummer and composer Jim Gelcer to produce an 11-song jazz CD called *How High the Bird.*

The Gelcer Hoffert Trio — which includes a rotation of in-demand bass players — will be celebrating its debut release every Thursday in October at The Rex .

Hoffert describes the music on *How High the Bird* as the three "M's" – Mashups: several songs integrated into a single new song; Melody: piano bass and drums playing melody in unison, and "Monk": a homage to the jazz piano great Thelonious Monk.

"The idea of taking more than one song and mashing it together is something in contemporary music that has become very popular," Hoffert says. "So, we decided to apply it to jazz and to see if we could find some jazz tunes that we could mash up together.

"The opening song on the album, *All Weep For Blues,* we took *All Blues,* the Miles Davis tune, and *Willow Weep For Me,* a jazz standard. When you think about them, they don't seem to go together, but if you play them as waltzes, you can make a common rhythmic element that would let you play the two songs together."

Another example is the title track that combines Morgan Lewis' *How High the Moon* with Charlie (Bird) Parker's *Ornithology* using bebop melodies over Brubeckian harmonies with funky bass and drum solos.

"Melody goes back to the jazz musicians of the 1960s, and at that time there was a lot of experimentation, what was known as free jazz. I used to play a lot of that with people in Toronto. One of the hallmarks of the free traditional jazz form into new jazz directions was having the drums play more melodically, rather than just keep time. I suggested that drums, bass and piano would all play the melody for the statement of the basic song. It is a little unusual from what people are doing in jazz these days," Hoffert says.

"Thelonious Monk was a huge influence on me, a bit as a piano player, but a lot as a jazz composer. I remember growing up listening to his records, and you could never miss him because, as a piano player, his technique was probably among the 'lowest' of any of the jazz pianists, but his approach... is very angular and unusual because he doesn't use the standard scales most musicians use."

Gelcer, who hails from South Africa, and Hoffert, born in Brooklyn, N.Y., moving to Toronto at the age of 13, originally met around 1970 through a family connection, when Lighthouse needed children's singing voices for a song called *The Chant.*

Hoffert continued his music career after Lighthouse disbanded, winning a Genie Award for his film score to the movie *Outrageous* in 1978. He received the Order of Canada in 2004.

Gelcer has played in a variety of styles including jazz, klezmer and kirtan, and has toured with Lee Aaron and the Flying Bulgar Klezmer Band.

Hoffert says his first love was always jazz.

"When I was 16 years old, I had my first jazz album released with some of the greats in Toronto – Archie Alleyne playing drums, Bernie Piltch playing sax. Then I played with Moe Koffman's band, then went to Hollywood and worked with people like Freddie Hubbard. Initially, Lighthouse was really a big jazz-oriented band before we turned to pop hits and had a lot of commercial success."

The Gelcer Hoffert Trio plays at The Rex, 194 Queen St. W., Toronto, every Thursday in October at 6:30 p.m. In addition, you can catch Hoffert on Sunday evenings from 7 to 8:30 p.m. at Musideum, 401 Richmond St. W.

For more information online, Paul Hoffert: www.paulhoffert.ca.; Jim Gelcer: www.jimgelcerjazz.com or The Rex shows: www.therex.ca.

A night in Petra, a day in Wadi Rum, Jordan

Nancy Wigston
Special to The CJN

A view of The Treasury in Petra, Jordan. *[Nancy Wigston photo]*

Two hours after leaving Eilat in a rental car, we cross the border into the Hashemite Kingdom of Jordan.

Anticipation is running high: Petra, today's destination, is often ranked second among the Wonders of World, right after the Great Wall of China. Fortified with cups of cardamom-spiced coffee, we pass Aqaba, Jordan's southernmost city, heading along Jordan's Rift Valley.

Despite a changing political landscape, Jordan has been pretty quiet – King Abdullah II remains popular, especially in the Bedouin south.

In Eilat, we asked Ezra of Desert Eco Tours about Jordan. "It's always interesting there," he said with a grin.

You bet. Aaron, Moses' brother, is buried on Petra's highest peak, and Moses struck a rock near Petra to get water for his followers. During World War I, British explosives expert T.E. Lawrence helped rebels bomb the German-built railroad to Damascus, and the Seven Pillars of Wisdom named for Lawrence's book are in majestic Wadi Rum. They are tomorrow's stop – recently awarded UNESCO World Heritage status.

Petra, the mysterious "red-rose city," is the country's greatest draw. A few millennia back, as many as 30,000 Nabataeans called Petra home. Pre-Arabic traders and hydraulic engineers, the Nabataeans controlled the spice route from their rock-fortified city. By 106 CE, the Romans had assumed control, trade routes shifted, earthquakes shook the region and the city became "lost," except to the Bedouins who lived here.

In 1812, Swiss explorer Johann Burckhardt, disguised as a pilgrim, entered Petra and sacrificed a goat at Aaron's tomb. The city was a rumour no longer. But Petra still seems to belong to a different age: no motor traffic, just boys on horseback, and horse-drawn carriages whose drivers offer rides in "desert Ferraris." Camels dot the landscape.

About 800 buildings are carved directly into striated red-gold-pink-green sandstone: tombs, caves, friezes, elephant heads shaped by the wind. Every so often, our Bedouin guide, Ali Qatawneh, shouts our names and we gather to hear tales of Djinn (spirit) Blocks, Bab-el-Siq, Petra's dramatic path, and Wadi Musa (Valley of Moses). Ali describes the modern dam that protects against flash floods and says the entrance is holy, because it leads to tombs. He points out wild figs and oleanders.

"Yella!" he says. "Let's go!"

We know it's coming, but still we are unprepared for The Treasury (Al Khazneh), a first-century BCE rose-columned building whose exact use is unknown. With an eagle and a goddess on top, it's pockmarked with treasure-seekers' bullet holes. "Downtown Petra," Ali says. Cameras snap wildly. Tourists climb aboard camels. We linger by its beauty until reminded that we'll see it again on the way back. Pointing us forward, Ali bids his six overnight tourists goodbye.

Following the Street of Facades, we explore smooth cave openings and a 2,000-seat amphitheatre. We consider climbing to the High Place of Sacrifice, but instead, we opt for lunch. We share travel tales. A young Parisian confesses he needed this vacation because he's at a career crossroads. "It was my father's idea." He smiles. "Sometimes he's right."

At a Byzantine church (450 CE) unearthed in the 1990s, curator/guard Hussein shows us around, explaining the animal and demon patterns on carpet-like mosaics. About 150 papyrus scrolls were discovered here, and Hussein says he gave copies to a visiting Hillary Clinton. He asks about the Clintons and seems delighted by news of Chelsea's wedding: "*Mabrouk*" (congratulations), he says.

We've seen much but not nearly everything, even though only a fraction of Petra has been excavated. Watching a fiery sunset, we relax on a hilltop at Taybet Zaman, a former Bedouin village, now a hotel. In the Turkish bath, we rest on benches under arches, while thick steam softens us up. A masseur then pummels our bones and scrubs away the desert. Afterward, we are served sweet-hot mint tea.

With morning comes our next guide, Ali Hellalat. Six years retired from the Jordanian Army, Hellalat is all energy. He knows California, where he trained for a while, and is a fan of Oprah and the National Geographic channel – and he admires King Abdullah II, whose 49th birthday is today.

All day we ask him questions, all day he patiently answers. At Wadi Rum (720 square kilometres in total), Hellalat explains – with the Seven Pillars or Mount Rum looming behind him – that Bedouin environmental concerns about burgeoning tourism in the '80s resulted in a single, tourist-designated village: Rum. With Hellalat at the wheel, we pass into a world of granite and sandstone, cliffs, dunes, wind-sculpted mountains. Nothing exists except us, our 4x4, mountains, desert and sky. No wonder Lawrence fell in love with this place. Hellalat's grandfathers hunted with Lawrence. But wasn't he a British spy? Our guide says only, "Some liked him, some didn't."

Typically, when we stop to admire a rock bridge or a petroglyph-painted canyon, Hellalat climbs the rock face after first studying his route. This agile creature also cooks. As we rest our backs on sun-warm rocks, he prepares the charcoal grill. Laying a cloth on the sand, he heaps platters with grilled chicken, mint-tomato salads, roasted peppers and baklava, made by his son.

Pouring tea, Hellalat explains that its unique flavour comes from dried betera, a medicinal desert herb. "The best tea is brewed over a fire in the desert, in a brass kettle." Who would disagree?

Our desert excursion yields surprise after surprise – not least meeting women tourists from Hong Kong and Malaysia in a narrow chasm – as Hellalat climb-jumps above us. In this wild and beautiful landscape, the standout has been our gourmet, rock-bounding guide, whose roots are here, and who needs no GPS to find his way.

The sun sets as we head back to the border, too late for shopping in Aqaba. Doesn't bother us at all.

If you go: We flew Air Canada to Israel and drove a rental car south to Eilat. Friends recommended Desert Eco Tours: www.desertecotours.com, for which we are grateful. We upgraded our night in Petra to stay at the memorable Taybet Zaman Bedouin Village. If you're staying in Eilat on the way to or from Jordan, try the affordable beachside Orchid Reef (www.orchidreef.co.il).

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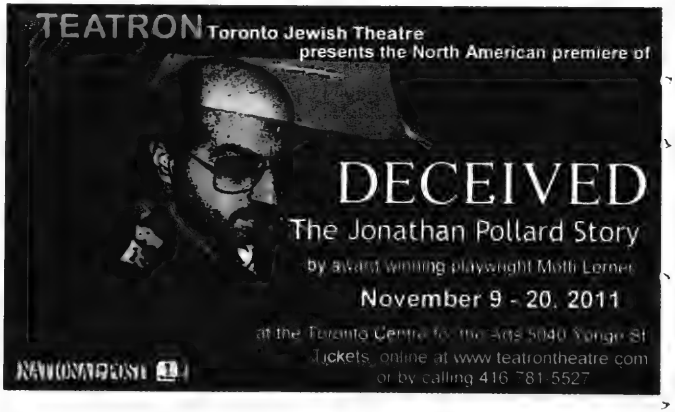
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MAJOR EXHIBITION ON MARC CHAGALL AND THE RUSSIAN AVANT-GARDE COMING TO AGO

The Art Gallery of Ontario brings the magic and wonder of modern painter **Marc Chagall** to Toronto this month with a major exhibition organized by the world-renowned contemporary art museum, Centre Pompidou of Paris

Chagall and the Russian Avant-Garde: Masterpieces from the Collection of the Centre Pompidou, Paris, is at the AGO from Oct. 18 to Jan. 15, 2012. Besides Chagall, the show includes works by **Wassily Kandinsky**, **Kasimir Malevich**, **Natalia Goncharova**, **Sonia Delaunay**, **Vladimir Tatlin** and many other artists working in painting, sculpture, photography and film.

The presentation of *Chagall and the Russian Avant-Garde* at the AGO is generously supported by **Nance Gelber** and **Daniel Bjarnason**, **Leslie** and **Anna Dan**, **Joe** and **Budgie Frieberg**, **Al** and **Malka Green** and **Dorothy Shoichet**. Adult admission $25, student and youth $16.50. Early bird discounts apply until Oct. 18.

* * *

Names in the News: Vancouver-born **Adam Seelig**, artistic director of the Toronto-based One Little Goat Theatre Company, has written *Like the First Time*, a play based on a 1920 play by the late Italian playwright **Luigi Pirandello**.

Inspired by Pirandello's provocative drama about a woman torn between her current life as a single woman and her past life as a wife and mother, Seelig wrote the play while living with his family on kibbutz Lehavot Haviva in Israel. Pirandello is best known for breaking down the "fourth wall" between stage and audience.

Seelig wrote *Like the First Time* without punctuation and arranged like poetry on the page to allow the actors the greatest possible lattitude in how they emphasize the text. Walmer Centre Theatre, 188 Lowther Ave., Oct. 28 to Nov. 13. 416-915-0201, www.OneLittleGoat.org

* * *

Authors Festival: The 32nd annual International Festival of Authors has added another 63 names to its previously announced roster of 70 authors for this year's festival, Oct. 19 to 30. The literary lineup includes Koffler authors **Gal Beckerman**, **Irwin Cotler**, **Peter Filkins** and **Michal Govrin**; Man Booker nominated authors **Patrick deWitt**, **Yvvette Edwards**, **Esi Edugyan**, **Stephen Kelman** and **Alison Pick**; as well as Can-lit superstars **Anita Rau Badami**, **Lauren B. Davis**, **Francis Itani**, **Nicole Lundrigan**, **Gayla Reid**, **Olive Senior**, **Jane Urquhart** and many others. 416-973-4000, www.readings.org

* * *

New King Bio: Winnipeg author **Allan Levine** has written a new biography of one of Canada's most eccentric and noteworthy prime ministers. *King – William Lyon Mackenzie King: A Life Guided By the Hand of Destiny* will be released this week from Douglas & McIntyre publishing house. Book launches are being held in Winnipeg (Oct. 11), Toronto (Nov. 8) and Ottawa (Nov. 9).

* * *

Book Launch: Join **Liz Pearl** and the ladies *of Living Legacies III* for the launch of the newest volume of original creative non-fiction writing by contemporary Canadian Jewish women. Miles Nadal Jewish Community Centre, Sunday, Oct. 30, 10:30 to 12 noon. Featuring readings of legacy writings, mini-memoirs, essays and poetry. Free. sharonis@mnjcc.org, 416-924-6211, ext . 154.

* * *

Arts in Brief

• Forever Chai Foundation of Canada presents Forever Motown, an entertainment featuring **The Spinners** and **The Temptations Review** with **Dennis Edwards**, in support of the Shabtai Levi Home for emotionally abused children in Haifa. Tickets begin at $180. Toronto Centre for the Arts, Tuesday, Nov. 1.

• Medina Theatre Ensemble is holding an audition for a staged reading performance of *Sara's Cave*, a play by **Dan Molnar** to be directed by **Jacqui Burke**. The audition is Tuesday, Oct. 11, 7 to 9:30 p.m., 210 Wilson Ave. (east of Bathurst). RSVP to lynda.yearwood@yahoo.ca or Morris, 416-785-0344.

• The Miles Nadal JCC invites you to join its adult daytime choir, a fun, lighthearted group that meets with conductor **Gillian Stecyk** on Tuesdays, 1 to 2:30 p.m. Join any time, no audition or experience required. All types of music. $5 drop-in. Info: gillians@mnjcc.org

• A Klezmer Ensemble with **Eric Stein** meets Tuesdays 7:30 to 9:30, starting Oct. 11, at the Miles Nadal JCC. All instruments welcome. Info, music@mnjcc.org. Register, 416-924-6211, ext. 0.

• Miles Nadal JCC presents *The Making and Unmaking of a Genre Film* as part of its Media Mondays, Oct. 17 to Dec. 12, 7 to 9 p.m. Film critic **Shlomo Schwartzberg** looks at specific film genres that made the most impact and analyzes what makes a genre film successful or unsuccessful. Drama is the topic of the first class (Oct. 17). $12 drop in at the door, students $6. film@mnjcc.org, 416-924-6211, ext. 606.

• Israeli actress **Ayelet Zurer** will portray Superman's Kryptonian mother in the *Superman* film series reboot, scheduled for a summer 2013 release.Zurer reportedly will replace **Julia Ormond**, in the role of Lara Lor-Van. Zurer has starred in *Angels & Demons* and *Munich*.

CJN Giveaways

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All entries received by 3 p.m. on **Monday, October 31st** are eligible. The winning entries will be randomly selected at The CJN offices on **Tuesday, November 1st.** The winners will be notified the same day. Odds of winning depend on the number of entries received. One entry per person.

The CJN will not enter into any correspondence with contestants.

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Employees and family members of The CJN and Teatron Jewish Theatre are not eligible to enter.

Persian singer breaks boundaries

Dvora Meyers
JTA

Growing up, Galeet Dardashti toured and performed with her father, Farid, a renowned cantor, performing Middle Eastern and Persian music throughout the United States and Canada as part of The Dardashti Family.

Dardashti, a mother of two in her mid-30s, is now carrying the musical mantle of her family, which stretches back several generations in Iran, on her own. The lead singer of Divahn, an all-female Middle Eastern ensemble, Dardashti just finished *Monajat*, a solo tour of the United States.

In *Monajat*, Dardashti has taken the 13th-century Sufi poem of the same name, which means "fervent prayer," and blended it into the traditional Persian songs and liturgy for Slichot, the penitential prayers recited by Jews in the days leading up to the High Holidays.

"My idea with this show," Dardashti explains, "was reinventing a ritual" – a task made more difficult by the fact that Slichot isn't even on the radar of most North American Jews.

The show featured Dardashti performing some of the Persian *piyyutim*, or liturgical poems, traditionally chanted by men as part of the Selichot service, as well as other liturgical and secular Hebrew and Persian poetry set to new music.

Galeet Dardashti

Dardashti first learned of *Monajat* while listening to recordings of her grandfather, Yona, a famous singer of Persian classical music as well as a cantor. At the end of his recitation of Selichot, he would freestyle to the poem in a manner consistent with other Persian classical singers.

"You choose poets you like and then you basically improvise to their poems," Dardashti says, explaining her grandfather's method. "It's a cool thing he found this poem so thematically related to Slichot."

But more than serving as the inspiration for her show, Yona, who had a weekly television program in his native Iran, accompanied his granddaughter during the performance — she sang along with her grandfather's recorded voice. *Monajat* also featured video from artist Dmitry Kmelnitsky, who incorporated images during the performances.

Given Dardashti's lineage, it may seem like her musical path was preordained. Yet it came as a surprise, if not to everyone else then at least to her.

"I didn't think my music would take a major part of my career," says the singer, who in 2009 earned a doctorate in anthropology with a focus on Middle Eastern and Arab musical performance in Israel.

She thought that her academic pursuits would occupy a more central position in her life. But, she recalls, in "Austin, Texas, as a graduate student, I started to do some music on the side. The music just took off in a way that I would not have expected."

Dardashti began to receive recognition for her first album, *The Naming*. The project brought together stories about female characters from the Torah, midrash and other sources to create a collage of Jewish texts, which gave voice to the marginalized women in the Bible such as Michal, the daughter of Saul and wife to David, who never bore any children, or Vashti, the wife of Achashverosh, who often is vilified in rabbinic literature.

While *Monajat* has no explicitly feminist message like *The Naming*, Dardashti does recognize that being a woman reciting Persian liturgical poetry is statement enough, especially in a community that does not have female cantors.

"I'm doing this sacred music from the Persian tradition basically as a chazzan, so I don't think I need to do anything more," she says.

Yet Dardashti has never encountered any resistance in her immediate family. Her father, recently retired, was a Conservative cantor at an Ashkenazi synagogue who encouraged his daughters to pursue their passions.

"I was never told this was a male realm," she says.

For Dardashti, her new show is about helping people rediscover a powerful tradition. She says she hoped that people came away from the performance "with a new appreciation for the ritual of Slichot."

Scholar writes fine book on Canadian Zionism

Sheldon Kirshner
Staff Reporter

Zionist ideology and sentiment have been tightly woven into the fabric of Canada's Jewish community from the earliest days of modern political Zionism, founded by Viennese journalist Theodor Herzl.

This is the thesis that Canadian scholar Henry Srebrnik presents in his fine new book, *Creating the Chupah: The Zionist Movement and the Drive for Jewish Community Unity in Canada, 1898-1921* (Academic Studies Press).

Henry Srebrnik

Srebrnik, a professor of politics at the University of Prince Edward Island, argues convincingly that Jews in Canada were drawn to Zionism from the moment the World Zionist Organization was established in Basel, Switzerland, in 1897.

Such was the primacy of Zionism in this country that it was never seriously challenged by socialism or anarchism, he adds, quoting the rabbi and writer Stuart Rosenberg.

Zionism entrenched itself in Canada because, as the historian Gerald Tulchinsky has observed, it strengthened the identity of Canadian Jews, who were largely of eastern European origin, and provided "an important vehicle for political expression and ethnic pride."

From the outset, Zionism in Canada was a nationwide rather than a regional phenomenon, attracting both secular and observant Jews, as well as working class, middle class and upper class Jews.

Srebrnik quotes historian Michael Brown: "Zionists were involved in almost all Jewish activities and institutions – they *were* the Jewish community, not merely a section of it."

Driving home this pivotal point, Srebrnik says, "Canadian Jewry saw Zionism as a total *weltanschauung*, concerned with all aspects of Jewish life and concerns, be they political, economic, cultural or national."

Srebrnik's book, much of it originally written when he was a graduate student at Brandeis University, is based mainly on primary sources, many in Yiddish, a language he speaks and reads fluently.

Creating the Chupah is, as he notes in the preface, only the second comprehensive study on the topic.

The first, by David Azrieli, a businessman who divides his time between Montreal and Israel, was titled *Rekindling the Torch: The Story of Canadian Zionism*, and was published three years ago.

What distinguishes Azrieli's useful work from Srebrnik's *Creating the Chupah* is that the latter delves far more deeply into the era at hand, which culminated with the formation of the Canadian Jewish Congress in 1919 and the emergence of a revitalized and reorganized Canadian Zionist Organization in 1921.

Zionism in Canada was a many-splintered thing, he writes.

General Zionism, a strand represented by the Federation of Zionist Societies in Canada, tended to be conservative and associated with Jews long settled in Canada. *Poale* Zion, or labour Zionism, was representative of more recently arrived Jews from eastern Europe.

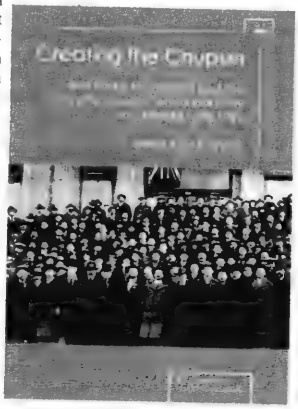
"The two strands of Zionism, often in conflict, reflected the larger 'uptown-downtown' disputes and intense struggle for influence and even hegemony," says Srebrnik, whose last book was *Jerusalem on the Amur: Birobidzhan and the Canadian Jewish Communist Movement, 1924-1951*, published in 2008.

In an important aside, he explains that while Zionism in the United States was generally regarded as a humanitarian cause designed to help fellow Jews in Palestine, Zionists in Canada also perceived it as a vessel for Jewish national survival.

Due to its eastern European traditions, virtual absence of Reform Judaism and fewer opportunities for assimilation, Canadian Jewry was "fertile ground" for Herzlian Zionism from 1898 onward, he says.

Herzl, in a letter in English to Montreal Jewish community leader Clarence de Sola, expressed satisfaction that Zionism had caught on in the city.

According to Srebrnik, a thorough researcher and lucid writer, the first modern Zionist group in Canada, Agudath Zion, was founded in Montreal. A year later, in 1899, the Canadian Federation of Zionist Societies was founded, with headquarters in Montreal and branches in Toronto, Winnipeg, Ottawa, Kingston and Quebec City.



"The federation was more than simply a Zionist organization," he says. "It was Canada's first national Jewish society."

Despite its success, Zionism did not enjoy universal support. At a convention of Reform rabbis in Montreal, held at Montreal's Temple Emanu-El in 1897, the renowned American rabbi, Isaac Meyer Wise, castigated Herzl's Zionist program as "a thoughtless utopia" and "a momentary inebriation of morbid minds."

To Reform Judaism, Zionism was clearly "an unpleasant episode in our history."

In Srebrnik's view, Canadian Zionism was especially strong in the western provinces, since it combatted the sense of isolation felt by many Jews on the prairies.

In Winnipeg, where class differences were apparently sharp, Zionism unified Jews of diverse backgrounds, a fact that prompted the *Manitoba Free Press* tocomment: "If the Zionist movement has done nothing else, it has at any rate once more brought together the splintered fragments of the ancient race and has revived in them a feeling of solidarity."

Interestingly enough, pro-British Canadian Zionists cut off aid to the *yishuv* in Palestine when World War I started, lest they be accused of supporting the Ottoman Turkish enemy.

Taking note of this development, Arthur Meighen, a future Canadian prime minister, expressed sympathy for Zionism and wished it well, a tradition that his successors have embraced.

Srebrnik, in the last two chapters, describes the events that climaxed with the creation of the Canadian Jewish Congress. After years of debate, some of it acrimonious, the vast majority of Jews, including Zionists, finally agreed that CJC's time had come.

In 1921, the Federation of Zionist Societies changed its name to the Zionist Organization of Canada. It, in turn, was supplanted by the Canadian Zionist Federation.

Shortly after the 1967 Six Day War, the CJC joined the CZF and B'nai Brith to form the Canada-Israel Committee, which lobbied on behalf of Israel.

By then, he says, the Zionist movement in Canada had lost its dominance in the Jewish community, though its tenets still commanded the loyalty of most Jews.

Creating the Chupah, a work of great sweep, should be required reading for anyone even remotely interested in the Jewish experience in Canada.

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Sephardi soccer league attracts 100 youngsters

David Grossman
Special to The CJN

Sometimes a simple conversation can lead to a success story.

That's how the Sephardic Community of Toronto, known by the acronym SCOT, brought its soccer league to fruition.

"I never thought I would have so much fun – especially playing with other kids and not feeling like I had to win all the time," said eight-year old midfielder Cayla Keslassy.

Her older sister, Emma, saw things slightly differently.

"It's my first trophy, and it means so much to me," said the 10-year-old, clutching the 12-inch championship trophy she gets to keep. (League officials will hold on to the larger championship awards.)

"My father said to go out and do the best I could, but I also learned about what it's like being part of a team and not trying to do everything myself," Emma said.

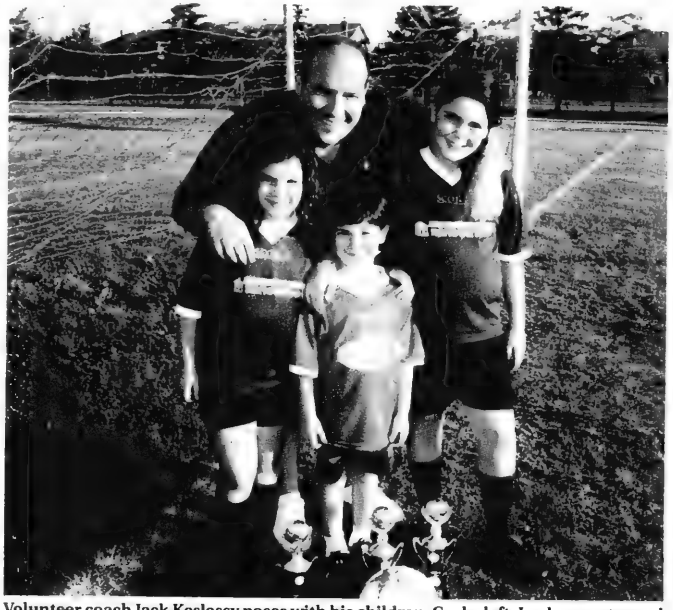
Those are words organizers were hoping to hear.

Isaac Osiel, Michael Benarroch, Annie Benlezrah and Jacob Abecassis had tossed around ideas on how to get youngsters from Toronto's growing Sephardi community together to socialize, have fun and get in shape.

They turned to sports and picked one that's actually more popular in Canada than hockey.

Almost 100 boys and girls, ages four to 11, were organized into co-ed teams in a matter of just two weeks for the summer league. Organizers then found volunteer coaches and corporate sponsors. Players paid $40 to cover the cost of uniforms and other items, and each received a small trophy for taking part.

Games took place at a York Region municipal park down the street from the Sephardic Kehila Centre in Thornhill.



Volunteer coach Jack Keslassy poses with his children, Cayla, left, Jayden, centre and Emma, who all played on championship teams. *[David Grossman photo]*

Mission accomplished.

"We looked at ways to have children congregate and learn something. It's not just about scoring goals," said Osiel, one of the convenors. "We figured soccer would be a good challenge, since it's a sport that doesn't require as much equipment as for other sports, which can get very costly."

In sports, there are champions, and, in the case of the Keslassy family, there was quite a bit of extra celebration and discussion around the dinner table, because all three Keslassy children won trophies for being on championship teams. Their father, Jack, was also one of the volunteer coaches.

Cayla and Emma, along with five-year-old brother Jayden, had a vague idea that soccer would be more than just running after a ball, even with some added pressure of having their grandfather, Sal Queroub, taking in the games. He played soccer at the semi-pro level many years ago in Israel.

The girls played on the senior championship team, coached by their father, while their brother was on a junior squad that also finished first.

"The family success is one thing. The bigger picture is all about bringing our community together," said Jack Keslassy, who was born in Morocco and came to Canada as a child.

"We had a phenomenal team made up of young kids, many of them I had never seen before, but they all played and had this look of exuberance and passion. You give them a soccer ball and an opportunity, and they learned a great deal."

Keslassy said volunteering was a "rewarding experience."

"If I am asked, I'll coach again. My reward was watching the enthusiasm of these youngsters. We do this to benefit kids and bring the Sephardi community together more," he said.

Abecassis said that although SCOT's objective was to create the league for the Sephardi community, which numbers more than 20,000 in the Toronto area, it didn't turn away Ashkenazi Jews.

"We don't shut the door on anyone Jewish who wants to play," Abecassis said. "That's not us. [SCOT] started about four years ago, but it became apparent that we needed to expand our ideas and look for more opportunities for people of all ages."

The Israeli-born Abecassis, whose parents are from the Moroccan tourist town of Tangiers, now plans to develop a baseball league that may begin next year, as well as a basketball program for adults.

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German Jewry's greats lie in Berlin cemetery

Sheldon Kirshner
Staff Reporter

BERLIN — The greats, or at least some of them, rest in peace in Weissensee.

This Jewish cemetery in northeastern Berlin, the largest one in Europe, contains the gravestones of some of the most illustrious figures in German Jewry.

German Jews such as Leo Baeck, Hermann Cohen, Berthold Kempinski, Rudolf Mosse, Hermann Tietz and Stefan Heym are buried here.

Also interred here are the remains of about 500 Jewish German soldiers killed in World War I and the corpses of Jews murdered in Nazi concentration camps.

All in all, there are 115,000 graves, in 120 sections, in this vast cemetery.

Covering an area of 42 hectares, Weissensee, from a distance, looks more like a park than a cemetery. But upon closer inspection, a visitor sees rows upon rows of tombstones.

Weissensee is the third non-Orthodox Jewish cemetery in Berlin since the 17th century. The first one, the Grosse Hamburger Strasse cemetery, was inaugurated in 1672 and reached its full capacity in 1827. The Nazis uprooted it in 1942. The Schonhauser Allee cemetery supplanted it in 1827, reaching its limit in the 1880s.

Weissensee, opened in 1880, was designed by German architect Hugo Licht in Italian neo-Renaissance style. Approached from either Herbert Baum Strasse or Indira Gandhi Strasse, it is surrounded by a yellow brick wall.

The tombstone of Rabbi Leo Baeck

Weissensee cemetery is overgrown with foliage and trees. ***[Sheldon Kirshner photos]***

Facing it is a phalanx of drab apartment buildings.

A Holocaust memorial in front of the main entrance lists the name of Nazi concentration camps. Next to it is a memorial dedicated to the Jewish soldiers who fell in World War I.

For reasons that still remain obscure, Weissensee was spared by the Nazis. During World War II, however, Allied bombing raids inadvertently destroyed about 400 graves and a building.

For a decade after the war, Jews from East Berlin and West Berlin were buried in the cemetery. But after the mid-1950s, Weissensee was put to use exclusively for Jews living in East Berlin, the capital of East Germany.

In the 1970s, plans to build an expressway through Weissensee were nipped in the bud by objections from the small Jewish community. During this period, the cemetery was largely unattended, partially obscured by foliage and trees.

With Germany's reunification in 1990, Weissensee was again open to all residents of Berlin.

Two years ago, in a project financed by the federal government and the Berlin municipality, Weissensee was given a facelift. The wall around it was renovated, the paths were cleared and mouldering gravestones were restored.

But even today, some tombstones, their inscriptions wearing off, are covered in ivy and tilt forward, backward and sideways.

The tombstones immortalize the mighty and the unknown.

The tombstone of a man named Leo Less (1883-1942), who died in Theresienstadt, is just a few metres away from the gravestone of Leo Baeck (1873-1956), a rabbi and scholar, a towering figure in Reform Judaism and a chair of the World Union for Progressive Judaism.

The gravestones of Hermann Cohen (1842-1918), Hermann Tietz (1837-1907), Berthold Kempinski (1843-1910) and Rudolf Mosse (1843-1920) respectively commemorate a renowned philosopher, a merchant who pioneered the concept of the department store in Germany, the proprietor of a chain of luxury hotels and a pre-eminent publisher of daily newspapers in Berlin.

The gravestone of Stefan Heym (1913-2001) pays tribute to a well-known journalist, novelist and political dissident.

A walk through Weissensee – the subject of a recent German documentary by Birgitta Wauer titled *In Heaven Underground: The Jewish Cemetery in Berlin-Weissensee* – is historically intriguing. It is like embarking on a journey back into the mists of time.

Israel's population grows 1.9% since 2010

Moti Basok
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On the eve of the Jewish new year 5772, Israel's population stands at 7,797,400 people, of whom 5,874,300 are Jewish, 1,600,100 Arabic and 323,000 of other ethnicity (mostly immigrants from the former Soviet Union who are not registered as being Jewish), a survey released by Israel's Central Bureau of Statistics showed on Sunday.

The statistics show a growth rate of 1.9 per cent since 2010, like that of the past eight years. In 2010, the growth rate of the Jewish population was 1.7 per cent, that of the Arabic community was 2.5 per cent and the population of other ethnicities was 1.7 per cent. The growth rate of the Muslim community was 2.7%, that of the Christian community was 0.9% and of the Druze community was 1.8%.

According to the statistical abstract, Israel's population is considered young compared to western countries. In 2010, 28 per cent of Israel's population was aged between 0 and 14, compared to 17 per cent in other western countries, and about 10 per cent were over 65 years old, compared to 15 per cent in western countries.

About 41 per cent of Israel's population resides in the centre of the country, with about 24 per cent in the Central District and about 17 per cent in the Tel Aviv District. In the Northern District reside about 17 per cent of the population, about 14 per cent live in the Southern District, and in each of the Haifa and Jerusalem Districts reside about 12 per cent. An additional four per cent live in the West Bank.

A total of 48,997 couples married in Israel in 2009, of which 37,165 were Jewish couples (76 per cent) and 9,999 were Muslim (20 per cent). On the other hand, 13,233 couples divorced, of which 10,928 were Jewish (83 per cent) and 1,393 Muslim (11 per cent).

In 2010, 166,255 babies were born, 3.2 per cent more than in 2009, and the average number of children per mother was 3.03.

About 200,000 people aged 20 and over, 5.4 per cent of the population in that age range, defined themselves as "newly religious," of which 70 per cent were Israeli-born.

Of Jews aged 20 and over (about 790,000 people), 5.4 per cent reported being more religious now than they were in the past, while 14 per cent of Jews reported being less religious than they were in the past.

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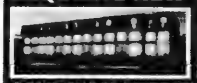

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HEEBONICS

Survivors' stories, pictures preserved on website

1000memories founders from left, Jonathan Good, Brett Huneycutt, and Rudy Adler

More news for young Jews on heebonics.ca

Cara Edell
Special to The CJN

At 1000memories, everyone's stories and pictures are worth preserving and sharing. What's old can become new again and can be saved forever for all to enjoy.

Founded by Rudy Adler, Jonathan Good and Brett Huneycutt, 1000memories.com is a free website that celebrates the lives of people who matter most – friends and family, past and present.

The company helps bring albums, scrapbooks and photo-filled shoeboxes out of the closet and into an online space, where they can be shared and celebrated, said Michael Katchen, director of business development.

"When a close friend of our founders passed away last year, they became painfully aware of the shortcomings of social networks for remembering people online," Katchen said.

"We all shared stories on his Facebook page, but not long after, his page was 'memorialized' by Facebook and all of the stories were deleted."

It became clear to the founders of 1000memories that there was no permanent place online for family and friends to easily come together and share memories of the people they care about.

Katchen said 1000memories recently teamed up with March of the Living Canada to collect, preserve and share the stories of Holocaust survivors. The memory page, which can be viewed at 1000memories.com/march-of-the-living "is an amazing and important project to record the stories of survivors before it is too late. It is also the first attempt to tap into the vast oral history of March of the Living alumni who had incredible exposure to survivors throughout Poland and Israel."

As a 2004 March of the Living alumni, Katchen said he is "acutely aware of the growing urgency to collect, preserve and share the stories of Holocaust survivors."

After learning of the deaths of two survivors who were involved with the program, he approached Alana Getzler, the director of March of the Living's Toronto chapter and Eli Rubenstein, its national director, in July to help in his mission.

"Our aspiration is to collect as many stories as possible and preserve them for future generations. 1000memories makes it easy for everyone to participate, and we hope this inspires lots more people to contribute the stories, photos and videos of survivors they know," Katchen said.

He added that there are plenty of sites that let people share their "present" with others, but not many sites that allow people to share their past – "the pre-Internet photos and stories that have otherwise been sitting in closets, unshared with the exception of the occasional holiday or family gathering."

Since the launch of 1000memories in 2010, the company has consistently grown and evolved, adding new features and capabilities regularly.

It has become "a rich, dynamic, collaborative collection of the extraordinary stories of everyday people," Katchen said.

"It is our mission to provide a safe place for your memories so that they can be passed down to future generations. This is as close to a permanent space for your memories that you'll ever find on the Internet. And it should be."

To create a page on 1000memories, users can upload photos, text, audio or video relating to any person they want to remember. When a user tags another individual in their photos or stories, the site then attaches the memories to that person's page. If no page previously existed for that other person, one will automatically be created for them.

The site supports content in any language and allows users to order their memories chronologically. Through their partnership with the Internet Archive, the official digital archive of the Library of Congress, the company is making sure that memories will be eternally preserved.

Katchen and March of the Living Canada set up a community page with testimonies from survivor participants and invited a pilot group of alumni to contribute.

"The page is now open to the public and completely free. We are now working to engage lots more people in the alumni community and beyond to participate."

March of the Living will soon need a new mechanism for sharing survivors' stories with participants, Katchen said.

"By collecting their stories now, we are making sure that future generations will be able to discover survivors' incredible stories and learn the lessons of the Holocaust."

Katchen said Holocaust education has always been a personal passion. While attending the University of Western Ontario, he was Hillel's vice-president of Holocaust education for two years.

"This project is a chance to combine my passion for Holocaust education with my role at 1000memories."

There are more than 200,000 March of the Living alumni who have heard the stories of Holocaust survivors firsthand, he said. "The alumni community has an incredible oral history of stories, photos, and videos that has never before been documented.

"We hope this project inspires them to share these memories of the survivors who accompanied them on their trips."

Katchen said each member of the 1000memories team has a unique connection to the site. To see the pages that each staff member has created, visit http://1000memories.com/team.

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Israeli winery conserves water

I recently had the opportunity to spend a few hours with Alex Haruni, the owner of the Dalton Winery. While in Toronto, Haruni was promoting the sales of the kosher wines Dalton produces in the Upper Galilee. While we were talking, Haruni was monitoring the progress of his grape harvest back in Israel.

What I found interesting is how the Dalton Winery produces its million bottles of wine in a sustainable manner.

Proximity of the production facility to its main ingredient, the grape, is an important factor in reducing the amount of energy consumed in wine production. Dalton's vineyards are located on a volcanic plateau, 800 to 900 metres above sea level, and combine unique soil conditions, high altitude and a unique climate, all within a few minutes of its production facility.

Sustainable Jew

Fred Winegust

The grapes do not have to travel far from the vineyard to the production facility, thereby reducing the amount of energy consumed in transport. As well the grape growers connected with the Dalton Winery have been using more environmentally friendly methods to deal with pest-related challenges, normally handled by pesticides detrimental to the environment.

Water conservation plays an important role in the way the grapes are produced. Irrigation methods used in the Dalton Winery vineyards include drip irrigation as well as the "normalized difference vegetation index method," which enables precision agriculture, directing water to the areas of the vineyard where it is most required. By utilizing these methods, vineyard grape yields tend to be more homogeneous and end up consuming about 60 per cent less water than fruit trees such as apples.

In Israel, just as in Ontario, there is a government-sponsored program that allows a company to sell the solar energy it produces at higher prices than it pays to consume energy. In Israel, a company can sell energy at four times the price of what it pays to consume it. In Ontario, the ratio is 10 to one. The Dalton winery took advantage of the economics to install two photo-voltaic arrays capable of generating about 600 kilowatts per day. "This is enough energy to allow our factory to operate totally on what we generate," Haruni said.

You cannot directly consume what you produce with solar energy in either country, as solar-energy output is fed directly into the electrical grid. The power consumed by the Dalton Winery is a mix from all of the sources Israel uses to generate electricity.

As we move through the High Holiday season and begin to prepare for Sukkot and Shmini Atzeret, it is important to realize how each of us, in our own way can support a more sustainable approach to the growing and transportation of the food that we consume, as exemplified by the Dalton Winery.

"Water and rain are deeply tied to these holidays," says Rabbi Daniel Korobkin, the new rabbi of Beth Avraham Yoseph Congregation of Toronto. "We pray that HaShem bring beneficial rain at the appropriate time to nourish crops and fill reservoirs."

Although rain clouds can block the energy-producing sun, the balance is needed to ensure we live in harmony within our environment.

winegust@gmail.com

POMEGRANATE APPLE SALAD

DRESSING
(can be made days in advance):

- **1/3 c vinegar**
- **3/4 c sugar**
- **1 tsp. salt**
- **1 tsp. dry mustard**
- **1/2 small onion**
- **1 c vegetable oil**
- **1 1/2 tbsp poppy seeds**

In a food processor, combine vinegar, sugar, salt, mustard and onion. After the ingredients are well blended, slowly add in oil. Pour dressing ingredients into a jar. Add poppy seeds and shake well. Store in the refrigerator.

- **SALAD (make fresh):**
- **1 head lettuce**
- **1 pomegranate, seeded**
- **1 green apple, chopped**

Wash and dry lettuce leaves. Place in an airtight container and refrigerate. Carefully remove seeds from pomegranate. Place in airtight container and refrigerate. Just before serving, put lettuce in serving dish. Add pomegranate seeds. Cut apple into thin strips and add to salad. Sprinkle dressing on top and toss.

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Festival Sépharade 2011, poster at left, which will feature several discussions on the current situation in the Middle East, Nov. 13, 14 and 15, at Congrégation Or Hahayim of Côte Saint Luc.

Philosopher and biblical exegete Armand Abécassis who discusses, from a historical perspective, the changes the Jewish people have had to make in their traditions and observances.

Also on the web

A five-month-long community art project in Montreal called Signed, Anonymous encouraged young Jewish people to express their secret thoughts and deepest feelings about their Jewish identities on the backs of homemade postcards.

The Miriam Foundation has received a $1.8 million donation from the Azrieli Foundation to enhance services to adults with developmental disabilities and autism spectrum disorder (ASD). It's the largest private donation to the Miriam Foundation since its establishment in 1970.

Exclusive to cjnews.com in Hebrew

Yom Kippur soul-searching is unique for Israelis.

Yom Kippur: staring at your own eyes

On Yom Kippur, we pursue our true voice, our authentic one, the one we hear in our head, the one we sense is attached to our real self and connected to our soul.

Finding that voice, at least initially, can make you feel uncomfortable, ironically, as if you're listening to a recording of yourself. But then it clicks.

Yom Kippur is also like staring at your eyes in the mirror. You can hold that look, initially, for a split second. Your eyes stare back, as if from somewhere else, as if from someone else. But soon you know it's you, and the knowledge you exist compels you to wonder very, very deeply.

Urban Writer

Avrum Rosensweig

We need to do the same as a community – that is, to seek out and capture our authentic voice to get a firm recognition of who we are and who we are not. We need to look strongly at our own pupils and hold that look so we can be certain of our own energy and influence.

We're not terribly good at that, though, in the Toronto Jewish community. We often accept the status quo, we're mostly unquestioning of our leadership, and we're too content with our own mediocrity and way of life.

Recently, I was listening to Irshad Manji, a Muslim woman who has courageously challenged fundamentalism within her own Muslim community. When asked why she does it so vociferously, at risk of death, she responded, "How could I not? Look what I have in my life. Such freedom and the ability to criticize and make things better."

Manji is right, and she is brave. But who is like that in our community? Shouldn't we do the same? Shouldn't we critique our lifestyle, ideology and policies? Shouldn't we investigate why it is that money and wealth is divine in our town, and find out where God spends his time?

Shouldn't there be someone, some people, who feel free enough to comment about the direction our community is taking when it comes to Jewish education, and not worry about being castigated for challenging the old order?

Let's try something new. I'd like you to e-mail me your thoughts and ideas about real issues affecting you and our community. Let's, together, grapple over the future of our community through debate and discussion. Be ballsy and don't be frightened of your neighbour. Say what's on your mind, and I'll do my best to include it in my columns – no promises, but I'll try.

Let me know if there are questions you believe I should or could be asking of *CJN* readers. How about questions such as how good is our local Jewish media? What is the nature of our rabbinate – quiet or vocal? Does the local federation inspire or disappoint you? What do you think about what Rabbi Yossi Sapirman has done at Beth Torah Congregation? Should children from affluent families go to Israel for free? Has Ve'ahavta done enough in the area of tikkun olam? Which hero do we consistently forget to honour? Are our kosher restaurants exciting or otherwise?

To start with, please e-mail me at avrum@veahavta.org and tell me how you would best describe the Toronto Jewish community? What drives it? What is our greatest strength? Greatest weakness?

Have an easy fast. Be critical.

P.S. My son and I went to Darchei Noam Congregation on a recent Shabbat and felt so welcomed, more than at any other shul we've visited. Excellent greeting program!

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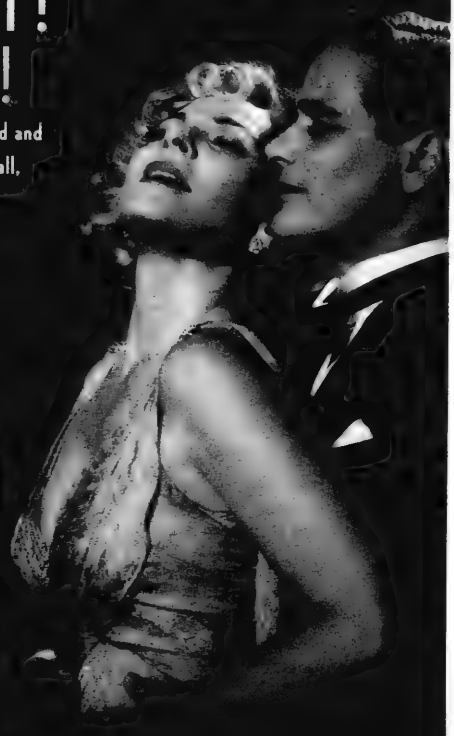

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This Week

National

Shurman, Kwinter heading back to Queen's Park.
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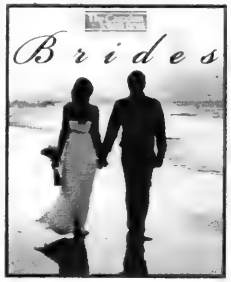
Toronto man saved by the kindess of strangers.
Page 6

Brides



Couples reveal the magic behind their marriages.
Section B

Books

Lucette Lagnado pens sequel to award-winning book.
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Bruce Beutler

Saul Perlmutter

Adam Riess

Daniel Shechtman

People of the (Nobel) Book

Five of seven 2011 science winners are Jewish

Janice Arnold
Staff Reporter

Prof. Daniel Shechtman of Haifa's Technion – Israel Institute of Technology became the 10th Israeli in his country's history to be awarded the Nobel Prize last week.

Indeed, Shechtman was one of five Jews, including a former Montrealer, the late Ralph Steinman, to receive the prestigious prize for their scientific endeavours.

Shechtman won the prize for his work in chemistry. Steinman and Bruce Beutler and French biologist Jules Hoffmann won for their groundbreaking work in discoveries on the immune system. Saul Perlmutter and Adam Riess, both American Jews, and Brian Schmidt together won the prize in physics.

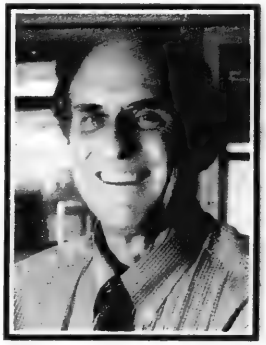
Steinman, a co-winner in medicine, was "a top student, well-rounded, a terrific boy. Everyone loved him," says lawyer Raphael Schachter, who grew up with Steinman in Sherbrooke, Que.

Schachter was two years older than the Montreal-born Steinman, who died of pancreatic cancer at age 68, three days before the Nobel committee announced Oct. 3 that the New York-based scientist had been selected, and two years younger than Steinman's older brother, Seymour, who lives in Montreal.

They all attended Sherbrooke High School and the local synagogue, Congregation Agudath Achim. Schachter's grandfather, the late Rabbi Abraham Mittleman, prepared Ralph for his bar mitzvah.

The Jewish community at the time was a close-knit one of about 75 families, Schachter said. The Steinmans were prominent in the Eastern Townships because Ralph's late father, Irving, owned a large department store called Mozart's.

Schachter's father worked for the store at one point, and his parents were close friends with the Steinmans. Ralph, as a teenager, also helped out at Mozart's.


Ralph Steinman

Please see related story on page 37.

Nettie Steinman, Ralph's 92-year-old mother, still lives in a Côte St. Luc seniors' residence.

A cell biologist and immunologist at Rockefeller University and Hospital, Steinman will posthumously receive the Nobel for his 1973 discovery of the immune system's dendritic cells and how they can be harnessed to fight infectious diseases, disorders of the immune system and possibly cancer.

Dendritic was a term he coined to describe cells that have the unique capacity to activate the latter stage of the immune response when micro-organisms are cleared from the body.

He died Sept. 30 after having been diagnosed with pancreatic cancer four years earlier. He extended his life by self-administering an experimental dendritic cell-based immunotherapy, in combination with conventional treatment, Rockefeller University said in a statement.

Continued on page 37

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Israel's new Labor party leader gets down to work – see page 38

CANADA

Arson Condemned

OTTAWA — Foreign Affairs Minister John Baird condemned last week's arson attack on a mosque in northern Israel. "On behalf of all Canadians, I deplore this act of arson and join Israeli leaders in their condemnation of it," Baird said of the attack in the Bedouin village of Tuba-Zangariyye, that destroyed holy books and prayer rugs. "Thankfully, no one was hurt, but attacks on religious institutions are inexcusable." The attack is thought to be retribution for settlement freezes and demolitions or Palestinian attacks on Jews

Drabinsky To Appeal

TORONTO — Lawyers for Garth Drabinsky were set to seek bail last week for the jailed theatre impresario, saying they intend to seek leave to appeal to the Supreme Court to set aside his two fraud convictions. The Ontario Court of Appeal upheld his convictions Sept. 13 and sentenced him to five years for defrauding investors in Livent, the bankrupt theatre company that he ran with business partner Myron Gottlieb, who is serving a four-year term and had not applied for bail last week. The Supreme Court only hears appeals on errors of law, which Drabinsky's lawyers laid out in his bail application, but it rejects most appeal requests.

WORLD

U.S. Incidents Rise

NEW YORK — The number of antisemitic incidents in the United States increased last year for the first time since 2004, according to the Anti-Defamation League's annual audit. The audit, released Oct.4, showed there were 1,239 incidents in 2010, up slightly from 1,211 the previous year. The audit tracks assaults, vandalism and harassment reported during the calendar year in 45 states and the District of Columbia. The numbers reached a record high in 2004, with 1,821 incidents reported. Last year, 22 physical assaults, 900 cases of harassment and 317 cases of vandalism were reported.

Shul Fix On Hold

TRIPOLI — A Libyan Jewish exile attempting to restore Tripoli's main synagogue said he was forced to leave the site. David Gerbi, who arrived in Libya from Italy this summer when Libyan leader Moammar Ghadafi was ousted in a rebellion, was warned Oct. 3 to leave the Dar al-Bishi synagogue site by area residents who said men with guns were coming to kill him, Reuters reported. He had discovered the site to be locked. A local military official said Gerbi was being protected and that he left the site of his own free will. Gerbi had started the work of surveying the damage to the shul after spending weeks getting permission from the country's new leaders. Gerbi, a representative of the World Organization of Libyan Jews said he's applying to become a member of Libya's National Transitional Council to represent the Jewish community. He also plans to reclaim Jewish properties confiscated by the state. Most Tripoli synagogues have been destroyed or converted to mosques. Jewish cemeteries also have been destroyed to make room for office buildings. Gerbi fled Libya with his family in 1967 when he was 12 years old.

Montrealer Revived Chaplin's career'

LOS ANGELES — Montreal-born Mo Rothman, a publicist, film executive and entrepreneur credited with almost singlehandedly reviving interest in Charlie Chaplin's film oeuvre in 1971, died Sept. 15 in Los Angeles at age 92.

Mo Rothman

In 1971, some 19 years after Chaplin had vowed never to return to the United States from England over accusations of being a Communist and of moral turpitude, Rothman persuaded a frail Chaplin, whom he had first met in 1953, to return to American soil and make films such as *City Lights* and *The Great Dictator* available for public viewing again. The effort culminated in Chaplin accepting an honorary Oscar in 1972.

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The Canadian Jewish news

Vol. XLI, No.40 (2,019)*

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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.

CCNA verified circulation August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

*Under current ownership

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Thornhill bucks Liberal trend in GTA

Paul Lungen
Staff Reporter

Ontario voters handed Dalton McGuinty and the Liberal party a third consecutive electoral victory, with the core of his support coming from major urban areas, including the GTA.

The Liberals captured 53 seats in the 107-seat legislature, one shy of a third straight majority government. McGuinty becomes the first three-term Liberal premier of the province in more than 100 years.

Although the Liberals dominated the GTA, one riding bucked the trend. Incumbent Thornhill MPP Peter Shurman (Progressive Conservative) held off a stern challenge from Liberal hopeful Bernie Farber, former CEO of Canadian Jewish Congress, to keep the riding Tory blue.

Peter Shurman

Shurman, a former radio host, defeated Farber by 20,982 votes to 18,242, although at times early on election night, the margin was only a few hundred votes.

The Conservatives, who led in the polls by 10 percentage points early in the summer, won 37 seats while the New Democrats took 17.

The popular vote was closer than the final seat count. The Liberals drew the support of 38 per cent of voters, compared with 35 per cent for the Tories and 23 per cent for the NDP.

The tally came after a record low voter turnout. Only 47.6 per cent showed up, nearly five per cent fewer than the already historically low turnout in 2007.

Going into the election, the governing Liberals held 71 seats, after receiving the support of 42.2 per cent of voters in 2007. The Conservatives had 26 seats and 32 per cent of the vote, and the New Democrats 10 seats and 17 per cent of the vote that year.

In York Centre, incumbent Liberal Monte Kwinter, who has been an MPP since 1985, retained the riding with 14,696 votes. He defeated Conservative Michael Mostyn, former national director of public affairs for B'nai Brith Canada, who received 11,433 votes. The New Democrats and a host of smaller parties were far behind.

Monte Kwinter

In Eglinton-Lawrence, incumbent Liberal Mike Colle defeated Conservative challenger Rocco Rossi, 20,807 to 12,802. Colle won the riding for the fifth time since 1995. Rossi, who ran for mayor of Toronto in the most recent municipal election, is a former national director of the Liberal Party of Canada.

In St. Paul's, Liberal incumbent Eric Hoskins held the riding he won in a byelection following the resignation of Michael Bryant. Hoskins took 25,052 votes, far ahead of Tory challenger Christine McGirr's 8,971 and New Democrat David Hynes' 7,121.

Continued on page 18

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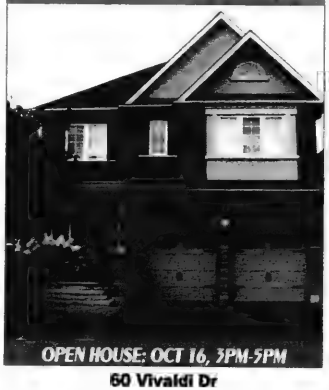

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The UN...further reflections

From the editor's desk...

Last week, in this space, I wrote about the speech Canadian Foreign Minister John Baird delivered recently to the General Assembly of the United Nations. He warned the organization that it is in jeopardy of losing its "relevance and effectiveness" due to the brazen hypocrisy of so many of its member states who "mock its values."

Of course, many serious observers, scholars and diplomats have noted that the UN has already lost its relevance. Indeed Alan Dershowitz last month delivered a scathing denunciation of the UN at a joint Hudson Institute – Touro College conference called The Perils of Global Intolerance: The UN and Durban III.

The noted Harvard law professor and human rights activist referred time and again to the "incredible hypocrisy of the UN" in dealing with any urgent matter of compelling humanitarian concern, but especially so in relation to its treatment of Israel.

Dershowitz was entirely correct in his assessment.

But the organization, alas, cannot be ignored. Its imprimatur carries considerable weight in the underdeveloped world, where UN physicians, agronomists, environmentalists and various aid workers actually do good work helping at least some of the world's needy. Nor does Israel – the nearly exclusive object of the UN's grotesque prejudice, discrimination and vilification – ignore it.

Israel wants to be part of the world. And in truth, the world, despite or perhaps because of its venal recalcitrance and wickedly scheming ways, needs Israel to play a part.

Among the states Baird singled out last month for its mocking, dissembling behaviour was Iran. If he had, instead, delivered his remarks last week, Baird would have wrung his hands even further in disgust, though not in disbelief, at the lower and lower degradations to which UN member states stoop for the sake of their self-serving geo-politics.

Last Tuesday, Russia and China vetoed even a meek, severely diluted resolution at the Security Council presented by the United Kingdom, Portugal, France and Germany that attempted to condemn Syria for its brutal crackdown against its own citizens these past six months. It is reliably estimated that the Assad regime has murdered some 2,700 Syrians seeking democratic reforms. More than 7,000 have fled to camps in Turkey.

The actual vote in the Security Council was nine in favour; two opposed; four abstentions – India, South Africa, Brazil and Lebanon.

In unusually undiplomatic language, the American ambassador to the UN, Susan Rice, said her country was "outraged" that the Security Council "utterly failed to address an urgent moral challenge and a growing threat to regional peace and security."

The Europeans, too, used harsh language to express their disappointment. French Foreign Minister Alain Juppe denounced Assad as a "dictator who is massacring his people." He also promised to support Syrians trying to overthrow Bashar Assad.

Even the usually mild-mannered Secretary General Ban Ki-moon shrugged his shoulders in disappointment, commenting that he hoped the council would be able to find a way to overcome its division because it has a "moral obligation" to the ongoing slaughter in Syria.

As if adding a wild-eyed exclamation point to his glib, self-centred brutishness, the Syrian president last week threatened to rain rockets of devastation upon Tel Aviv, if the West tries to militarily act to protect the Syrian people, as it did in the case of Libya.

In a report carried by the Iranian news agency FARS, Assad said, "If a crazy measure is taken against Damascus, I will need not more than six hours to transfer hundreds of rockets and missiles to the Golan Heights to fire them at Tel Aviv."

Thank God, the Golan Heights is controlled by Israel.

In addition, FARS reported that Assad said he would call on Hezbollah in Lebanon to launch a rocket attack on Israel, adding: "All these

Bashar Assad

events will happen in three hours, but in the second three hours, Iran will attack the U.S. warships in the Persian Gulf and the U.S. and European interests will be targeted simultaneously."

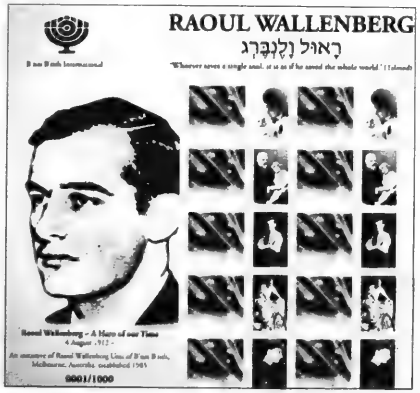
The UN does not, indeed cannot, fulfil its original mandate, the founding principles of peace, justice, civility and dignity for the peoples of the world. There are simply too many member states and their leaders – Iran, Syria prime, but only two examples – for whom the UN's founding principles are dangerous, hostile, destructive, degrading impositions from the outside upon the iron-fisted, unaccountable, rule by the sword that they believe is their cultural if not also divine entitlement.

– MBD

SeeJN

RAOUL WALLENBERG STAMP SHEET LAUNCHED

A limited edition stamp sheet honouring Raoul Wallenberg was recently launched by Jan Anger, the son of Per Anger, a Swedish diplomat who worked with Wallenberg in saving Jewish lives in Budapest in 1944-45. In launching the stamp sheet, Jan Anger spoke about the humanitarian work his father had undertaken in Budapest and later in other diplomatic postings. The new Raoul Wallenberg stamp sheet has been released in conjunction with Australia Post and Max Stern & Co, a Melbourne stamp dealer. For more information, call Judi Schiff at 613-9816-9414, e-mail judi@judischiffphotography.com or write to Raoul Wallenberg Unit, B'nai B'rith House, 99 Hotham St., Balaclava 3183, Australia.



CBC program accused of 'journalistic malpractice'

Paul Lungen
Staff Reporter

The CBC is being accused of "journalistic malpractice" for airing a radio program that discussed the demise of the State of Israel without offering a rebuttal.

The program, title "One-State Solution," ran on CBC Radio's popular *The Current* morning show last week. It featured an Israeli guest and a Palestinian guest who discussed the merits of replacing Israel with a single country that would encompass Jews and Arabs.

Shimon Fogel

The speakers, Israeli author Daniel Gavron and Palestinian activist Ali Abunimah, argued such an outcome is all but assured since a two-state solution – the position of the Israeli government, the Palestinian Authority and the international community – is not going to happen.

They called for a single democratic state, while Abunimah, co-founder of the Electronic Intifada, said such a state would have to offer restitution to Palestinians in much the same way post-apartheid South Africa did.

The premise of the program is "outrageous" and violates the CBC's own guidelines when airing controversial subjects, said Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA).

"It is hard for me to wrap my head around our national broadcaster giving this kind of prominence to a view that has virtually no support in Israel and is a position that is completely in conflict with the Canadian view," he said.

"There is a universal recognition that a one-state solution either through violence or as a demographic process means the end of Israel as a Jewish state."

"I would say this is journalistic malpractice. It flies in the face of CBC's own policy with respect to balance, especially in regard to issues of a controversial nature."

In introducing the show, host Anna Maria Tremonti, said "a handful of Palestinians and Israelis have come to a radical conclusion," that a two-state solution is not going to work and it's time to try something different.

"They argue a single country, shared by both Israelis and Palestinians is a better, or at least more practical goal."

Fogel said such a perspective is far outside the Israeli political mainstream – Gavron said he couldn't convince his own family to support it – while the show offered a response from a PLO spokesperson saying Palestinians need their own state.

In advance of the program, CIJA called on the CBC to provide a perspective to balance those of the two speakers. Two other views were presented, including Toronto Middle East analyst David Goldberg, but they were brief and were quickly rebutted in detail by the guests.

CIJA is now calling on the CBC to offer another program on the topic, "a counter-story that gives the opportunity to respond to the radical arguments presented by both guests," Fogel said.

A listener unfamiliar with the region could "conclude that Israel's existence is incompatible with human rights – an irony in that Israel is the only liberal democratic state in the area," he said.

Esther Enkin, executive-director of CBC News, said, "the program... was one of many discussions of many complex issues in the Middle East. There were other voices. We knew when we did it that it was a contentious and minority view and said so."

Enkin said the program did not violate CBC's own journalistic guidelines, adding that the network has aired many programs on the Middle East from a variety of perspectives.

"We continue to cover the Middle East in a way that reflects its complexity and will continue to do so," she said.

"The fact of the matter is that the purpose of *The Current* is to explore a range of complex issues."

She denied suggestions a listener would come away believing that Israel had no legitimacy as a Jewish state.

"There was no ulterior motive," she said. "I think it was an exploration of an idea. It was put in a context. It is a very complex issue."

Fogel said CIJA isn't letting the matter drop. It hopes "to engage the CBC and challenge them" to comply with their own journalistic standards.

As a public broadcaster, the CBC is accountable to Canadian taxpayers. "We will ensure our concerns are heard and there are meaningful responses to them," he said.

Failing that, CIJA is considering raising its concerns again when the CBC's license is up for renewal, and it's contemplating "the political route, to sensitize politicians about our concerns."

"We're not the only one with concerns about the CBC," he added.

Commentators on Sun TV have questioned whether taxpayers should fund the public broadcaster to the tune of $1.1 billion annually, while the National Citizens Coalition, a conservative NGO, has posted an online petition calling for the privatization of the broadcaster.

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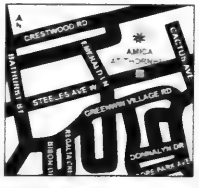

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Kindness of strangers saves Toronto man

David Grossman
Special to The CJN

Eighty-year-old Bernard Greenberg has a terrific sense of humour, and now he can get away with joking that he has two more good female friends in his life, including a TTC bus driver who went beyond the call of duty.

His smiling wife, Sonia, can only nod in agreement.

On the second day of Rosh Hashanah, while walking with Sonia from their Marlee Avenue apartment a few blocks south to Beth Sholom Synagogue for Erev Shabbat services, Bernard had a sudden scare.

It began with trouble keeping his balance, then his foot started bothering him and his head felt like it was exploding. He needed to immediately sit down or collapse.

His wife, who started to shake as a nervous reaction, didn't know what was happening, but because she was heading to shul, had left her purse and cellphone at home.

Bernard, pale and in need of medical attention, was able to make it to a seat in a bus shelter on Marlee with the assistance of his wife.

"My wife is a great cook, so I knew it wasn't her food," he joked. "I was just having trouble, and it appeared like I was drunk. My feet were like Jell-O. It wasn't normal, and there was no pain in my heart, nor did I feel like I was having a stroke. It was very strange."

That's when the two female strangers – one a TTC driver and the other whom he refers to simply as "a mystery woman I hope to meet again" –emerged to help.

The woman, who was waiting for a bus, told the Greenbergs she would pay for a taxi to the hospital, but they declined, wanting instead to just return home.

Meanwhile, TTC bus driver Claire Bilsborough, who on her normal 109B northbound route along Marlee, stopped her bus at the curb, secured her vehicle and, as passengers watched, ran out to help Bernard.

"He looked like a ghost, his legs were shaking, something was wrong, and I was not about to close my eyes – that's not me," Bilsborough, a mother of two and a TTC driver for 15 years, told *The CJN*.

"I grabbed his arm and helped him to the bus. They didn't want me to call an ambulance. I said, 'You can argue with your wife, but you're not going to argue with me. I'm taking you to the doctor.' I just wasn't about to leave them alone, so I helped him on the bus and took them a few blocks to a walk-in clinic."

Bilsborough admitted she risked her job leaving her bus unattended. She had informed about 20 passengers of what was happening and then helped Greenberg to the clinic, leaving him and his wife only after he was in the care of a nurse.

TTC staff aren't required to physically assist passengers in medical emergencies, but because she went out of her way to help, Bilsborough said she was contacted by a TTC superintendent and recognized for her humanitarian work.

As if that wasn't enough, the woman who had offered to pay for the taxi followed them to the clinic and left the Greenbergs with $77, saying they should use it as they saw fit.

"It was like an angel showed up. I think she emptied her own purse thinking we needed help and not knowing that I had left my purse at home because we were going to the synagogue," Sonia said.

"I looked up and asked her name and address. I never saw her before in my life. She cared so much about us. Can you imagine that? Next thing I knew, she was gone. I only wish I can meet her again so I can give her back her money. Otherwise, I'll donate it to charity in her name."

Bernard and Sonia Greenberg with TTC driver Claire Bilsborough, centre

The couple took an ambulance ride to Sunnybrook Hospital for a stay that lasted about six hours with multiple medical tests. All is fine now with Bernard, who was told a medication he's been taking for 25 years needed adjustment.

The only hitch is that a vacation in Deerfield Beach, Fla., that would have started in November is now delayed a few months, "until the insurance company gives me the go-ahead," he said.

The Greenbergs, who will celebrate a 60th anniversary next year with new stories to share with their three daughters and seven grandchildren, couldn't say enough about the kindness and generosity shown to them by Bilsborough and the woman they call "the mystery lady."

"Can you imagine, a woman without a purse? My wife won't go anywhere now without her purse," Bernard joked.

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What Must Israel Do To Survive... And Thrive?

THREE LEADING FIGURES SPEAK

Rabbi Eric Yoffie

President
Union For Reform Judaism

October 25, 2011 at 8 p.m.
Introduction:
Rabbi John Moscowitz

Yossi Klein HaLevi

Author
Senior Fellow,
Shalom Hartman Institute,
Jerusalem

November 10, 2011 at 8 p.m.
Introduction:
Rabbi Debra Landsberg,
Temple Emanu-El

Benny Morris

Professor
Ben Gurion University,
Beersheba, Israel

November 17, 2011 at 8 p.m.
Introduction:
Rabbi Edward Elkin,
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Et tu CBC?

We understand and accept and agree with the proposition that intellectual exploration, even ferment, is indispensable to the advancement of civilization. We understand and accept and agree, too, with the proposition that democracy thrives with the civil exchange of different, competing ideas. And we further understand and accept that the media bears a key responsibility in a democracy to facilitate that exchange and to elucidate the increments in our knowledge that may arise as a result.

But not all exchanges advance an idea. Some are retrograde.

Such was the case with the unfortunate decision earlier this month by the CBC to dedicate an edition of its public affairs radio program, *The Current*, to an explication of the one-state solution as a possible option for resolving the Israeli-Palestinian conflict. *(See the related story in this edition of The CJN.)*

The core of the show was the give-and-take by the host with two proponents of the one-state solution. Daniel Gavron, a Jewish Israeli was a somewhat reluctant proponent. Ali Abunimah, on the other hand, a Chicago-based Palestinian activist, was quite the zealot.

The pleasantness and delight of the host in engaging her guests were part of the show's enormous substantive failure. She allowed Abunimah in particular to extemporize unchallenged, making statements that were egregiously false and always loaded with the code words that were colourfully descriptive to the general listener, but quite unambiguously prescriptive for his confederates and fellow travellers on their dreamed-of path toward one state.

But the host's journalistic failure was a minor irritation. The major pique was that the show brought squarely into question the judgment and even the agenda of the CBC.

In explaining the decision to air it, Esther Enkin, executive director of CBC News, said that "we knew that it was a contentious and minority view and said so. We continue to cover the Middle East in a way that reflects its complexity."

Thus, to Enkin and her CBC colleagues, traversing the maze-like complexities of the Israeli-Palestinian dispute includes exploring the elimination of the Jewish state as a possible way out. For there is no doubt – indeed, that's why Abunimah so effusively embraced it – a one-state solution means precisely that.

Why is it that of all the nation states in the United Nations, only one, Israel, must still ward off attempts – military, legal and intellectual – to destroy it?

We expect these efforts from the people who harbour hatred toward Israel, and even from the naïve, innocent and exploited such as Gavron, but why would the CBC tacitly give those efforts such polite intellectual cover?

Must simplifying the Mideast complexities mean doing away with Israel?

We are, therefore, entitled to ask: et tu CBC?

25 years ago in *The CJN*

Speaking ahead of a major superpower summit, U.S. secretary of state George Schultz told 400 Jewish leaders who were meeting to discuss Soviet Jewry that the United States would tell the Soviet Union that U.S.-U.S.S.R. relations would only improve if the USSR improved its human rights record, including increased emigration of Soviet Jews.

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Jewish tourism in Spain

According to the article "Spain tries to capitalize on its Jewish history" (Rosh Hashanah supplement, Sept. 28), critics of the Red de Juderias tourism network (a network of nearly two dozen Spanish cities and towns whose official purpose is to preserve the cultural legacy of Jewish Spain) and similar projects are "generally vague about exactly what they would do differently." How general is "general"? Many of those with whom I've discussed this over the years say they would begin by including Jews in planning and administration. And Spain is not just "trying to" capitalize on its Jewish history. Spain *is* capitalizing on its Jewish history. The Casa Sefarad-Israel has indeed made constructive efforts, but the level of cynicism in the Red de Juderias can be sobering. One member town had anti-Israel graffiti up for months on its official welcome sign. Nothing was done, and my conversation with the secretary general of the Red de Juderias about this left much to be desired. Another town's "medieval Jewish" festival featured upside-down Hebrew alphabet characters as "the Jewish credo" and little beribboned rolls of paper as "the Jewish law." Nothing was done or said. This event also featured a "parade of Jews."

Some Spanish musicians have told me they perform Sephardi songs mostly to capitalize on the current fad, securing gigs in "three cultures" festivals (festivities centred around Judaism, Islam and Christianity), then participate in anti-Israel events. One folk group was expelled from a folk ensembles association for accepting an invitation to Israel.

Once I asked if someone outside Spain depicted Catholic practices inaccurately, would that be acceptable. "Of course not!" came the indignant answer, "but this is only about Jews – it doesn't matter."

Judith Cohen
Toronto

* * *

Non-Jewish Machalniks

The writer of "WWII ace died trying to fight for Israel" (Sept. 8) would have honoured George Frederick (Buzz) Beurling more had he spelled his surname correctly. It is "Beurling," not "Buerling."

Of the 11 Canadian volunteers (Machalniks) who gave their lives in defence of the nascent State of Israel during its War of Independence, three were not Jewish. They are Leonard Fitchett, downed in his Beaufighter by anti-aircraft fire on Oct. 20, 1948, while attacking the Egyptian-held Iraq el Suidean police fortress; Fred Stevenson, killed on a night supply run to Sdom on Oct. 24, 1948, when his C-47 exploded in the air after an engine caught fire; and Beurling, killed near Rome on May 20, 1948, in a crash of an airplane being readied for its ferry flight to Israel. They are all buried in the non-Jewish section of Haifa's military cemetery.

Sadly, today the contribution of the approximate 3,500 foreign volunteers, unsung heroes who defended the fledgling State of Israel and who, in the words of former Israeli prime minister Yitzhak Rabin, "came to us when we most needed them," has been all but forgotten.

Joe Spier
Calgary

* * *

The Technion's scientific summer camp

I would like to commend Frances Kraft on her interview with Yaakov Green regarding the scientific summer program, Scitech, at the Technion – Israel Institute of Technology ("Student enthralled by Israeli science camp," cjnews.com). Green attended the Scitech 2011 summer camp in Haifa this past summer. Participants work beside Technion faculty who act as mentors, and socialize with participants from many countries. Readers who would like to receive more information about the program can contact me.

Cheryl Koperwas
National Executive Director, Canadian Technion Society
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Toll free: 1-800-935-8864; e-mail: cheryl@cdn-tech.org

* * *

People search

I am looking for details on Alfred Norman Rosen. I was born Carole Anne Rosen in London, England, in 1944. My mother married Alfred Norman Rosen in 1943 when he was 21. On the marriage certificate, he is listed as serving with the Princess Louise Dragoon Guards K75475. He was listed as a gold miner, and his father, Carl Rosen, as a mining engineer. I have been searching for Rosen family contacts for some time with no luck. The Commonwealth War Graves site does not show him as dying in the war. Please contact me if you have any information.

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cjninfo@gmail.com

The heart must rule the mind

By
Seymour Epstein

I was privileged to witness the liberation, at communism's fall, of the millions of Jews across the breadth of the Former Soviet Union who had been distanced from their Judaism and from world Jewry by the anti-Jewish policies of their former government.

While they were not in physical danger, another decade of Communist cultural and spiritual oppression might have completely severed most of them from the family of Jews. By the early '90s, they were asking the obvious question: "The Soviets called us *Ivri* in our internal passports. Is that a religion, an ethnic-national identity or simply a licence to now learn Hebrew and leave for Israel?"

I might have wished that they could read Ze'ev Maghen's brilliant book, *IMAGINE: John Lennon & the Jews: A Philosophical Rampage* (2010). But if the book was translated into Russian for the benefit of these questioning Jews, who, well into the 21st century, are still unsure of who they are and who we, their new body, are, I'm not sure that they would get the reference to the Beatles and Lennon's song, *Imagine*. They knew another Lenin much better.

Nor do I think they would get the wild humour of this hilariously funny book on the most serious of topics, since the jokes are mostly American and Israeli from a period our Russian siblings missed out on.

There is hardly a topic critically relevant to 21st-century Jewish life that Maghen does not deal with, but I will let him tell us what the book is mainly about: "The worldwide Jewish agenda today ought to envision and enshrine one imperative beyond every other: *an all-out campaign on every front imaginable to unseat Universalism in favour of Preferential Love, and to subject Rationalism to the sovereignty of Romance.* (Maghen's emphasis)

You cannot be expected to understand what he means, nor why he deems these two issues critical to a meaningful Jewish existence in our times, unless you read the book – the very reason I am writing this essay. I think this volume of 331 pages, including an epilogue unlike any you have seen, has the potential to become a cult book for certain kinds of questioning Jews in the "you-name-it-we'll-post-it" generation. It's a book that's easy to get into, difficult at times to plough through (especially if you did not major in philosophy at university), but very hard to put down (*double entendre* intended).

Maghen is a polyglot, a teacher of Arabic literature at Bar-Ilan University, an erudite scholar of both western and eastern culture, a former Israel Defence Forces soldier in the Tank Corps, the 1983 International Frisbee Golf champion (Junior Division), and funny to the core. His passion for esoterica leads him (and us) to old ideas rediscovered and introduced in refreshing fashion, always with lots of humour.

His powerful arguments that the heart must rule the mind rather than the opposite reminded me of that section in *Song of Songs* where the female lover's emotions overrule her mind-play. In Chapter 5, we find: "I was asleep, but my heart (mind) was wakeful." (The heart was the locus of cognition in biblical anatomy.) She decides in her mind not to answer her lover's knock, and then, "My lover took his hand off the latch and my innards were aroused for him." (The guts or innards were the base of feelings in the Hebrew Bible.) Now, this might make you rush to read *Song of Songs* before you read Maghen, but the erotic imagery was interpreted by our sages as representing the relationship between the Jews and their God. Feelings trump the mind.

Or as Maghen put it: "Maybe 'making sense' is really *not* the most important thing, after all. Perhaps the time has come to humble our cool and calculating heads – and reinstate our bold and passionate hearts as top dog!"

One of the author's most caustic attacks is on apologists of all flavours and forms. He devotes an entire section of the book to debunking the folks who look as though they are arguing out a true conflict in thought, but are really only defending the "truth" as they see it.

He writes: "Somehow, despite all that ostensibly open and honest 'questioning,' such folks almost always manage to end up *just where they started from*, confirmed in the same beliefs and behaving according to the same strictures they began with, as if all missions of inquiry were necessarily circular. A real 'quest for truth,' a genuine odyssey of searching and seeking, is integrally bound up with *not knowing where you will end up.*"

Of course, those who disagree with Maghen and/or are offended by his iconoclastic argumentation will accuse him of the very same approach. Not I, who think that the very form of his extended essay illustrates a sincere grappling with ideas – a step forward, another step backward and a lunge sideways.

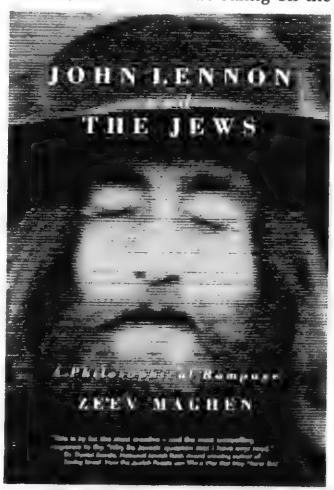
In all the current ramblings about Jewish Peoplehood, Maghen has made a major contribution to a definition of the Jewish entity, past, present and future. He dismisses the notion of religion, a term unknown to the ancients, and shows preferential affection for the idea of family. He calls us "one of the Goldblatt kids" (could also be "les enfants Ohayon") and goes on: "But *nothing* you or they could ever do can change the simple, ontological fact that you are (like it or not) one of the Goldblatt kids. The only way to cease being one of the Goldblatt kids is… to cease being. In the same fashion, and for the same reasons, you simply *cannot stop being Jewish* – ever."

I would add that being Jewish even goes beyond the grave. Gustav Mahler is still known as a Jew, despite his conversion. The Archbishop of Paris had *Kaddish* recited at his Catholic funeral. Maghen compares this eternal belonging in Judaism to religions such as Christianity and Islam, where leaving is possible if not, at times, deadly. We know from the Talmud that "a Jew, even if he sinned, remains a Jew." (Sanhedrin 44a)

Maghen has made a major contribution to a definition of the Jewish entity

It is in Maghen's critique of John Lennon's song, *Imagine*, that he develops his theory of preferential love versus universal love. The song speaks of the world living "as one" in its paean to universal love, but Maghen argues that this is the very issue that destroys the notion of a Judeo-Christian ethic.

He masterfully compares the Christian Bible approach to loving everyone (especially your enemies – see Matthew 5:43-45) to Rabbi Akiva's ruling on the famous flask of water story in Baba Metzia 62a. Both Jesus and Rabbi Akiva state that Leviticus 19:18, "Love your neighbour as yourself," is the top commandment, but, according to Rabbi Akiva, when faced in the desert with one flask of water that will not sustain two people, the owner of the water keeps the flask, drinks and lives, while the other dies. It is clear that Rabbi Akiva stresses the last part of the biblical commandment, "as yourself," while Christian sources would stress the love of the other. These are two radically different interpretations of the same text, which demonstrate a great divide in moral thinking – not politically correct and very much in the style of Maghen's writing. I would not invite Ze'ev Maghen to lecture at National Brotherhood Week!



Maghen's thoughts on God are as radical as the rest of his thinking. He rejects what the Greeks and the later medieval lovers of Greek philosophy such as Thomas Aquinas and Maimonides did to transform the imperfect and immanent God of the Bible into a rational super-hero, the unmoved mover of Aristotle.

One of the major themes of the book is, as quoted above, "to unseat Universalism in favor of Preferential Love." Maghen argues for a multi-flavoured world where each component first loves itself, and in so doing, can recognize the love in others. With force he makes the point that it is only natural to have preferential love for your own family and that all protestations of universal love as in "Krishna Consciousness" are artificial.

There is more, much more, but I will not reveal the ending, nor do I want this trailer to satisfy any potential reader who will now rush to buy this book. I have a shelf in my library for my favourites, and this volume will end up there when I finish writing this review. Why am I so enamoured of Maghen's treatise? He has accomplished three things: 1. He shows great respect and love for the past in Jewish life by quoting and interpreting our rich heritage of literature and values; 2. He lives in the wider world, open to and curious about the wonders of the variety of human species in the overwhelming majority cultures around us; and 3. As much as he gives the past its vote, he is creative in the very best traditions of ancient interpretation and willing to bet on change and growth. He also is deeply in love with the Jewish People.

Read it for yourself.

Seymour Epstein is the acting director, international and education, of Ve'ahavta, The Canadian Jewish Humanitarian & Relief Committee.

This year, let's be ambitious about Jewish education

For years now, I've been lamenting that we are not Jewishly ambitious enough – the very awkwardness of the phrase conveys the unfamiliarity of the concept. We're a driven people living in a high-achieving culture, yet our ambitions tend to be grade-oriented as children and either money-oriented, career-oriented, or status-oriented as adults. And even during the "High Holidays," we spend a lot more time worrying about what to wear or what to eat than thinking about what we hope to accomplish as Jews or what we expect of ourselves as Jews and as human beings.

Gil Troy

in Montreal

Many of our institutions suffer from a similar malady. Most Jewish institutions I know – and especially most synagogues and schools – fail to set out goals for themselves beyond continuing to function effectively. And to the extent that they look forward, they think in terms of institutional growth rather than in terms of breaking new ethical, spiritual or ideological ground, collectively or individually.

Jews without ambition are like cars without motors – we can coast, we can crash, but we simply cannot accelerate, or get very far. Treating Judaism as a series of rituals to repeat by rote, rather than a spiritual, intellectual, ideological and ethical life adventure, shortchanges Judaism – and us. The key to a more vital Judaism, a more ambitious Judaism, is education. The great crime of our generation is not intermarriage, but another "I" word – ignorance. Most Jews coast along on the equivalent of a first-grade education, if that, never appreciating the depth of Jewish civilization.

Ours is the most educated Jewish generation in history, in secular matters, especially in our expert professional lives, but perhaps the most ignorant generation in Jewish matters. Most of us know the Bible stories as a series of childish fables. We view holidays as opportunities for some fun if bizarre shtick. And we think Jewish philosophy is sighing heavily and muttering some incomprehensible yet funny world-weary Yiddish phrase.

Fortunately, exciting educational programs await us, tailored to modern Jews, offering a jump start. Jerusalem Online University offers interesting courses in positive psychology, Judaism and Israel through innovative films for which college students can get credit. Synagogues and federations have started offering quality courses as well, recognizing that effective Jewish citizenship, leadership, and involvement is dependent on Jewish literacy. Meanwhile, the Limmud phenomenon has attracted thousands for intensive learning weeks and weekends worldwide and the Shalom Hartman Institute, with which I am affiliated, has been at the cutting edge of Jewish adult education for years.

Although Chabadniks are most famous for being warm and fuzzy – welcoming travellers, college students, and seekers at Shabbat tables around the world – Chabad Lubavitch's Rohr Jewish Learning Institute (JLI) claims to be "the largest provider of adult Jewish learning." The JLI boasts more than 325 chapters worldwide that have enrolled 225,000 students in courses over the last 12 years. An impressive 62 per cent returned for at least one other course.

JLI sees itself as a "multiplex" of learning, offering a range of six-week courses with great source books. Some of its topics include Ethics and Jewish Law, Psychology and Personal Growth, Jewish history, the Holocaust and Israel. The learning is text oriented and relevant, keyed to engaging adults in deep discussions about contemporary issues, guided by our sages' wisdom. And while in much of the Jewish world, learning tends to be very idiosyncratic, unsystematic, and teacher-dependent, the JLI curricula systematize and standardize the learning worldwide. Although the magic of the classroom still depends on the particular teacher, the JLI's rich materials, thoughtful approach and intensive training guarantee a certain baseline.

Jewish education should not end with a bar or bat mitzvah. As the people of the book increasingly become the people of Facebook, it's more important than ever to engage in our tradition, to join the Jewish conversation substantively with "I think" – not just "I feel" – statements. This Jewish New Year, let's make some resolutions, secular style – but let's make them and not break them. Let's focus on the spiritual, not just the material; on Jewish educational benchmarks, not just career goals, and on stretching our souls, not just indulging ourselves. And let's not do it out of guilt. Let's do it out of commitment to ourselves, our values, our community and our tradition.

Are you a 'zoomer' Jew?

People born between 1946 and 1966 used to be called "boomers" or "baby boomers." We're the largest, most affluent, age-conscious "global market." We live longer, retire later, and buy more anti-aging products than any other group. (That should be self-evident.) We're now known as "zoomers," a term coined just a few years ago with the authority of founding a new religion.

I'm sorry, but I didn't like being called a boomer then and I don't like being called a zoomer now. I don't like being a worldwide market. And I don't like being a label. So listening to the endless zoomerology on my used-to-be favourite classical music station, I couldn't help but feel that the zoomer stuff was bringing up something more for me. I started to think about the whole question of a person's identity. What categories make up the people we are?

Growing up, my generation's identity markers used to be very clear and well-bounded. Boys were boys and girls were girls. We went to law school to become a lawyer and we stayed a lawyer. We were defined by our gender, our nationality, our race, our career and our religion, and all of those markers were static. We knew our labels and we wore them more or less comfortably. But those identities came with a price tag. They defined not only who we were but what we could and couldn't do, what was open and what was closed to us.

In the last 20 years, all those once-fixed categories of identity – race, religion, gender, career, nationality – have been called into question. Everything we once understood as an established piece of our identities is up for grabs. The categories of identity have become porous. What does this mean for us as Jews?

Christopher MacDonald-Dennis, assistant dean and director of intercultural affairs at Bryn Mawr College writes, "Jewish identity confounds established and understood notions of ethnic, racial, national, and religious identity... Jews can be neatly categorized neither as a religious group nor as an ethnic/national group... Jewish identity... is multidimensional and defies simple social categories."

Are we a nation? A race? An ethnicity? A religion?

If you live in Israel, you can say yes, we're a nation. But if you live in Toronto, that's a hard one to lay claim to. And with so much intermarriage, adoption of kids from other countries, conversions, Jews from other countries joining the "mainstream" community, it's impossible to claim anymore that Jews are white or a race.

What about culture? Culture is made up of language, dress, food and history. But are these universally shared by Jews? Would you say the Jews of Guatemala or Uganda are "culturally" Jewish?

So I'm tempted to say that the only thing truly uniting us in a Jewish identity is religion. But how can that be the bottom line when every adjective of "Jewish" is loaded: secular, observant, cultural, denominational, Zionist, Reform, Conservative, Reconstructionist, Orthodox, modern Orthodox, neo-Chassidic, haredi, New Age Jewish Renewal, etc.?

Rabbi Elyse Goldstein

in Toronto

How I wish it could be as easy as zoomers! Just give us a name and make us a marketing gimmick already. Being Jewish is so complicated.

But that's what makes it alive, what makes it so fascinating. Struggle is what a hermit crab does when it frees itself from the old and useless shell. I think the power of modern Judaism is its refusal to be defined. Because none of the categories easily work, it's been nearly impossible throughout all of Judaism's long history for any one group within – although some have certainly tried – to hijack or sabotage the meaning of being a Jew.

It's up to each of us to struggle with our own personal Jewish identity. We need to see ourselves as Jews in search of a Jewish identity that is more than a stereotype, more than a caricature, less fixed than a generation ago, but not so fluid that it floats away. An identity not dependent on colour of skin or place of residence, dress, language or mannerisms, or even an agreed-upon interpretation of a sacred text.

My kids are fond of saying we're "underconstructionist" Jews, that we're constantly exploring, growing and changing. Struggling. That's what Jacob did with the angel, and by doing so, he earned the new name of Israel for all of us.

A German school with a Jewish profile

The Judische Oberschule has come full circle.

Berlin's only functioning Jewish high school is back in business again after going through several metamorphoses, one of which was absolutely wrenching.

Co-founded in 1778 by Moses Mendelssohn, a paragon of the Enlightenment and the grandfather of the composer Felix Mendelssohn, it was the first boy's school in Germany to combine a secular education with Jewish religious instruction.

Sheldon Kirshner in Berlin

The school moved to its present location at 27 Grosse Hamburger Strasse, in eastern Berlin, in 1860, a good decade before Germany's unification. It would soon be within walking distance of the golden-domed, Moorish-style New Synagogue on Oranienburger Strasse, which was inaugurated in 1866. It was also next to the 17th-century Jewish cemetery, which was uprooted by the Nazis.

In its darkest reincarnation, the school was closed by the Nazi regime in 1942 and used as a deportation centre. From here, German Jews were sent to concentration camps throughout Europe.

During the Cold War period, when Germany was divided and East Berlin was East Germany's capital, the school was a vocational college.

With Germany's reunification in 1990, the school was returned to the reconstituted Jewish community and completely renovated. It reopened in 1993, resurrected as a state-supported and private coed school with 27 pupils from grades 7 to 12. And in keeping with its original charter, non-Jewish students were admitted.

Its principal, Barbara Witting, describes it as "a German school with a Jewish profile."

It is by no means the only Jewish school in Berlin, which has an official Jewish population of 10,500. The U.S.-based Ronald S. Lauder Foundation supports a kindergarten, a primary school and a yeshiva, while Chabad Lubavitch finances an elementary school.

But the Judische Oberschule, with 420 pupils today, is still the only school of its kind in Germany, a cosmopolitan Tower of Babel employing 42 teachers, one-third of whom are Jewish.

Although the monthly tuition fee of 390 euros may deter some parents, the school has a waiting list.

Seventy per cent of the student body is Jewish, with 55 per cent of the Jewish students being the sons and daughters of immigrants from the former Soviet Union.

Two of the Jewish students are Israelis, their parents working in Israel's embassy.

By Witting's estimate, 20 per cent of the Jewish pupils are of mixed Jewish-Christian parentage.

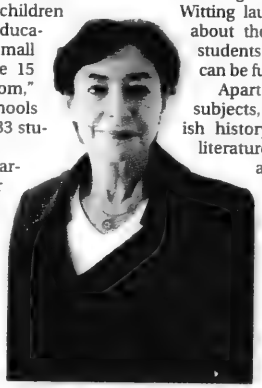
Thirty per cent of the students are Christians or Muslims, noted Witting. "We don't want to be a ghetto here," she said. Several reasons account for the fact that Christian, and two Turkish Muslim, parents send their children to this unique school.

For some families, it is merely a question of convenience, she said. "Some of the families live close to the school."

Parents who want their children to get the best possible education are impressed by the small classroom sizes. "We have 15 to 24 students per classroom," said Witting. "At other schools in the city, there are 32 to 33 students in each classroom."

A number of Christian parents who've enrolled their children in the school are animated by the force of history. As Witting put it, "Some families had a Nazi past and want their kids to learn the value of tolerance."

In one particular case, a German family that had worked for a Catholic institution in Israel wanted their child to continue learning Hebrew.



Barbara Witting
[Sheldon Kirshner photos]

A classroom in the Judische Oberschule

The language of instruction in the school is German, but all students, regardless of faith, take Hebrew and Jewish religious classes.

Elaborating on one facet of this issue, Witting launched into a discussion about the importance of Russian students learning German so they can be fully integrated into society.

Apart from the usual secular subjects, students are taught Jewish history, tradition, philosophy, literature and the Holocaust, and are required to participate in annual field trips to Israel and Poland.

Full-day programs are held on the anniversary of Kristallnacht and Israel Independence Day.

A kosher lunch is served in the cafeteria, and Jewish holidays are observed. "We try to strengthen the Jewish identity of Jewish students," said Witting.

She takes pride that the students hail from 18 different countries. "They have to learn to live together. We also want them to be loyal to Israel."

"A lot of our kids go to Israel after finishing," she said. "Several make aliyah, and some go into the Israeli army."

To the best of her knowledge, four students have converted to Judaism in the 10 years she has been at the school. "But we don't encourage conversions."

Witting herself appears to be a prime example of the open-minded, pluralistic person the school hopes to cultivate.

Born in the United States, she is the scion of German Jews who suffered under Nazism. Her father left Germany in 1938 on a kindertransport. Her mother survived in hiding in Cologne during the Nazi era.

In 1954, when Witting was three years old, she and her parents left the United States and settled in Germany.

"I've been living most of my life in Germany," said Witting, who's married to a German. "My identity is, first, Jewish. I'm a German Jew. I don't feel close to the United States anymore. My life is here."

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Rabbi raises awareness about Mercaz, Masorti

Frances Kraft
Staff Reporter

As the new executive director of Mercaz-Canada and the Canadian Foundation for Masorti Judaism, Rabbi Jennifer Gorman is working to increase awareness of the two organizations in Conservative congregations.

Although both organizations are affiliated with the Conservative movement, Rabbi Gorman says there are "a lot of people who don't realize that Masorti isn't [the] United Synagogue [of Conservative Judaism], and that Mercaz-Canada exists separate from Masorti."

Mercaz-Canada is the Conservative movement's Zionist organization, and the Canadian Foundation for Masorti Judaism supports the work of Israel's Masorti movement, which is affiliated with the Conservative movement.

"I think there's a lot of confusion over who we are and what we do."

The rabbi took on her new dual role in June, replacing Marilyn Cohen, who has retired, after working with her for a month.

Previously, Rabbi Gorman was director of youth activities for the eastern Canadian region of United Synagogue Youth and congregational consultant for the northeastern district of USCJ. She also taught at United Synagogue Day School (now Robbins Hebrew Academy) and served as family educator and program co-ordinator of the Institute for Jewish Family Living at Beth Tzedec Congregation.

Rabbi Jennifer Gorman *[Frances Kraft photo]*

A mother of three who was ordained at the Jewish Theological Seminary in 1996, Rabbi Gorman is married to Rabbi Sean Gorman, spiritual leader of the Pride of Israel Synagogue.

In an interview at her Toronto office, Rabbi Gorman stressed the importance of membership in Mercaz-Canada, explaining that the number of its members affects the number of delegates the organization can send to the World Zionist Congress, where money is allocated both within Israel and around the world.

"In order to say the Conservative movement, and Conservative Jews, are a growing percentage of the population [in Israel] and need a larger percentage of that funding, it's important that we have representation," she said, noting that the Masorti movement in Israel doesn't receive funding from the Israeli government.

"It started as a movement primarily for North Americans and now is becoming a big choice for those born in Israel."

Although most Mercaz-Canada members pay dues through their synagogues, people can join individually too, Rabbi Gorman said.

Currently there are between 1,500 and 2,000 members across the country.

In her new role, Rabbi Gorman has begun to reach out to unaffiliated synagogues that have Conservative-type services in addition to those that are affiliated with the United Synagogue.

Among the services her office provides is "Israel-centred" programming for synagogues, including a twinning program for bar and bat mitzvah children with special needs in Israel.

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HAIL TO THE CHIEFS: Grade 8 students Chase Glasberg, left, and Jonathan Sharir-Smith were elected co-presidents in Robbins Hebrew Academy middle school student council elections late last month.

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Sadat, King Hussein offer model for Palestinians

According to Reports

By PAUL MICHAELS

In the Oct. 2 *Toronto Sun*, columnist Salim Mansur drew attention to the significance of a date that was then four days away – the 30th anniversary of the assassination of Egyptian president Anwar Sadat.

"We need to recall the murder of Sadat, especially this year, given the enormity of lies leveled against Israel at the UN for obstructing the rights of Palestinians to statehood by Palestinians, their Arab-Muslim backers and their apologists in the West," Mansur wrote.

Sadat was gunned down by members of an offshoot of the Muslim Brotherhood who had infiltrated Egypt's military.

"Sadat's crime in the eyes of his enemies was his journey to Jerusalem in November 1977. In the Israeli capital, Sadat embraced Prime Minister Menachem Begin and other Jewish leaders, addressed Israelis by speaking in the Knesset, and prepared the ground for the landmark Egypt-Israel peace treaty of 1979.

"This agreement was precedent-setting for what could be expected between Israel and other Arab states and, most importantly, between Israelis and Palestinians: Mutual recognition, an end to violence with an acceptance by Palestinians of Israel and its right to be secure, and the establishment of a Palestinian state, which Palestinians had refused in 1947," Mansur argued.

In fact, Sadat wasn't killed just for daring to make peace with Israel. He was also targeted because of his persistent refusal to enshrine Sharia law, as many Islamists had been demanding. Today, Egyptian Salafists (who enjoy a large following) are making similar calls for Islamic law.

They are also urging that Egypt scrap its peace treaty with Israel, despite the fact that 30 years of (albeit cold) peace have saved Egyptians many billions of dollars in foregone arms expenditures and possibly even destructive wars. Not to mention the billions in aid that the United States has since given Egypt (about $1.3 billion per year).

For a country with serious economic problems and a growing mass of youth expecting a better life, the last thing Egypt needs is to waste more resources that it doesn't have and can't afford by voiding the treaty and returning to a state of war against Israel.

Egyptian president Anwar Sadat, left, and Israeli prime minister Menachem Begin in private conversation, in November 1977.

Let's remember that Sadat didn't make peace because he awoke one day to find himself a Zionist. Not at all. He reached out to Israel – and showed sincerity by addressing Israelis directly – for the sake of his own people. In so doing, he took a bold and brave step that was unprecedented.

It was followed, with similar sincerity, by only one other Arab leader: Jordan's King Hussein. Both understood that with genuine recognition (something U.S. President Barack Obama recently called on the Palestinian leadership to extend), Israel would feel safe enough to make major territorial concessions. This is the core of the "land for peace" formula of UN Security Council Resolution 242.

"Palestinians could have made peace with Israel as Sadat did back in the 1970s when there were no Jewish settlements to speak of in the West Bank," Mansur noted. Even with settlements today, peace is still achievable.

Unfortunately, unlike both Sadat and Hussein, the Palestinian leadership still refuses genuinely to recognize Israel. Though this point has been made in some previous columns, it bears repeating: by insisting upon the "right" of millions of Palestinians to live in present-day Israel, the PA is effectively calling for Israel to become another Arab state. For good measure, they insist that they will never recognize Israel as the homeland of the Jewish people. (By contrast, recent Israeli leaders, including Prime Minister Benjamin Netanyahu, along with a large majority of Israelis are prepared to recognize a future "Palestine" as the homeland of the Palestinian people).

But without recognition – in this case the recognition by the Palestinians of the right of the Jewish people to statehood – there can be no end to the conflict that such intolerance has tragically inflicted on the region.

Sadly, Sadat and King Hussein remain the rare exceptions to this rejectionism.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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Trudeau's influence on Jews examined

Sheila Dropkin
Special to The CJN

Pierre Elliot Trudeau, Canada's 15th prime minister, never gave much thought to the significant impact he had on both organized Canadian Jewry and individual Jews, Canadian historian Harold Troper said.

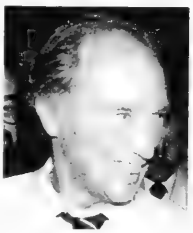
"Most Canadian Jews of the time felt that, in Trudeau, there was a leader with whom they found common cause," Troper said.

In presenting the third of a four-part lecture series on "The Canadian Jewish Community in the 1960s," co-sponsored by the Terraces of Baycrest and the Dora Gruber Endowment Fund, Troper was engaging and funny, and occasionally slipped in familiar Yiddish phrases and slightly salacious anecdotes about the flamboyant former prime minister.

As prime minister, Trudeau espoused participatory democracy as the way to make Canada a "just society," Troper said. He defended universal health care, which had been implemented just prior to his election, and he is credited with introducing Canada's multicultural policy in 1971, recognizing the plurality of cultures within a bilingual framework.

The death in September 2000 of "this man who had served Canada for over 20 years and who had advocated that all Canadians, regardless of their backgrounds, were to be treated as Canadians, resulted in an unprecedented outpouring of public grief, largely from people of non-English and non-Canadian ethnicity," Troper said.

"Trudeau never sought out Jews, but developed a high degree of comfort in their company," he added. "By the time he entered the Prime Minister's Office in 1968, he had a wide circle of Jewish contacts. His administration had more Jews than ever before, and probably since... During his years as prime minister (1968-79 and 1980-84), there were four Jewish cabinet ministers and at least one of his parliamentary secretaries, Barney Danson, was Jewish. In 1970, Trudeau named Bora Laskin to the Supreme Court of Canada, the first Jew to serve in this capacity."



Pierre Trudeau

Trudeau's rise in politics coincided with changes in the United States, whose previous "open door policy was no longer as open," Troper said. Canadians would henceforth require costly and often difficult to obtain green cards. Along with the upheaval created by the Vietnam War, race riots in the 1950s and '60s, and the election of Richard Nixon as U.S. president, this resulted in an "explosion of the number of job-hunting Jewish university graduates coming to Ottawa, where government was seen as a very good option for employment and where the action was."

The plight of Jews in the Soviet Union became more intense in 1970, when a group comprised mostly of Jews tried unsuccessfully to highjack a Soviet airliner and take it to the West. The perpetrators were harshly dealt with, and more than 10,000 Soviet Jews protested within hours of their conviction, demanding full rights in their home country or permission to emigrate. When Trudeau visited the Soviet Union the following year, he repeatedly raised the issue of the maltreatment of Soviet Jews and their lack of civil rights, and also brought with him a list of Jews seeking family reunification with relatives in Canada.

The Soviets claimed he was interfering in their internal affairs, but unofficially he prevailed upon then-premier Alexei Kosygin by inferring that other bilateral issues could be affected. The Soviets began approving emigration applications, a move that was unfortunately short-lived for other reasons.

Trudeau was acting "with his head in a hornet's mouth," Troper said, and this "put Canada's concern with human rights in the Soviet Union on the front burner, to the displeasure of his Soviet hosts. It also resulted in an enormous positive outcome for Jewish lobbying.

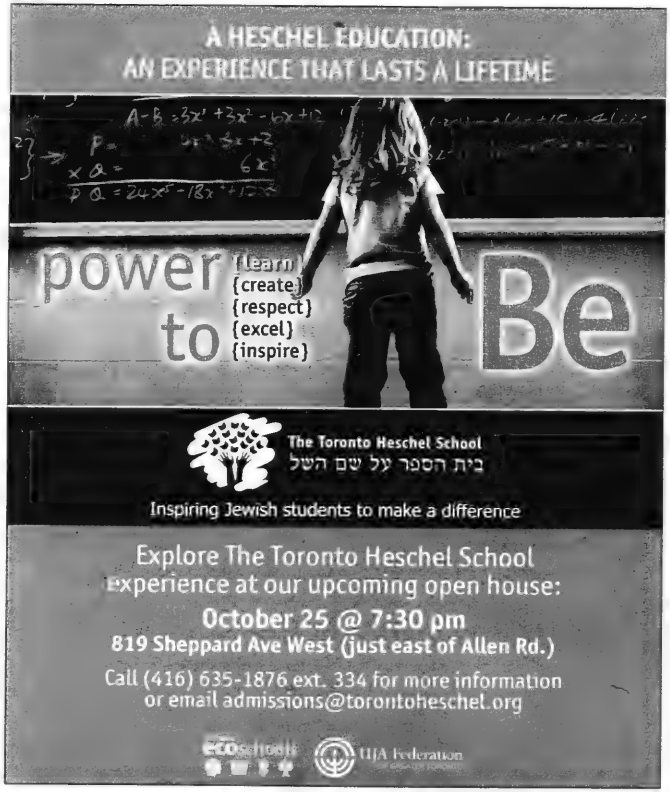
"Trudeau's vision of Israel must be seen as part of his belief that sovereign states must be treated as sovereign states, with control of their borders and security. He considered Israel to be a sovereign state... (but) he had limits when support for Israel blinded Canadian Jews to actions that compromised Canada's interests."

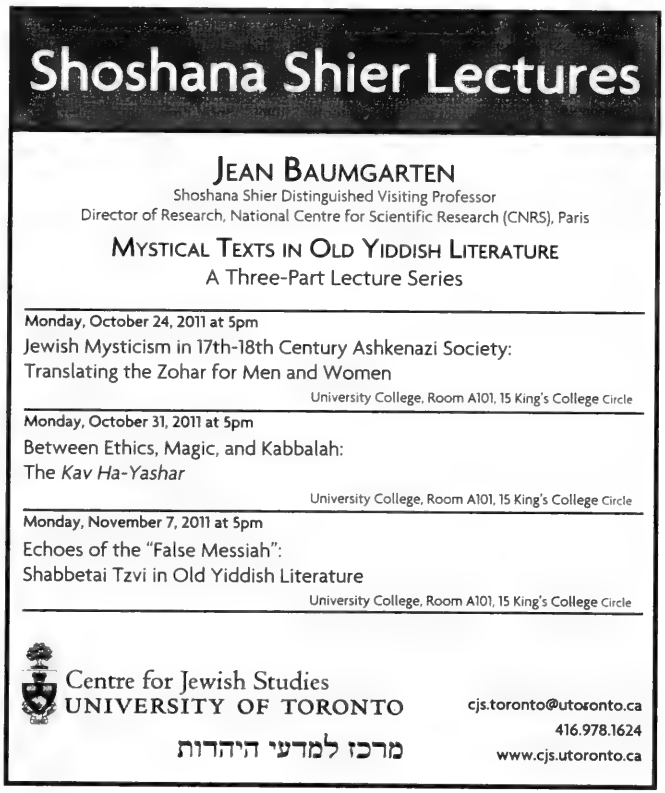
In 1978, he felt "bushwhacked" when then-Israeli prime minister, Menachem Begin brought a wish list on his state visit that included a request for Canada to move its embassy from Tel Aviv to Jerusalem, Troper said. Although Trudeau was initially open to the idea, he was concerned that moving the embassy would lead to Arab hostility against Canada, and deferred to his staff, who recommended against the move.

Begin threatened to tell Canadian Jews that Trudeau was anti-Israel and they should vote for Joe Clark in the next election, which he did. Clark promised that if he won, he'd make the move, but, Troper said, "once in office, he was caught off guard by the reaction to moving the embassy, by big business and by the Arab states."

Trudeau then "froze out" many pro-Israel lobbyists, Troper said, but never wavered in his support for Israel, although his "interests also changed and his agenda shifted to be against the occupation" in the West Bank.

"Was Trudeau good for the Jews? Yes, but not always for the organized Jewish community," he concluded.

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Event supports groundbreaking UJA Federation Diverse Learning Program

Annual Max Guttmann golf tourney raises over $85,000

By Daniel Horowitz

There was no shortage of drivers, putters, wedges – or excuses – at this summer's 12th Annual UJA Max Guttmann Memorial Golf Tournament.

Funds raised through the tournament, held at Pheasant Run Golf Club, support The UJA Diverse Learning Program (DLP), a groundbreaking program that allows children with diverse learning needs to reach their potential in a Jewish environment.

The DLP, which is housed at Associated Hebrew Schools, provides children with leading edge educational approaches and support in a communal environment.

From 1983 to 2008, the Abraham Shore She'arim Hebrew Day School addressed the needs of Jewish children requiring support that exceeded the capabilities of mainstream Jewish Day Schools.

Starting with the 2008-2009 academic year, UJA Federation partnered with Associated Hebrew Schools, Netivot HaTorah Day School and TanenbaumCHAT to create special classes to accommodate students that had been attending She'arim.

Supported by transition funding from UJA Federation, the schools worked together to adapt the She'arim model which now features students integrated in mainstream classes where appropriate. Currently, Associated Hebrew Schools has 20 children, or 2 classes, remaining in grades 6 to 8.

A student of UJA's Diverse Learning Program

The more than 130 participants in this year's tournament, which was chaired by Susan Eklove, brothers Craig and Sean Guttmann, Shelli Koenigsberg and Avi Wachsman, helped raise more than $85,000 for the Diverse Learning Program.

"We are very proud to continue this golf tournament in memory of our father, Max Guttmann z"l," said Craig. "Our father believed in investing in children when they are young. He truly believed that he was saving lives and, being a Holocaust survivor, he understood how precious each life is. And the proof is in the hundreds of graduates that have gone through the program. We were saddened to see She'arim close, but we are so proud to work closely with UJA Federation which has given its complete support to ensuring that there would be a continuation of this dedicated community special education program."

Funds will ensure the continuation of high quality, customized education for children with special learning needs. In its previous 11 years of operation, the tournament has raised close to $600,000 in support of Jewish children with learning disabilities.

"This is an amazing model for learning," says Eklove, the mother of Ilan, a Grade 8 student in the DLP. "My husband and I are so grateful that Ilan is in a Jewish educational environment. Now that Ilan has seen that he can be successful, we honestly believe that the sky is the limit."

"The program is nothing short of fantastic, and it just keeps getting better," says Ellen Frischman Snyder, mother of DLP student Jordan. "Jordan is doing remarkably well and he feels good about himself. After many years of stress and concern, the program is giving us high hopes and we truly feel that we can see the light at the end of the tunnel."

A good time was had by all who took to the greens this summer at Pheasant Run Golf Club, with a wonderful day full of great golf, prizes, silent auctions, and sumptuous food, including a brisket and scotch station sponsored by Zuchter Berk Creative Caterers.

Legacy of Life

Herman Berenblum's sojourn from Germany to Toronto

By Daniel Horowitz

Call it a simple twist of fate. *Beshert*, if you prefer.

The fact is, if fate had not intervened in the life of a young Jewish boy living in Germany many decades ago, life for Herman Berenblum would have been very different.

It was back in the 1930s when a then-young Herman, seeking to have his visa renewed so that he could continue to live with his family in Germany, was rejected by the German authorities. As it turned out, that rejection was probably the best thing that could have happened to Herman and, by extension, Jewish Toronto.

After being forced to leave Germany as a teenager just before the start of the Holocaust, Herman said goodbye to his beloved family, a goodbye which turned out to be the last time he saw or heard from them again. Herman left Germany and made his way to Argentina, which he called home for several years. From there he travelled to England for a brief time before ultimately settling on Toronto as his new and permanent home away from home.

Like many new immigrants to Toronto, Herman found work in the *shmatte* business on Spadina Avenue, a trade he learned from his late father, a tailor, when Herman was a child.

But, unlike those new immigrants, the vast majority of whom lived and worked in the same part of town, Herman, looking to avoid living in a "ghetto-like atmosphere," and being reminded of the Shoah which took his family from him, chose to live in Etobicoke, a western suburb of Toronto.

Herman Berenblum ca. 1951. (Ontario Jewish Archives)

Berenblum, still experiencing culture shock and without any significant contacts, did not succeed immediately, and like many of those starting new lives in a new country, required some assistance. Sure enough, the young newcomer found that help through Toronto's organized Jewish community which not only helped him financially, but socially, as well.

Eventually, Herman, never having forgotten the people who were there for him, and in a much better financial position, wasted little time in giving back to the community.

Expressing his desire to help Jewish Toronto long after he left this world, Herman ultimately left a legacy gift in his will to the Jewish Foundation of Greater Toronto. Because of his vision, generosity and compassion, the Foundation established two endowment funds; one to support United Jewish Appeal's Annual Campaign in perpetuity, the other, to support the ongoing needs of Holocaust survivors.

Although Herman Berenblum has passed away, his memory will live forever. In fact, the corridor of UJA Federation's Sarah & Chaim Neuberger Holocaust Education Centre, which will be built on Sherman Campus at Bathurst and Sheppard, will bear his name. Photos taken by a teenaged Herman during the 1936 Berlin Olympics – some of which were displayed at the 2010 Olympic Winter Games in Vancouver - also comprise the Berenblum Photo Exhibit, which can be viewed at UJA Federation's Ontario Jewish Archives.

Toronto's entire Jewish community benefited from Herman Berenblum, and will continue to do so for years to come. And it's all because of one, small twist of fate.

Legacy of Life features the inspiring stories of outstanding individuals who, through their commitment, vision and generosity, have left an indelible imprint on our community. Consider your legacy. For information, call 416.634.3030.

Kwinter returned in York Centre

Continued form page 3

In Willowdale, Liberal David Zimmer held on to the riding with 22,034 votes; Tory Vince Agovino was second with 14,428; NDPer Alexander Brown was far behind with 5,522 votes.

Contacted the morning after the election, a weary-sounding Bernie Farber credited his opponent with running a "clean campaign.

"It was a good campaign, a feisty one."

Thornhill, he said, has a history of "bucking the popular trend. It did so again this time.

"It's very tough to beat an incumbent. The incumbent has four years to shore up support. [Shurman] is popular in the Jewish community, as I am to a certain extent."

Asked if he has hurt by joining the Liberals, who adamantly reject public funding of religious schools, after he pushed the issue for years with Canadian Jewish Congress, Farber said, "My values have never changed.

"It is something I still believe in. It didn't come up at the door, except four or five times of the thousands of doors I knocked on in Thornhill."

Running for election is a "humbling" experience, Farber said. "You knock on doors and present yourself to people kind of raw. I can't think of any job where you knock on people's doors and ask, 'What do you think of me?'"

Shurman, who also proclaimed himself tired after a tough campaign, said Farber "fought hard." But Thornhill has shown in the last two provincial elections and the most recent federal vote that it is in the Tory camp, he said.

"Both myself and Peter Kent [the federal MP] are visible and hard workers... Both Peters have proven we can be strong representatives and people like to elect people who are strong on their behalf."

Jews make up 36 per cent of the riding and "the Jewish fact is crucial," he said.

Jews increasingly are gravitating to conservative parties, unlike the past when many Jews, including his own family, barely considered the Tories a viable alternative and voted Liberal almost automatically, he said.

That has changed since Stephen Harper became prime minister and people in the 905 now feel there is an alternative to the Liberals, he said.

As for his political future, Farber said he would "not close the door on anything."

He took a leave of absence to campaign, but working within the Jewish community "is my first love and passion," he said.

CIJA praises Ont. MPPs

Compiled by CJN Staff

In response to the results from the Oct. 6 Ontario provincial election, Sheldon Goodman and David Spiro, co-chairs of the Centre for Israel and Jewish Affairs, Toronto, (CIJA) joined with other Ontario Jewish communities in issuing the following statement:

"We are very pleased that several MPPs who have been very supportive of our community were re-elected. We are particularly grateful that among them are those who played a prominent leadership role in forming a cross-party consensus opposing Israel Apartheid Week. We also salute those Jewish candidates who, despite their unsuccessful bids, exemplified our community's contribution to public service.

"Last year, [Premier Dalton McGuinty] led a trade mission to strengthen burgeoning Ontario-Israel economic ties. In response, Israeli President Shimon Peres proposed measures to create a formal partnership through collaboration in research, technology and health sciences to enhance this relationship, We will work with all parties to ensure this partnership is established, and we will be reaching out to each of the party leaders to advance the full range of interests of our community in the new minority government situation."

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March gets new scholarship endowment

Frances Kraft
Staff Reporter

March of the Living Canada recently received a gift of $500,000 from the Ben and Hilda Katz Charitable Foundation to enable more students to participate in the annual educational program, which takes students to the sites of former Nazi death camps in Poland and then on to Israel.

Anita Ekstein

Students can apply for scholarships when they sign up for the program. Online registration for the 2012 March of the Living, which runs from April 15 to 30, began Oct. 4 and will close Oct. 18. The cost per student is approximately $5,500, and students can register at marchoftheliving.org.

Harold Shneer, a board member of the Katz foundation who has been involved with the March of the Living since 1990, said he knows of no better program for young people trying to understand the Holocaust and the importance of Israel. He said he believes the program is "vital... There's a spirit that emanates from it that [participants] carry the rest of their lives."

As well, the March of the Living ties in to the Katzes' "profound belief in Jewish education for young people," said Shneer. His wife Helen is a niece to the couple, both of whom were born in Poland and died in 2000, 12 years after the establishment of their foundation.

The couple immigrated to Canada before the Holocaust and struggled at first in a small town before moving to Toronto, where Ben became a builder. A UJA Federation of Greater Toronto publication says that they had no children, but "always had a soft spot for youth" and were longstanding supporters of Holocaust education for young people.

Shneer said there was "not even a question" about whether to allocate to the March or how much to give.

Eli Rubenstein, national director of March of the Living Canada, credits Anita Ekstein, a 77-year-old child survivor of the Holocaust, for taking the initiative to establish an endowment fund in the first place.

The Canadian March of the Living Endowment Fund was established by UIA Federations Canada with the assistance of the Jewish Foundation of Greater Toronto (part of UJA Federation of Greater Toronto). The new gift from the Katz foundation is under the umbrella of that March of the Living fund, which is housed within the Jewish Foundation of Greater Toronto.

Ekstein, who co-chairs the national March of the Living endowment fund with Heshy Altbaum, has been on the trip 11 times as a chaperone and is planning to return next April. Two years ago, she established the Frank and Anita Ekstein March of the Living Endowment Fund, named for her late husband and herself.

She said she "begged everybody" to get the endowment started six years ago, because "there are more and more kids wanting to go, and more and more [of them] need to be subsidized." More funds are still needed, she added.

Ekstein – who, at 77, is one of the younger survivors to accompany trip participants – is motivated by a sense of urgency about having as many students as possible participate "when we're here, when we're able to go with them.

"Hopefully, one day, those kids will take over," she said.

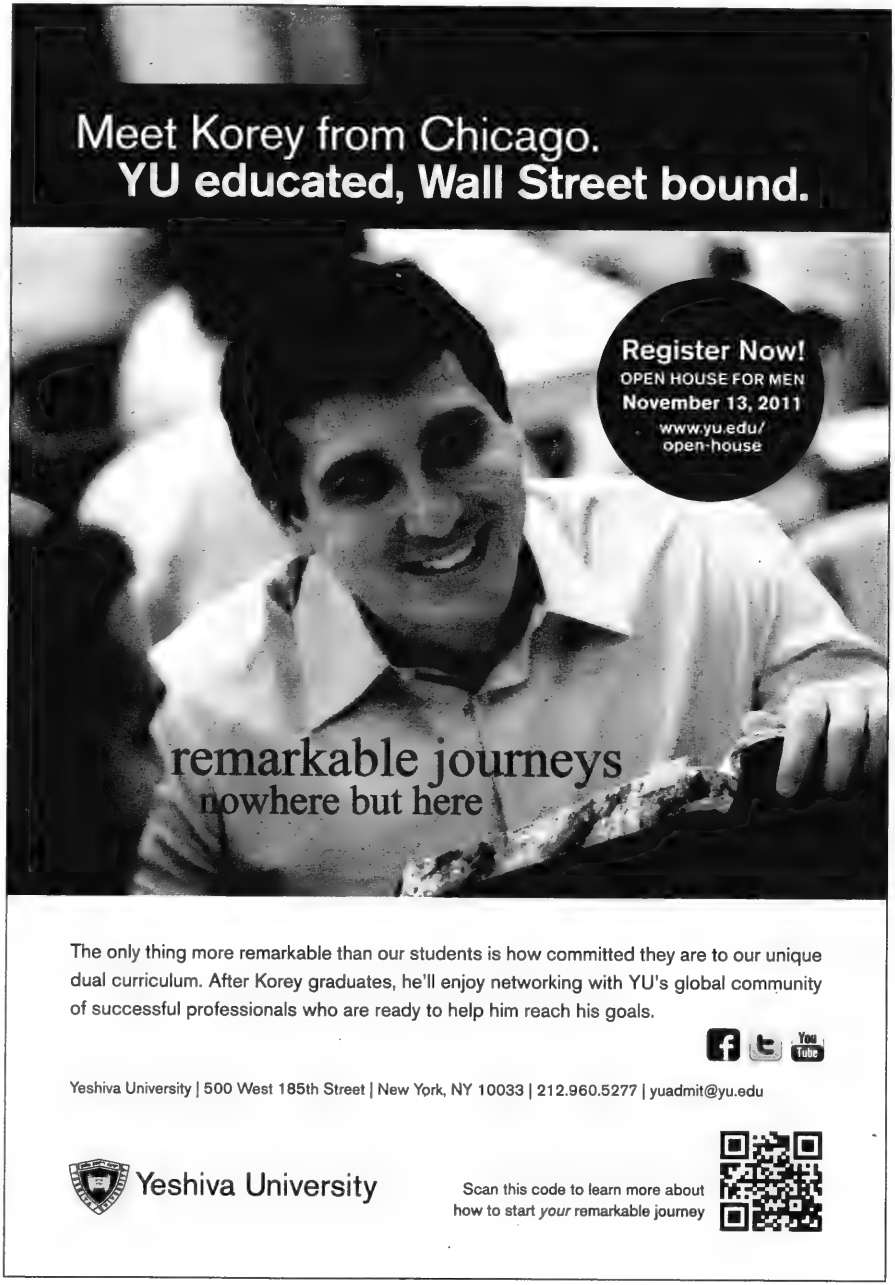
It's already difficult, she added, noting that seven busloads of Toronto teens were on last year's March, but there were only six accompanying survivors.

Ekstein said she hopes to help the program in some way as long as she can. "You can see [the kids] changing, growing, maturing during the trip."

The March has two overall goals, Rubenstein told *The CJN*. "We hope the students going on the trip commit to remembering the lessons of the Shoah, and will have a greater dedication to the Jewish people, to Israel and to a Jewish way of life, and to strengthening their own community."

On a broader level, the hope is that students will be motivated to fight genocide, intolerance and racism, and to build a better world, he added.

Last year, a study commissioned by the March of the Living affirmed that its alumni were deeply affected by the experience. Among other results, respondents reported increases in their sense of Jewish identity and commitment to human rights. As well, 95 per cent felt that the program made them feel well prepared to counter Holocaust denial.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Irvine verdict sends message, Canadians say

Students convicted for disrupting Israeli ambassador's speech

Dan Klein
JTA

The misdemeanour convictions of 10 California college students for disrupting a speech by Israel's ambassador to the United States is already leading partisans of both sides on the Israeli-Palestinian conflict to predict changes in the way the fight over the issue plays out on campus.

"When you talk to students across college campuses, now they are pondering what is legal and what is not," said Kifah Shah, spokeswoman of a solidarity group for the guilty students, Stand With the Eleven. "This has a chilling effect."

In February 2010, 11 Muslim students stood one by one and interrupted a speech by Ambassador Michael Oren at the University of California, Irvine. Oren twice walked off the stage as students shouted "Mass murderer!" and "War criminal!" before they were removed from the room by campus police. A planned question-and-answer session following the address was dropped.

Late last month, an Orange County jury found 10 Muslim students guilty of two misdemeanour charges for conspiring to disrupt a meeting and then disrupting the speech. They were sentenced to community service and probation. Charges against the 11th student were dropped in August.

During the trial, prosecutor Dan Wagner described the students as "censors" who utilized the "heckler's veto."

"This is about freedom of speech," Wagner said in his closing statement. "That's why we're all here."

Michael Oren

Some supporters of Israel express hope that the verdict will make campus protesters think twice before disrupting Israeli speakers, which has become a common tactic of pro-Palestinian activists.

In 2008, at York University, Students Against Israeli Apartheid protested loudly during a speaking engagement by former Israeli deputy prime minister Natan Sharansky.

Hillel of Greater Toronto released a statement two days later that said "both Mr. Sharansky and members of the audience were harassed and intimidated in an unsuccessful attempt to shut down the event."

In 2009, hecklers at the University of Chicago repeatedly disrupted a speech by former Israeli prime minister Ehud Olmert.

Most recently, a Sept. 1 performance by the Israel Philharmonic Orchestra was interrupted repeatedly by protesters at London's Royal Albert Hall, forcing the BBC to stop its broadcast of the concert.

At UC Irvine, the campus Muslim Student Union, which organized the heckling, was suspended for a year by the school for violating its code of conduct, although four months later, the suspension was changed to probation on appeal.

A year after the disruption of Oren's speech, the Orange County District Attorney's Office pressed charges against the students who were involved.

The Orange County Jewish Federation & Family Services in Southern California issued a statement praising the jury's verdict. Federation CEO Shalom Elcott said the response by university administrators and the district attorney has had a positive effect on the campus climate.

"It has already had a significant impact on campuses," he said. "I think it has already created a situation on campus where other student groups have to be more careful about their behaviour. It is creating more civil behaviour."

The protesters' supporters, however, have accused the prosecutor of trying to suppress political speech. Muslim groups blasted the verdict against the students.

"It's a sad day for democracy when nonviolent protesters are criminalized by their government and are found guilty for exercising a constitutional right," Salam Al-Marayati, president of the Los Angeles-based Muslim Public Affairs Council, said in a statement.

But Canadian Jewish campus groups feel that it's the pro-Israel students who are being victimized by protesters who prevent invited guests from speaking on campuses.

Canadian Federation of Jewish Students' vice-president of external relations Emile Scheffel, speaking on behalf of Hillel of Greater Toronto, said it's well known that Jewish and pro-Israel students in Canada face hostility and intimidation from anti-Israel groups.

Continued on page 21

Congregation Habonim Documentary Film Series

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www.jewsandbaseball.com

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Student apologizes for Mengele costume prank

Compiled by CJN Staff

MONTREAL — The Université de Montréal says it considers the matter closed after a law student who dressed up as notorious Nazi Dr. Josef Mengele – including wearing a swastika armband – apologized.

The student, who was not identified, wore the costume during frosh week activities Aug. 22. He will not face any disciplinary measures.

On Sept. 13, the student issued a written apology, which the university accepted. He also reportedly removed the costume after objections were made by some observers and expressed regret at any offence given at that time.

"As far as the administration is concerned, the case is closed," Danielle Pinard, a vice-dean of the law faculty, said. She said the university conducted a non-disciplinary probe into the matter, which included speaking with at least four eyewitnesses.

The incident won't be included in the student's university record, she said.

Students had been asked to wear a costume incorporating a health-sciences theme and the colour red on the first day of class.

His outfit reportedly also included a Hitler-style moustache, a white lab coat with red handprints and the name "Mengele" across the back.

The Jewish law student's group, the Association des étudiants juifs en droit de l'Université de Montréal raised the issue with the dean of law, Gilles Trudeau.

It has accepted the student's apology and is satisfied with the way the university handled the matter.

"The faculty handled this superbly," said AEJD co-president Jillian Friedman. "This kid, he really didn't do it out of malice. He had no idea this could be so hurtful."

The Association des étudiants en droit de l'Université de Montréal also objected to the student's get-up, but has now laid the matter to rest.

Conviction first of its kind

Continued from page 20

"Interestingly, this is the first such incident I've seen that has resulted in a criminal conviction. While we support everyone's freedom to speak their mind, we agree that right does not extend to preventing others from exercising their rights," Scheffel said.

"The real 'chilling effect' in this equation is the reluctance of Jewish and pro-Israel groups to bring speakers to campus for fear of disruption. I think that is exactly the intention of anti-Israel groups – to suppress competing opinions through intimidation, just like so many of the regimes that surround Israel."

Hasbara at York president Oriyah Barzilay said she hopes the conviction will send a clear message to students on Canadian campuses that disruptive behaviour will no longer be tolerated.

"The misconduct by the students was abhorrent, distasteful, and certainly punishable... it demonstrated their lack of seriousness and legitimacy regarding the subject," she said.

"It set the precedent for other universities that anti-Israel, or antisemitic students cannot use the heckler's veto to stomp on a basic right such as freedom of speech."

Barzilay added that the only way to understand the other perspective is through dialogue, and she hopes that students will realize that the heckler's veto "is fundamentally wrong and will be met with stiff consequences.

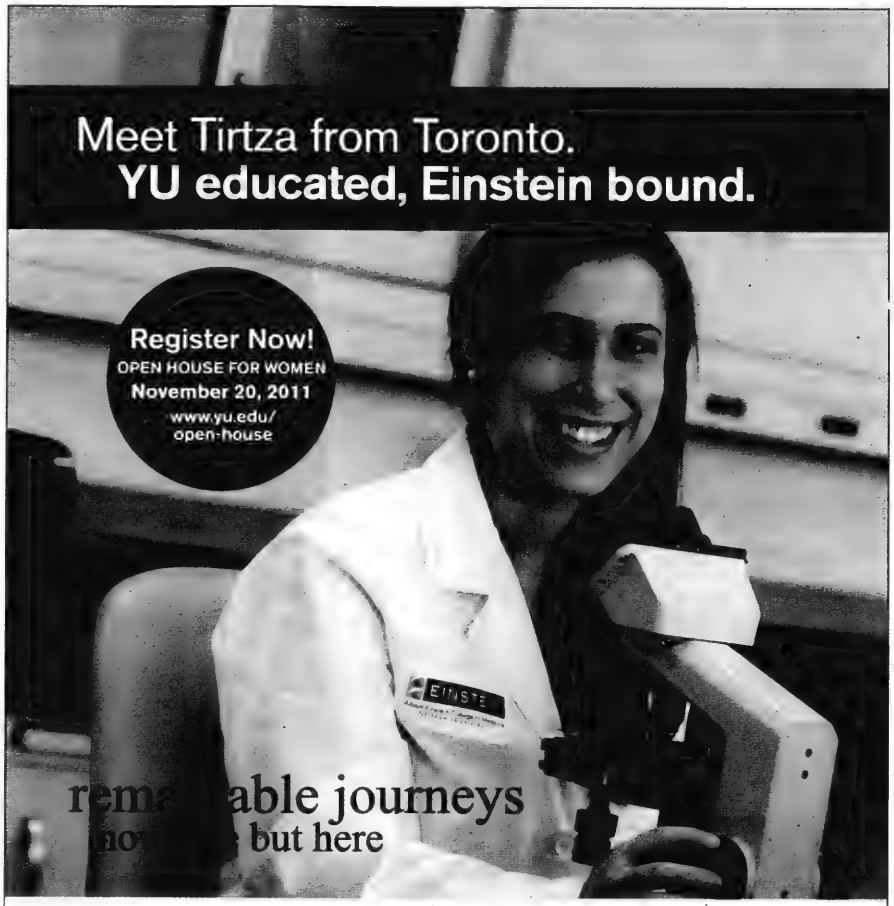
"One can only hope that these convictions will encourage university administrators to step outside their comfort zone of inaction and passivity, and once and for all be resolute in enforcing the policies and laws that our free and democratic society holds so dear."

The 10 students convicted on charges of disrupting Oren's speech were sentenced by Superior Court Judge Peter Wilson to 56 hours of community service and three years of probation, though the probation will be reduced to one year if they complete their community service by Jan. 31. Wilson said that jail time was not warranted because the students were "motivated by their beliefs and did not disrupt for the sake of disrupting."

Advocates for the students vow to appeal the convictions.

The dean of UC Irvine's law school, Erwin Chemerinsky, told the *Los Angeles Times* that the prosecution of the students was "divisive" and that their convictions were "harsh," although he also said, "It's not a matter of free speech, because there's no free speech right to shut someone down."

With files from Sheri Shefa



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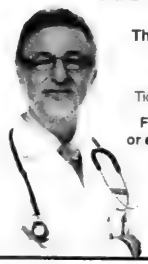
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The lesson of the sukkah?

Rabbi Edward Elkin

Only four days separate Yom Kippur from Sukkot, yet in many ways, no two holidays could be more different. Yom Kippur is a solemn day, while Sukkot is *Zman Simchateinu* – the season of our joy. On Yom Kippur, we refrain from eating, while on Sukkot, meals in the sukkah are one of the central observances. On Yom Kippur, God is our Judge, but on Sukkot we give thanks to God for being the true shelter and protection in our lives.

As different as they are, the proximity of these two holidays on our calendar leads us to look for connections between the two. One connection is found in the book of Jonah, which is read on Yom Kippur afternoon. The end of the book finds Jonah just outside Nineveh, the capital of the Assyrian empire. Jonah has just finished preaching repentance to the Ninevites, and he decides to wait and see what happens next. Will God destroy the people of Nineveh for their sins, as He threatened? Or will God forgive them in response to their repentance? While Jonah waits to discern their fate, he decides to build – a sukkah.

What is the meaning of this sukkah? On one level, it has a practical function: it provides Jonah with shade. Yet, oddly enough, God then causes a plant to sprout up that is also said to provide shade. When the plant withers, Jonah is exposed to the sun. So, what happened to the sukkah? It had to have had another purpose besides providing protection from the blazing sun.

Rabbinic Reflections

I think the key to understanding Jonah's sukkah may be found in what he does when he is inside it. We read that after Jonah makes the sukkah, he sits down in it order to *see* what will happen to Nineveh. Jonah's sukkah is a place made for seeing. Jonah hopes that God will destroy Nineveh, and that cataclysmic destruction is the sight he hopes to behold. He doesn't get his wish. As Jonah fears, God forgives the Ninevites, and spares the city. Jonah, sitting in his sukkah, wants to die.

A sukkah is by definition a temporary shelter, a place where we stay when we're not at home. As such, it's a place where we have the opportunity to gain a different perspective on our lives and on the world than the one we have when we are in our usual dwelling place. Jonah, however, doesn't take advantage of that opportunity. At the beginning of the story, he wants to see the downfall of Nineveh. And that's where he ends up, even after his dramatic experience in the belly of the fish.

If we learn from Jonah that the sukkah is a place of seeing, a place of discernment, can we find a way to really open our eyes in it as he did not? Can we try to *see* things differently than we did before? Following the dramatic atonement experience of Yom Kippur, can we achieve the insight to perceive how we can be better, kinder, more generous and forgiving people in the year ahead?

Rabbi Edward Elkin is spiritual leader of the First Narayever Congregation in Toronto.

Roman Israel, Part III

The Roman period in Israel was an important phase in the history of the land and its people. It saw the transition from the biblical to the medieval period. In the process, there were two traumatic revolts against the rule of Rome. The first resulted in the destruction of the Second Temple, while the second, under the leadership of the charismatic Simon Bar Kochba, led to the death of the great Rabbi Akiva, who had initially believed Bar Kochba to be the Messiah.

All of this would result in an even larger Jewish Diaspora than had existed before. But there was an even greater impact on the religious topography of the land. Ultimately, two faiths emerged from the boiling religious cauldron that was Judea before the first revolt against Rome.

The first was Pharisaic Judaism, which would evolve into the Judaism of today. The other was an obscure group that coalesced around the teachings of a charismatic Galilean whom we now call Jesus. It was this group, under the leadership of a former Pharisee known as Saul of Tarsus, that would dramatically alter the religious landscape of the Roman Empire.

It was Saul – or Paul, as he came to be called – who took the group's initial Jewish message to the gentiles. It was a message that would make this little-known Jewish sect, which came to be called Christianity, the largest religion in the world today.

In the process, the Romans also changed the archaeological landscape of Israel. It's a landscape I'll be exploring when I lead an archeological tour of Israel this summer. The tour is part of the Jewish/Italian Friendship Project, which I helped to initiate with both the Italian and Israeli consuls general.

Past Forward

Alex Gropper

The project has already brought over Dr. Edward Goldberg, who started the phenomenal Medici Archive Project, which is digitizing more than three million documents from the archives of this magnificent family, who played such a tremendous role in the Italian Renaissance that ushered in the modern age. Amazingly, more than 60,000 of these documents deal with the Jews of Tuscany.

But so far, the highlight of the Jewish/Italian Project is its adoption of a new archelogical excavation in Israel at Tel Huqoq in the Galilee. The site dates from the Roman period and is mentioned in Christian writings. It's two kilometres from Migdal, the home of Mary Magdalene.

But even more fascinating for Jews is the fact that Huqoq contains a synagogue awaiting excavation. It's the perfect project for this wonderful initiative, because it unites all the elements we want to emphasize. The Roman and Christian elements speak to the Italian aspect, while the synagogue highlights the Jewish connection.

One of the high points of the tour will be an in-depth visit to the site, where we will have a chance to speak with the staff as they explain the important work they're doing. It's a wonderful opportunity to celebrate the warm and cordial relationship between our two communities.

The time for joy

The holiday of Sukkot has several different names in Jewish literature. The one we're most familiar with is Sukkot, since it refers to the temporary huts we build and dwell in during the holiday. Another name, *Chag Ha'asif*, the Holiday of Gathering, refers to the harvest aspect of the holiday and the gathering of the nation for one of the three Pilgrimage Festivals. Yet another name, *Zman Simchateinu*, the Time of Our Happiness, is somewhat more subtle in its meaning than the other names. It seems not to directly connect with any of the themes of Sukkot.

There is certainly the theme of unity that gets expressed during Sukkot through the ritual of lulav and etrog. Both the lulav and the etrog are representative of different kinds of Jewish people. Some have heightened spirituality, some do not. Some engage intellectually, others engage emotionally, and still others don't engage at all. We hold them all together with the lulav and etrog to represent that we're not complete as a nation unless we are able to bring all these people together in harmony.

Another theme for the holiday is one of understanding how fragile our security is in today's world. It wouldn't take much for the average person to lose everything and rely on the compassion of God and fellow human beings. Sukkot reminds us that materialism is never as permanent or comforting as the connection with God and each other.

The third name for the holiday, *Zman Simchateinu*, refers to the holiday of happiness. It subtly raises the unasked question: shouldn't we be happy on all the holidays?

Midrashic Moments

Rachael Turkienicz

Except for the two holidays of Yom Kippur and Tisha b'Av on which we fast, there should be an element of joy within all Jewish ritual. What makes Sukkot the one to get the name Time of Our Happiness?

Sukkot happens to be the holiday that comes right after Rosh Hashanah and Yom Kippur. Both Rosh Hashanah and Yom Kippur are the culmination of all the soulful searching of Elul, the previous month. It's quite easy to carry these emotions past Yom Kippur into Sukkot and beyond. Every moment could be filled with trepidation and danger as we wonder if we were successful on Yom Kippur. Sukkot speaks to this theme of worry, since we believe it's the time when the world is judged for the amount of water that will fall that year. Given floods, tsunamis and the like, we could easily focus on this element of Sukkot.

By calling it *Zman Simchateinu*, we're clearly reminded that we can choose where our focus lies. Rather than focusing on the negative, we change our view and remember the happiness and the joy.

The sages remind us that the same choice exists within all our spiritual choices. When the rabbis say: 'Worship God through joy," the statement of choice is clear. If one engages with God out of guilt or pressure, the sages would question whether that was worship at all. The High Holidays and their intensity conclude in Sukkot, when we refocus our thoughts and find the positive in Judaism, each other and spiritual engagement.

Rachael Turkienicz is director of rachaelscentre.org.

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Sukkot food: get stuffed

Sukkot is almost here, and like during most Jewish holidays, it's time to get stuffed. But I'm not just talking about the revellers; I'm referring to the foods themselves. Sukkot – along with Hoshanah Rabah and Simchat Torah – has a long and interesting relationship with stuffed foods.

Why the connection? Rabbi Mark Hurvitz offers this culinary metaphor. Sukkot "includes the notion of welcoming guests – both living and historical heroes – into the sukkah, thus "stuffing" them into a wrapper of sorts." **[http://bit.ly/stuffed01]** Ruth Heiges suggests stuffed vegetables are like "miniature cornucopia symbolizing the plenty with which we have been blessed and for which we hope throughout the coming new year." **[http://bit.ly/stuffed02]**

Gil Marks writes that "stuffed vegetables, a most ancient Sukkot dish that probably has its genesis with the grape leaves remaining on the vine after the harvest that were then filled and simmered until tender, are common sights on holiday tables in all communities. As there were few or no grapes in much of northern and eastern Europe, the prevalent cabbage became a handy substitute." Marks includes recipes for Yaprakites de Peshe (Greek Fish in Grape Leaves), Zarkhop (Bukharan Lamb Stew with Vegetables) and Inferike (Syrian Meat and Potato Casserole). **[http://bit.ly/stuffed03]**

Browse through the Sukkot section of one of the premier Jewish cooking sites, and you'll find dozens of recipes for stuffing just about any vegetable – and fruit – you can think of: squash, zucchini, artichokes, eggplants, avocados, tomatoes, beets and dates. And, of course, the cabbage. **[http://bit.ly/stuffed04]**

Lovers of stuffed cabbage may encounter a semantic barrier as they surf for a favourite recipe. "Philologos," the linguistic columnist for the *Forward*, did an entire piece on how your name for a dish depends on where your family hails from. Letter writer Milton Lasky responded, "Whether you call it Prakas, Golubtzi, Holubtsi, Holeptshes, Gulomkes, Oleshkes, or

Jewish & Digital

Mark Mietkiewicz

whatever is really immaterial. My Mother… called it 'Gevilkte Cabbage' (Rolled Cabbage) and that was good enough for me, providing what was rolled into the cabbage leaves." **[http://bit.ly/stuffed05]**

If the filled food tradition appeals to you, but you are looking beyond cabbage rolls for your festive dinner, you do have some untraditional options. "Try meat-stuffed tomatoes, pesto-stuffed mushrooms, cheesy stuffed zucchini (the round ones are astonishing for stuffing), and baked stuffed nectarines for dessert… Strudels are an additional difference on the stuffed theme. You can take this in many separate directions – stuff with meat, sautéed eggplant and mushrooms, tuna or fruit." **[http://bit.ly/stuffed07]**

Another filled food associated with the holiday are kreplach, dumplings traditionally eaten on the seventh day of Sukkot, Hoshanah Rabah. Hoshanah Rabah is when each person's judgment that had been written on Rosh Hashanah and sealed on Yom Kippur is finally handed over to the angel – giving us one last chance to repent. **[http://bit.ly/stuffed08]** So what's the connection to the humble kreplach? Judgment (symbolized by meat) is clothed in kindness (symbolized by the dough). **[http://bit.ly/stuffed09]**

Now that you know the reason, you can take your pick of 13 kreplach recipes in the Jewish Food Archives, including beef, chicken liver, kasha, cheese and bite-size. **[http://bit.ly/stuffed11]**

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Show to aid disabled children, adults

Carolyn Blackman
Staff Reporter

Autism In the Arts, a show featuring the artwork of children and adults with complex disabilities, will be presented on Oct. 22 at the Riviera Parque in Concord.

The show is part of the fourth international Come to Your Senses conference hosted by the Muki Baum Treatment Centres for children and adults with complex disabilities.

The conference, which hopes to attract professionals, researchers, educators, parents, caregivers and people with disabilities, will include workshops, keynote addresses, poster presentations and experiential workshops.

Topics include sensory in the classroom, vision, sexuality, schizophrenia, aging, music therapy, mind-body connection, social inclusion, nutrition and views from inside autism spectrum disorders.

Presenters will hail from such countries as Israel, Italy, Mexico, Australia, Japan, the United Kingdom, Slovenia, South Africa, the United States and Canada.

The Autism in the Arts evening will feature a film screening of *This is My Child*, by Israeli documentary filmmakers Aviv Hurvitz and Kastina Productions, about five families in Israel who are dealing with the challenges of autism from diagnosis onward. The film will be followed by a discussion with Hurvitz and some of the featured families.

Einat Enbar, manager of marketing and communications for the Muki Baum Centres, said that the art program is an important aspect of the Muki Baum Treatment Centres, "because art can touch us and enable us to express who we are. This is also true for people with complex disabilities.

"The arts allow individuals with various challenges to enjoy art both passively as part of the audience and actively as creators. They can actualize their artistic potential and demonstrate that artistic talent can shine through disability," she said.

In other news, Muki Baum has been chosen as a featured charity for this year's Scotiabank Toronto Waterfront Marathon, on Oct. 16.

Team Match Muki is challenging families, staff and friends to participate in the event, which will raise money for Muki Baum programs and services.

Team Match Muki was created three years ago when 30 participants raised more than $17,000. This year's goal is 100 participants raising a minimum of $60,000.

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דער ייִדיש ווינקל

דזשערי קעין

וועו מען פֿרעגט אַ ליטוואַק וווּ ער וווינט און פֿאַרוואָס ער וווינט האָבן די פֿראָגעס גאָרנישט צו טאָן איינע מיט דער אַנדערער.

אָפּט מאָל וועט איך זיצן זיך אויפֿן בײַ דעם קאָמפּיוטער אין הויב/קרויב אַן שרײַבן ייִדיש הער איך מײַן מאַמעס ליטוויישע שטימע אין אויער און די פֿינגער גיין אויטאָמאַטיש אויף ליטוויישע וועגן. דער קלאַנג פֿון ליטוויש ייִדיש איז אַנדערש פֿון אַ פּוילישׁ/פּוילישׁ ייִדיש און וועט מען לײַגט אריס די וועלטער מיטן ליטוויישן קלאַנג – מאַכט מען, אָפּט מאָל, גרײַזן. דער גישעריבענער ליטוויישער ייִדיש און דער נערעדטער ייִדיש זײַנען גאָר אַנדערש.

לאָמיר אַרײַנקוקן אין דעם וואָרט "וווינען." אַ ליטוואַק זאָגט "וויינען" וועו ס'האָט צו טאָן מיט טערטן און זאָגט "וויינען" אַנשטאָט "וווינען" וואָו ס'האָט צו טאָן מיט וווּ מען לײַגט דעם קאָפּ. אָדאָ צוויפֿשמעלצן פֿון צוויי מײַנונגען פֿאַרמישט אָפּילו אַ ליטוואַק. צווישן ליטוואַקעס, וועו מען וויל מאַכן זיכער אַז דער וואָס הערט זיך צו פֿאַרשטייט וועגן וואָס מען רעדט, פֿרעגט מען "וווּ פֿריידט איר זיך" וועו מען וויל וויסן וווּ איינער וווינט. פֿאַרוואָס? וויַל אין אַן אָרט וווּ מען געפֿינט פֿרייַ נעפֿינט מען נישט קיין טערן. ס'מאַכט נישט קיין שכל? זייַט איר אַוודאי נישט קיין ליטוואַק.

אָט האָט איר עטלעכע שפּריכווערטלעך וואָס שפּילן זיך מיט דעם וואָרט "וווינען:"

1) *איך לאָך ווייל איך האָב נישט וווּ צו וויינען. (וואָס כיינט דער ליטוואַק דאָ – טרערן אדער נעלעכטער?)*
Ikh lakh vayl ikh hob nisht vu tsu veynen.

2) *א טויטן באַוויינט מע זיכן טעג, א נאר דאָס גאַנצע לעבן.*
A toytn baveynt men zibn teg, a nar dos gantse lebn.

3) *אַז מען טאַנצט אויף אַלע חתונות, וויינט מען נאָך אַלע מחיים .*
Az men tantst oyf ale khasenes, veynt men nokh ale maysim.

4) *אייגנער לאָכט פֿון צרות און אַ צווייטער וויינט פֿון שמחות .*
Eyner lakht fun tsores un a tsveyter veynt fun simkhes.

5) *אַ געלעכטער הערט מען וויַטער ווי אַ געוויין.*
A gelekhter hert men vayter vi a geveyn.

דער אַנגייענדיקער אַרגומענט צווישן ליטוואַקעס און פּוילישע/פּוילישע ייִדן הערט מען נישט היַינט וויַל ס'איז שוין מער נישטאָ קיין ייִדן אין די טוינטער אין ליטע און אין פּרלן וואָס זאָלן אַנגיין מיט זייער באַזונדערע שפּראַך קלאַנגען. און אונדזערע קינדער רעדן שוין אינגאַנצן נישט קיין ייִדיש. אָבער ס'איז נאָך דאָ די וואָס האַלטן אונדזער מאַמע לשון טייַער און פֿרייַען זיך אין אַלע אירע מאַנעקיַטן. ווי דער ליטוואַק זאָגט –"א געלעכטער הערט מען וויַטער ווי א געוויין".

צו מיַן ברודער משה/מיישע און מיַן פּילמעניצע גיטעלע און אַלע וואָס האַלטן ייִדיש טייַער שיק איך אייַך צו א חבֿרותשׁל וואָס וועט אייַך געבן גרויס הנאה: *yiddishwordoftheweek.tumblr.com*

פֿון רעדאַקציע: אויב איר האָט געדאַנקען וועגן אונדזער ווינקל לאָזט וויסן, דורך פּאָסט אָדער בליץ- פּאָסט:
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Aerobic activity improves brain health

We have known for a long time that exercise in general has many benefits for your body, but did you know that moderate aerobic activity has been found to improve brain function?

Fitness Corner

Felyce Zomparelli

A recent scientific-literature review of more than 1,600 research papers that was published in the internal medicine journal *Mayo Clinic Proceedings* found that any aerobic activity that raises the heart rate, increasing the body's need for oxygen, can slow the decline of cognitive function and help to reduce the risk of dementia.

Normal aging causes the brain to shrink, affecting neurogenesis (the production of new brain cells) and neuronal connections. The average adult brain produces several thousand new neurons each day. As we age, the survival of these new neurons is heavily influenced by factors such as hormonal changes, environmental stimulation, active learning and exercise. Physical activity, especially aerobic activity, has been found to play an essential role in neurogenesis and overall brain health.

A 2010 study found that regular walking alone was enough to slow the rate of cognitive decline. Recently, it was also found that aerobic exercise better maintained brain neuronal connections as well as improved cognitive testing scores in both healthy seniors and those with cognitive impairment. Physical activity improves the flow of oxygen-rich blood to the brain.

Researchers at Columbia University found that middle-aged people who exercise an hour a day, four days a week, showed increased volumes of both the brain cortex and the hippocampus (area of the brain responsible for memory). Other studies have suggested that endorphins, which are released during exercise, play a crucial role in increasing neuron production in the brain.

The latest evidence shows a strong association between regular physical activity and brain health with aging. It also reduces the risk of cognitive decline, dementia and Alzheimer's. Exercising at just 60 per cent of your maximum heart rate, 150 minutes a week or 30 minutes a day, is all you need to protect your brain and memory.

Want to learn more? Visit me at www.felycesfitness.ca or e-mail me at felycesfitness@rogers.com.

CRUMBLE SALE: Grade 7 students at Leo Baeck Day School, from left, Noa Cowley, Sydney Bly, Jordan Shear and Adam Krowitz prepare apple crumbles that Leo Baeck Grade 8 students later sold in the school's parking lot one morning before school, raising $1347 for Mazon Canada.

TORAH TIME: Preschool students at Associated Hebrew Schools' Posluns Education Centre on Neptune Drive practise taking out the Torah every Monday and Thursday as part of their daily tfillah program. Pictured are Daya Segal and Dylan Berall.

BUTTERFLIES FREED: Grade 2 students at Bialik Hebrew Day School cared for caterpillars as they turned into butterflies as part of a science unit on animal lifecycles. Pictured with teacher Jeff Lieberman are students, from left, Ryann, Jake, Roxi, Oliver, Alexis and Dana as they let their butterflies go free.

DECORATING THE SUKKAH: As part of a unit on Getting Along and Belonging, Grade 1 students at the Paul Penna Downtown Jewish Day School, made cards and decorated Mount Sinai Hospital's sukkah, which patients and staff will visit during Sukkot. Standing on either side of the sukkah with the students and accompanying parent volunteers are teachers Shira Wolch, on the left side, and Lori Shapero-Press.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 60th anniversary to Joe & Temy Goldhar, with love from your family in Toronto and Israel.

Shaun Goodman & Shawna Meshwork were married on Sept. 18 at Copper Creek Golf Club.

Happy 10th birthday Billie Madison on Sept. 23. Daughter of Maxine & Josh Schulman. Love, Bubbie Henna.

Rebekah: We can't believe you are turning 13 on Oct. 11. You are officially a teenager. Love, Mom and Dad.

Happy first birthday Laynee. Love, the Laine and Seigel families.

Mazel tov to Jessie Faber on your team winning gold at the JCC Maccabi Games and you scoring one of the two goals. Love, Howard, Kim, Justin and Liam.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca**
or go online to **WWW.CJNEWS.COM** and
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What's New

By LILA SARICK

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Deadline reminder: Oct. 24 is the deadline for Nov. 3, Oct. 31 is the deadline for the issue of Nov. 10. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Friday, Oct. 14

FRAME OF MIND

Frame of Mind Gallery, 2074-1/2 Avenue Rd., presents a show of Canadian artists today and tomorrow. Part of the proceeds will be donated to One Family Fund of Canada to help victims of terror in Israel. 416-485-5731.

Sunday, Oct. 16

CAMP NORTHLAND FAIR

Camp Northland-B'nai Brith is holding a fall fair, 1-4 p.m. at 819 Sheppard Ave. W. Come for games, music, refreshments and the 2012 registration launch. New and returning families welcome. Call 905-881-0018 or www.campnbb.com.

WALKING FOR A CURE

A 5-km. walk benefiting the Molly and David Bloom chair for multiple myeloma research at the Princess Margaret Hospital will be held downtown. Call 416-946-6584 or www.mm5kwalk.ca.

SUKKOT CELEBRATIONS

Oraynu Congregation for Humanistic Judaism is holding a family Sukkot festival, 10 a.m. at Oraynu Children's School, St. Andrew's Junior High School, 131 Fenn Ave.

Oraynu is holding a potluck dinner and entertainment featuring **Mitch Smolkin** and **Nina Shapilsky,** 6 p.m. at 18 Wynford Dr. RSVP **Roby** at 416-385-3910 or roby@oraynu.org.

CHAI SOCIETY

Author **Judie Oron** reviews her book *Cry of the Giraffe,* at Beth Sholom Synagogue. Breakfast at 9 a.m. $15.

YIDDISH FOR ADULTS

Yiddish classes for adults, all levels, will be offered at Beth David B'nai Israel Beth Am Synagogue, 10 a.m.- noon beginning today.

Yiddish conversation classes will start Oct. 17, 10 a.m.-12 noon. For location or to register, call **Ester,** 416-635-2883, ext. 5189, or committeeforyiddish@ujafed.org.

AXE ANAPHYLAXIS

The Walk to Axe Anaphylaxis begins at 10:30 a.m. at Cedarvale Park Ravine. The walk was started two years ago by **Sophie Nisker** in honour of her bat mitzvah. www.walktoaxe.com.

SINGLES IN THE PARK

David Cravit, vice-president of Zoomer Media, speaks about "The Reinvention Generation: Reinventing Yourself Later in Life," to Singles in the Park, a Jewish singles group for men and women over 55, at 7 p.m., Earl Bales Community Centre. $10. RSVP debbygo@yahoo.com or 416-631-0005.

AFTERNOON JAZZ

Beth Emeth Bais Yehuda Social Club presents an afternoon of jazz with 3 Guys And A Girl, 2-4 p.m. $10 social club members/$15 non-members.

ASK THE RABBI

Shaar Shalom Synagogue welcomes all adults to bring their questions to their rabbi, 8 p.m., 2 Simonston Blvd., Thornhill.

Continued on page 29

LUNCH & LEARN TUESDAYS FALL 2011
Lunch 12:15 - Learn 12:45

Oct 25
Mordechai Ben-Dat, Editor of Canada's largest weekly Jewish newspaper, the Canadian Jewish News, identifies current key events in Israel and interprets their meaning for Israel and the Diaspora. **Israel Update**

Nov 1
Norene Gilletz, The leading author of kosher cookbooks in Canada and the owner of Gourmania Inc. She is passionate about healthy cooking and living, and has expertise in a wide variety of health concerns and special diets. Her motto, "food that's good for you should taste good," has been a core principle guiding her culinary career. **Sharing Food Memories**

Nov 8
Doris Bergen, Director of the non-profit Mackenzie Institute for the Study of Terrorism, Revolution and Propaganda. As the Arab nations have cycled through sixty years of monarchies, military governments, national-socialism, socialism, and theocracy, it seems the only constant is a hatred for Israel. Will they ever set this aside? Can they ever learn to become true liberal democracies? **Holocaust Education Week**

Nov 15
John Thompson, Director of the non-profit Mackenzie Institute for the Study of Terrorism, Revolution and Propaganda. As the Arab nations have cycled through sixty years of monarchies, military governments, national-socialism, socialism, and theocracy, it seems the only constant is a hatred for Israel. Will they ever set this aside? Can they ever learn to become true liberal democracies? **'New Realities in the Middle East: Impact on Israel'**

Nov 22
Elliotte Friedman is a household name in sports. He is well known for his work on Hockey Night in Canada, as well as his hockey reporting on the Torino 2006 Winter Games. He has worked at the CBC and The Score network. Elliotte will be speaking about how he got into sports broadcasting and the people he meets and interviews. **The Inside Score on Sports**

Nov 29
Simon Houpt, author of the book Museum of the Missing: A History of Art Theft - for the art lover or true-crime enthusiast. INTERPOL records show that more than 20,000 stolen works of art are missing—including Rembrandts, Renoirs, van Goghs, and Picassos. Simon will take us on an intriguing tour through the underworld of Art Theft. **Art Theft**

Dec 6
Sylvia Fraser is a journalist and novelist; a board member of The Writers' Trust and served on the Arts Advisory Panel to Canada Council. Rabbi Grover will interview her on her groundbreaking book with co-author Dr. William Bengston "Chasing the Cure," which explores alternative healing methods for cancer patients and those with other diseases. **CHASING THE CURE: An Alternative for Treating Cancer and Other Diseases**

Dec 13
Rabbi Grover is Rabbi of Beth Tikvah Synagogue. His highly-regarded class on American Jewish History is inspiring this lecture on what American Jewish History can teach us about current challenges confronting the Jewish community. **The Jewish People at a Crossroad**

This series has been generously sponsored by Helen Stollar
8-pack: *Beth Tikvah Member - $119 Community Member - $139*
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Single tickets - $20 per session.
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THE JEWS OF POLAND

A THREE PART SERIES BEGINNING OCTOBER 25TH.

More than 50% of all the Jews in the world are descended from the area that we know as Poland and in a sense Ashkenazi culture came from Polish-Jewish origins.

OCTOBER 25TH, 8:00 p.m.

The riveting video **IMAGE BEFORE MY EYES** will show inter war Polish-Jewish life. It will explore the complex relationship of the three and a half million Polish Jews with themselves and their Polish neighbours.

NOVEMBER 1ST, 8:00 p.m.

One of the greatest Holocaust movies ever made, **KORCZAK** will focus on the destruction of the second largest Jewish community of the time the Warsaw ghetto.

NOVEMBER 8TH, 8:00 p.m.

A panel discussion including Nate Leipciger, prominent Holocaust survivor, Professor Frank Bialystok, University of Toronto, and Peter Jassem, Chair, The Polish-Jewish Heritage Foundation of Canada, will explore the Jewish past and present in Poland.

Continued from page 28

Monday, Oct. 17

BETH TZEDEC BOOK CLUB

Author **Michael Wex** discusses his book *The Frumkiss Family Business*, at Beth Tzedec Congregation. Dessert at 1 p.m.; review at 1:30 p.m. $15. Call 416-781-3514, ext. 225.

FALL LECTURE SERIES

Register now for Temple Emanu-El's fall lecture series, Mondays 2-4 p.m. Today, **Rick Phillips** speaks about "The Unknown Vivaldi." Oct. 24, **Christopher Hume** speaks about "From Black Box to Glass Box."$45 for the series/$10 per lecture. 416-449-3880.

Tuesday, Oct. 18

PLANNING FOR AGING

North York Central Library, 5120 Yonge St., is hosting 3 sessions on planning for aging parents. Tonight, 7-8 p.m., **Judith Wahl** speaks about legal planning.

Oct. 25, a social worker from Circle of Care, speaks about community support services in Toronto.

ADATH ISRAEL BOOK CLUB

Heather Kassel reviews the film *Incendies*, 8 p.m. at Adath Israel Synagogue. Members $10/non-members $15.

STITCH & BITCH

Come meet new people while you chat and knit, 7:30 p.m., 4700 Bathurst St. Sponsored by the National Council of Jewish Women. RSVP 416-633-5100.

Other News

VOLUNTEERS NEEDED

The Muki Baum Outreach Program is looking for volunteers to help in its recreational program for children with autism and their families Sundays from 4-7 p.m. Call **Einat**, 416-630-2222, ext. 238, or e-mail einat@mukibaum.com.

Baycrest is looking for people over 55, in good health and not volunteering more than 3 hours a month, to volunteer and be part of a study that will examine the benefits of volunteering. Call 416-785-2500, ext. 2572.

Volunteer drivers are needed by the Jewish Club for the Vision Impaired to drive members from their homes to and from the Prosserman JCC. The group meets the first Monday of the month, 7:30-9 p.m. Call **Sheila Abraham** at 905-731-9667 or **Bess** at 905-508-2892.

MEKOROT PROGRAMS

Rabbi Noah Sonenberg is teaching a woman's Talmud class, starting Oct. 30; **Rabbi Mordechai Torczyner** teaches the Book of Zachariah starting Oct. 25; **James Diamond** speaks about the Torah's views of love and sexuality starting Nov. 9. For more classes, call 416-877-2050 or www.mekorot.ca.

YIDDISH CLASSES

A 6-week course of conversational Yiddish will be offered at Temple Har Zion Sunday mornings beginning in November. Call 905-889-2252.

JEWS AND BASEBALL

The film *Jews and Baseball: An American Love Story* will be shown Oct. 23, 7:30 p.m. at Congregation Habonim, 5 Glen Park Ave. The movie will be introduced by **Paul Godfrey**, former CEO of the Toronto Blue Jays, and followed by a discussion with **Adam Stern**, a former MLB outfielder.

BEREAVEMENT GROUP

A spousal bereavement group for people over 55 will be offered by Circle of Care beginning Nov. 1, 1-2 p.m., at 4700 Bathurst St. Call 416-635-2860.

JEWISH HISTORY LECTURES

Congregation Darchei Noam presents a 6-part series on the history of the Jewish people. Oct. 30, **Carl Ehrlich** speaks about "The Babylonian Exile and Return," 7:30 p.m.

SINGLES DANCE

Shaar Shalom Synagogue hosts a dance for singles over 45, Oct. 23, 7:30 p.m. Call **David** 416-224-9494.

NEW ISRAEL FUND

New Israel Fund of Canada is holding a symposium on "Israel From Within: The Dream Reborn," featuring **Naomi Chazan, Derek Penslar, Shira Herzog** and others, Oct. 30, 12:45-5 p.m., Toronto Reference Library, 789 Yonge St. Registration required. Call 416-781-4322, www.nifcsymposium.eventbrite.com.

JF&CS GROUPS

All programs require pre-registration. Call **Shawna Sidney** 416-638-7800, ext. 6215, or www.jfandcs.com.

A 6-session discussion series for people under 60 who have recently lost a spouse begins Oct. 18, 7:30-9 p.m., Lipa Green Centre.

A 6-session group for adult children who have recently lost a parent begins Oct. 25, 7:30-9 p.m., Lipa Green Centre. Topics include coping with grief, loss and legacy, resolving unfinished business.

An eight-session group for women who want to learn mindfulness and meditation begins Oct. 26, 3-4:30 p.m. at 35 Madison Ave.

A workshop for parents about to separate or in the early stages of separation will be offered Oct. 26, 6:30-8:30 p.m., at the Lipa Green Centre.

A workshop for parents and professionals wanting to understand more about learning disabilities in children, teens. Oct. 27, 7-9 p.m. Lipa Green Centre.

FOR SENIORS

Association of Jewish Seniors annual Sukkot lunch and entertainment, Oct. 18, 11:30 a.m., Shaarei Shomayim Congregation. $20 for members/$25 non-members. RSVP **Tammy**, 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips and low membership fees. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Casino Rama, Oct. 19. Dance with live music, Oct. 16. Kosher lunch Oct. 26, noon. Ongoing activities: Tuesdays, gentle exercise class, 10 a.m.; Thursdays, social bridge, 12:30 p.m. Open house and free exercise class Oct. 12.

LZA Seniors Cultural Club meets Tuesday mornings, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Bernard Betel Centre 416-225-2112. **Doug Haddow** speaks about current events, Oct. 12, 1 p.m. **Karen Liberman**, of the Mood Disorders Association of Ontario, speaks Oct. 18, 1-3 p.m.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. ROM curator **Corey Keeble** presents an illustrated talk on "Masterpieces of Judaica," Oct. 27, 1:30 p.m.

Beginners computer course for seniors starts Nov. 1, 1-3 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

A course on Broadway's great composers will be taught by **Beth Ann Cole**, starting Oct. 24, 1-3 p.m.

The film *Walk on Water* will be shown Oct. 17, 1 p.m.

Iain Scott teaches a course on "*The Heart of Italian Opera-Verdi,*" starting Oct. 26, 7-9 p.m.

Nick Maes reviews the novel *The Finkler Question*, Oct. 25, 1:30 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Shabbat groups for young children begin Nov. 4. E-mail sarahbn@mnjcc.org.

A family Sukkot party with the children's band Oozakazoo will be held Oct. 16, 10-a.m.-noon. $25 per family. Pre-registration required. Call ext. 277 or sarahbn@mnjcc.org.

Adult daytime choir meets Tuesdays 1-2:30 p.m. No audition or experience required. E-mail gillians@mnjcc.org.

Film critic **Shlomo Schwartzberg** looks at specific film genres Mondays, Oct. 17- Dec. 12, 7-9 p.m. Oct. 17, Drama.

Adult Hebrew classes, all levels, begin Oct. 17. Beginner Yiddish classes with **Sharon Power** start Oct. 27. E-mail sharonis@mnjcc.org.

Planet in Focus Environmental Film Festival runs Oct. 12-16. For tickets, call 416-599-8433 or www.planetinfocus.org.

What's New is now online. You can find it at cjnews.com

HARVEST FESTIVAL: Some 130 people celebrated autumn at Shoresh's Kavanah Garden Festival on Sept. 18. Visitors tended the garden and harvested tomatoes and potatoes, which were donated to charities. For more information about the garden, visit www.shoresh.ca.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

Hot Deal!
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Holocaust symposium held in Welland, Ont.

Sheri Shefa
Staff Reporter

The sixth annual Holocaust Symposium and Anti-Discrimination Day – an event that presents hundreds of Niagara region students with testimony and workshops that highlight the dangers of prejudice and indifference – began with a teacher's ambition to improve upon a mandatory bullying lesson.

Rachel Gracey, an intermediate teacher with the District School Board of Niagara, said the symposium, which will once again host a capacity crowd of more than 350 students and teachers, was inspired by an outdated bullying lesson she had to give to her eighth-grade class.

"The first year that I was teaching Grade 8, I received a binder full of bullying lessons," said Gracey, who has been teaching for 14 years.

"I read through them, and I thought, 'Oh my God, these are terrible.' They were really kind of cheesy lessons."

Gracey said that a lesson on bullying is very important, but she felt the material wasn't age appropriate for her students, who had sat through variations of the same lesson each year since they were in kindergarten.

"And yet, the words that I was hearing coming out of their mouths [in the schoolyard] were really discriminatory and prejudicial. I thought, 'If they've had all these lessons, why aren't they working?'"

She said in most cases, students were using language they may not have realized was rooted in racism.

"I thought, 'If the bullying lessons aren't working, and if we don't understand what is prejudicial, then we should go all the way back to cases that are really bad,'" Gracey said.

"Of course, the Holocaust is the world's worst example of how far bullying can go and how important it was for people to stand up and not be bystanders."

She put together a program based on the Holocaust using information she felt was appropriate for grades 7 and 8 students. She used that information to teach her students what bullying can lead to.

"And then it kind of just blew up."

In the six years that Gracey has been working to organize the annual symposium, she has participated in a March of the Living tour for educators and attended an international Holocaust education conference in Jerusalem in 2008.

The following year, Gracey was invited to join the National Task Force on Holocaust Education, Remembrance and Research, a three-year initiative funded by the Canadian government.

She said that some in her community are surprised to learn that she is heading a Holocaust education event, although she isn't Jewish.

"I just think it's important. It happens to be the Holocaust, but it could be about Bosnia, or it could be about Cambodia, or about Darfur. It just happens to be that there is a lot of information for teachers to use and go back to their classrooms to teach age-appropriate information about the period."

This year, Gracey said she is looking forward to welcoming 13 speakers who will take part in the symposium, which will be held Nov. 2 at Centennial Secondary School in Welland, Ont.

Among the speakers are Kathy Kacer – an author who wrote a book about the St. Louis, a ship carrying nearly 1,000 Jews from Germany in 1939 that was forced to turn back to Europe when no country would accept them – and Lara Brady, the niece of Hana Brady, who was immortalized by the children's Holocaust story *Hana's Suitcase*.

Rachel Gracey

The workshop leaders include Holocaust survivors Andy Reti and Faigie Libman, and teachers Rosalie Samosh and Anne Converset.

Gracey said her students were taking the lessons they learned at school home with them, which led them to discover their own connections to the Holocaust.

She said one student learned that her family was originally Dutch and discovered that her grandparents had hid a Jew from the Nazis during the war.

"It was interesting to see how much learning was happening outside of school and the discussions that were happening in families," Gracey said.

The event also explores other examples of discrimination.

"We have a speaker who'll be talking about homophobia, there is a group from Grimsby, [Ont.], who do work with grandmothers in Africa who will talk about HIV and AIDS discrimination. Another will talk about the discrimination he experienced in his home country of Zimbabwe," Gracey said.

She said she's encouraged by the enthusiasm her students show when learning about the Holocaust, but is discouraged by the fact that genocides have occurred time after time in the 71 years since the end of World War II.

"We really didn't learn any lessons, as horrible as that is to say. My goal is that kids will refuse to live in a world in which this can continue to happen. Maybe then we will learn the lessons."

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KEEPING JEWS JEWISH

Some Palestinians accept Jewish Israel: envoy

David Lazarus
Staff Reporter

MONTREAL — Elements within the Palestinian Authority (PA) accept Israel's Jewish character, but don't expect them to go public about it, Israel's new envoy in Montreal suggested at a recent panel discussion at the YM-YWHA Ben Weider JCC.

Joel Lion

Such acceptance, in the view of Consul General Joel Lion, is for the time being best reserved for behind-closed-doors discussions when Israel and Palestinians sit down to "talk *tachlis*" about peace.

"There are elements within the [PA] who are ready to accept the Jewish nature of Israel," Lion said to a crowd of 300 just after a live talk via satellite Oct. 2 between former New York governor Eliot Spitzer and Harvard law professor Alan Dershowitz broadcast from New York's 92nd Street Y.

"I can't give you names. They would be killed tomorrow. [But] the point is they are there," Lion said.

"[Israeli President] Shimon Peres said there are two things you do not make in public: love and peace."

Lion was joined on the panel – moderated by CJAD radio's Tommy Schnurmacher – by Beth Israel Beth Aaron's Rabbi Reuben Poupko and Sara Saber-Freedman, executive vice-president of the Centre for Israel and Jewish Affairs.

Lion gave a nuanced if unconventional take on the current Mideast situation, saying, for example, that Israelis themselves "do not accept Israel as a Jewish state," since that would mean a state "ruled by Halachah."

"The point is that we are talking about a state [as] the homeland of the Jewish nation," Lion said.

Just as Israel is expected to recognize a Palestinian "nation" entitled to a homeland, Lion said, Palestinians are also expected to recognize and accept Jewish nationhood, the Jewish "nature" and "character" of Israel as part of negotiations, he said.

Lion said he thinks Palestinian efforts to have the United Nations recognize Palestine as a state actually ranked fifth behind other Israeli concerns: first is Iran's quest for nuclear capability, followed by Egypt's succumbing to Islamic and other extremism, then by restoring positive relations with Turkey and the increasing instability in Lebanon and Syria.

What's been happening at the UN has been an Israeli "pre-occupation," said Lion, "but not number 1."

The panelists didn't agree on all the issues they discussed.

Rabbi Poupko, for example, said that Europe is a "disaster" in terms of burgeoning antisemitism and that it has returned to its "normal state," while Lion said the level of antisemitism in Europe has actually been stable "since the 1950s."

Lion said the antisemitism that does exist in Europe reaches down to "the darkest part of Europe's soul."

Freedman noted that for all the publicity it has received, the boycott, divestment and sanctions campaign against Israel has pretty much been a dud locally.

She referred to those encouraging the boycott of the Le Marcheur and Na'ot shoe stores on St. Denis Street as "thugs."

The best way to fight efforts to delegitimize Israel and to fight antisemitism, Lion said, is to build coalitions and to use the "virtual world."

On Iran, Freedman pointed to the need to differentiate between the government of Iran and its people.

"There are Iranians in Canada who have extended hands of friendship toward us," she said. "There are Iranians here who are our friends and allies."

Lion said Israel is not prepared to show all its "aces" in regard to Iran, which is often described as being two years away from devoping a nuclear weapon, but he said pressure on Iran in the form of economic sanctions needs to be maintained. "The pressure is working."

Rabbi Poupko added that Israel has been "effective" in fighting Iran's drive to nuclear capability by "assassinating [Iranian] scientists." Lion interjected immediately: "I never said it!"

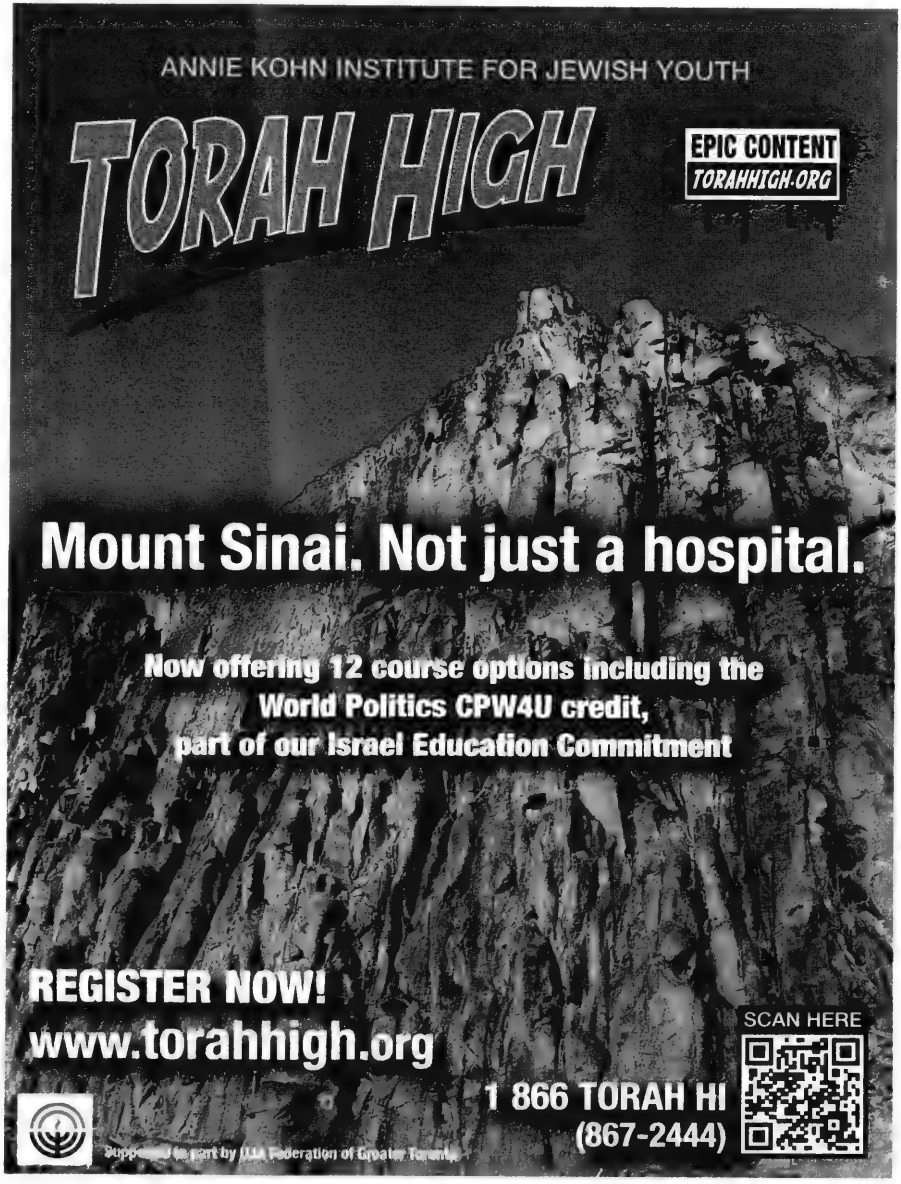
The animated conversation between Dershowitz and Spitzer covered a wide range of issues, not all of which related to the Middle East, despite the billing for the event, which was transmitted to 28 North American cities.

Dershowitz criticized PA President Mahmoud Abbas for refusing to "recognize any Jewish history in the Middle East," and accused the Palestinians of wanting "land without peace."

He also defended the recent U.S. targeted killing of American-Yemeni imam Anwar al-Awlaki, an Islamist linked to recruiting for Al Qaeda.

"He was an enemy combatant as well as guilty of treason," Dershowitz said.

He also predicted that Egypt would never dare to break its peace treaty with Israel. "It wouldn't be a six-day war. It would be a three-day war," he said.



Rabbi heads initiative to interpret Rogatchover Gaon's work

David Lazarus
Staff Reporter

MONTREAL — Most Jews probably wouldn't recognize the name of Rabbi Yosef Rosen.

But Rabbi Rosen – better known as the Rogatchover Gaon because he was born in Rogatchev (now Belarus) – is revered in talmudic circles and the haredi world as one of the greatest talmudic figures in history.

Now, the name of Rabbi Rosen, who died in 1936, is gaining new currency in light of Montreal serving as the main base for an exhaustive, renewed effort to decipher 6,000 of his commentaries – one by one, word by word, sentence by sentence.

It's a race against time, because the condition of the works has been deteriorating for decades.

Ironically, all came within a hair's breadth of being lost in the Holocaust.

In fact, they *were* physically destroyed, but 70-year-old microfilms remain and are being methodically recovered, scanned, enlarged, enhanced and newly scrutinized.

Rabbi Yosef Rosen

"It is an incredible undertaking," said Rabbi Moshe Baron, a Montreal native now living in London, England, who is director of the project.

"The Rogatchover Gaon is considered the Einstein of the Torah community," he said.

The late Lubavitcher Rebbe Menachem Schneerson credited the Rogavotcher Gaon with "brilliantly shaping general rules for every single concept in Torah study."

Heading the initiative locally is Rabbi Avraham Benshimon, dean of the Kollel Ledayanus at St. Laurent's Petah Tikvah synagogue and a faculty member at the Chaya Mushka Seminary.

Rabbi Baron described Rabbi Benshimon as arguably the only scholarly figure around with the patience, willingness and ability to distil, explain, interpret and annotate the Rogatchover Gaon's commentaries in a way that for the first time makes them accessible and understandable not only outside the haredi world, but inside it as well.

Inside that world, only a small number of its most scholarly figures have the ability to mine through the commentaries' abstruse complexities.

"When commentaries cite a source," Rabbi Benshimon has explained, "they [usually] bring down a few words about what they're referring to.

"But the Rogatchover Gaon never [spelled out] what he's referring to on a page, or sometimes in an entire chapter."

Another member of the team is Rabbi M.M. Tenenbaum, who has spent decades deciphering the Rogatchover Gaon's *sfarim* and other writings.

The team has also re-created an institute named after his writings, called Tzafnat Paneach (www.tzafnat.com), to research and carry on the work.

Last winter, Rabbi Benshimon finished a third volume on the Gaon's commentaries on Maimonides' legal code that was released by Israel's prestigious Mosad Harav Kook publishing house.

The commentaries are steeped in history, scholarship and tragedy, as the website makes clear.

When Rabbi Rosen (the Gaon) died in Vienna in 1936 after surgery, his daughter, Rachel Citron, returned from Palestine to Dvinsk, Latvia, where he had worked, to assemble his unpublished manuscripts with the help of Rabbi Alter Safern Fuchs, Rabbi Rosen's disciple.

They only managed to publish two volumes in print before rushing to avoid the forthcoming Nazi onslaught by microfilming thousands of pages of the Gaon's Talmud, as well as other works and correspondence, and mailing them during 1940-41 to Rabbi Fuchs's great-uncle in New York, Rabbi Zvi Hirsch Safern, who kept them stored at his home in the Bronx.

But like virtually all others Jews in Latvia, Citron and Rabbi Fuchs ended up perishing in the Holocaust.

In 1956, Rabbi Menachem Kasher of New York's Yeshiva University came across the documents through a chance meeting with the son of Rabbi Safern's widow and founded the Zafnat Paneach Institute in the first effort to publish the Gaon's work. Four volumes appeared between 1981 and 1984, but since then, the project of deciphering and printing the Rogatchover Gaon's work has been held up until the latest initiative.

"We have chosen to take upon ourselves the sacred task of piecing the puzzle together before it is too late," Rabbi Baron said.

"The project will benefit world Jewry at large and bring to life the Torah the Rogatchover Gaon left behind."

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Quebec mayor says holiday noise ban is legal

Janice Arnold
Staff Reporter

MONTREAL — Hampstead Mayor William Steinberg insists there's nothing illegal about the town's bylaw restricting noise on Rosh Hashanah and Yom Kippur, and he blamed the media for misinformation and fanning ill feeling.

The bylaw, in fact, is not new and has been in effect for more than a year, with no complaints until now, Steinberg said in an interview. He believes that prohibiting gas-powered lawnmowers, leaf-blowers, pneumatic drills and other noisy equipment or work on private or public property on the High Holidays is actually an even-handed rule.

The council of the municipality of 8,000 revised its nuisance bylaws, which for decades banned such outdoor noise on Sunday and all statutory holidays.

There had been objections from observant Jews, he said, who were unable to do work on their homes on Saturday. In June 2010, the bylaws were amended to allow such noise-causing activity on Saturday and Sunday between 9 a.m. and 6 p.m.

However, the council decided not to alter the holiday restrictions, but rather to extend them.

Taking into account that Hampstead's population is about 85 per cent Jewish, the council added the two days of Rosh Hashanah and Yom Kippur. Passover and other Jewish holidays aren't included.

A $1,000 fine can be levied for a first offence, and it can double for repeat offenders.

Steinberg noted that because three of the statutory holidays – namely Christmas, Good Friday and Easter Monday – are Christian, this created an equitable situation for all citizens who want peace and tranquility on days when most are not working.

Mayor William Steinberg

He thinks the bylaw doesn't impose a religious practice or value, since no one is prevented from working on these days – they're just required to keep noise levels down. Steinberg added that electric and manual lawnmowers do not fall under the ban.

The Jewish holiday noise ban came to wide public notice this Rosh Hashanah, when Hampstead resident of 14 years, Fred Chano, complained to the media on the holiday's eve.

"I think the city has been taken over by religious extremists. It's a racist law," he told the televison station TVA. He vowed to defy the law and force a court challenge.

Steinberg said it's the first complaint about the bylaw.

"It is not related to any one religion, but to times and days when most residents want peace and tranquility, whether those days are secular or religious holidays… It is unfortunate that the Town of Hampstead is being accused of imposing the religious views of our majority on the minority when we are just being even-handed… Hampstead is a secular town which has not, does not and will never discriminate against any minority," he said at an Oct. 3 council meeting in his first official statement on the issue.

In a province that has still not resolved the bitter debate over reasonable accommodation of religious minorities, the story touched off some heated media commentary, which blogger David Ouellette, who works for the Centre for Israel and Jewish Affairs (CIJA), describes as "a campaign of yellow journalism."

Inflammatory opinions, some clearly antisemitic, were aired on radio talk shows and on the Internet. Hampstead and Steinberg personally received a flood of communication from across Quebec, most of it disagreeing with the bylaw.

Constitutional lawyer Julius Grey commented that such a religious-based bylaw is contrary to the Quebec and Canadian human rights charters.

Cultural Communities Minister Kathleen Weil and Municipal Affairs Minister Laurent Lessard then questioned the legality of Hampstead's bylaw.

While deploring the "reckless rhetoric" in certain media and the hateful remarks by some people, Rabbi Reuben Poupko said he can't understand how Hampstead could enact such a bylaw, especially at a time when sentiments were still raw after a couple of years of acrimonious discussion over the place of religion in the public sphere.

"If my neighbour, whether Jewish or non-Jewish, is doing work around their house, it in no way affects my celebration of Rosh Hashanah or Yom Kippur. All governments should err on the side of personal freedom and keeping the public space secular."

At the same time, Rabbi Poupko, spiritual leader of Côte St. Luc's Congregation Beth Israel Beth Aaron, "vigorously denounce[d] the grotesque over-reaction" to the Hampstead's restriction on noise on Jewish holidays, saying it was aimed at "inflaming the public."

Ouellette, CIJA's associate director for Quebec public affairs, is particularly disturbed by the coverage by French-language TV broadcasters TVA and LCN, the *Journal de Montréal* and 98.5FM. Benoit Dutrizac, a host on that radio station, encouraged listeners to go to Hampstead on Rosh Hashanah and "blow their horn, make noise, fart, whatever, any noise to indicate to the Jewish community that it is not the Jewish community that leads Quebec."

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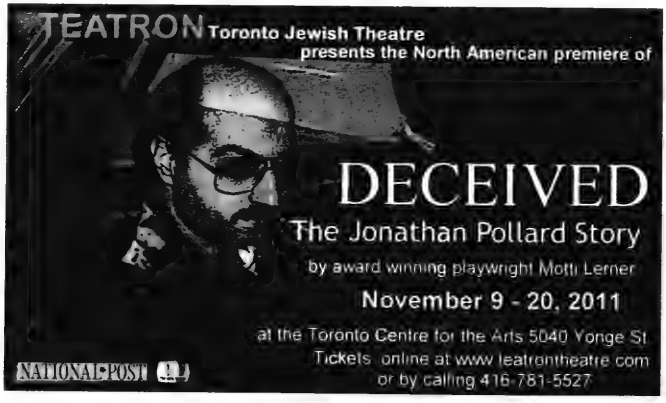
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Perfect season for roasted vegetables

Judy Bart Kancigor
Special to The CJN

You recycle your newspapers and plastic. You carry your groceries in reusable bags. But are you shopping locally and seasonally?

Strolling down the supermarket produce aisle, one would hardly know that seasons exist, with fruits and vegetables travelling to us from all over the world. But at the farmers markets where organic, sustainable produce is sold, you will find seasonal fruits and vegetables that haven't racked up those frequent flyer miles.

As Jews, we are bidden to tend to our planet, to protect God's creation. In caring for the environment we are engaging in tikkun olam, or healing the earth, a notion that has been central to Jewish teaching for thousands of years.

Sukkot, once an agricultural holiday of thanksgiving (later combined historically with the Israelites' 40-year desert journey during which they lived in "tabernacles" (or booths), is the perfect time to remind us of this duty. As we celebrate within the sukkah, decorated with the bounty of the season, we reflect on the source of our very sustenance and renew our commitment to heal the earth.

"Talking to organic farmers, I am struck that these are some of the brightest people I know and the most passionate about what they're doing," said Cathy Thomas, author of *Melissa's Everyday Cooking with Organic Produce* (Wiley).

"Organic soil is completely different," she noted. "I remember how the earth smelled when I was a little kid growing up in Van Nuys [in California]. My father enriched the soil, and I remember how things grew and how good they tasted. Why does organic produce cost more than its conventional counterparts? Harvesting is a time-consuming process, because organic crops have not been manipulated chemically and they therefore mature naturally, yielding smaller harvests. Widely grown organic produce, however, such as Fuji apples, carrots and lemons, may be more competitively priced.

But the big difference is in the taste.

"People always ask, 'Do they really taste better?'" Thomas said. "There is actually a standard that can be measured. Organic produce has a higher Brix level, a measure of its sugar. Organic plums, plumcots, strawberries or apricots measure higher in sugar and taste sweeter to balance their tartness. Organic strawberries are much smaller than conventionally grown strawberries and they're a lot more flavourful and higher in Brix."

An invaluable reference for purchasing and cooking with organic produce, *Everyday Cooking* offers more than 400 inspiring, mouth-watering recipes accompanied by veteran photographer Nick Koon's eye-catching full-colour photos. Thomas, food columnist with the *Orange County Register* and voted Best Food Columnist in the nation by the Association of Food Journalists, has teamed up with Melissa's World Variety Produce, the nation's leading distributor of specialty fruits and vegetables, to create a complete resource: shopping and storing tips, serving suggestions, complete nutritional information – and imaginative recipes: Chicken Saté with Peanut Sauce, Linguine with Baby Spinach and Blue Cheese, Cherry, Chocolate and Toasted Almond Ice Cream, Lime and Raspberry Cheesecake with White Chocolate, even a Kiwi Martini. You were expecting maybe just salads?

As the days grow shorter and the crispness of fall is in the air, I'm craving root vegetables, roasted to a honeyed sweetness.

"Roasted vegetables are downright scrumptious," Thomas advised. "It's an easy method that creates caramelization on the exterior with a beautiful browning that produces sweet flavours and masks any of a vegetable's subtle bitterness. And in fall and winter, roasting vegetables seems to make more sense than grilling. The warmth of the oven combined with the smell of those vegetables cooking is cold weather cozy."

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The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

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ROASTED ROOT VEGETABLES

3 medium beets, unpeeled, with 1-in. stem attached
3 tbsp. extra-virgin olive oil
2 medium turnips, peeled, halved lengthwise, cut into 1/4-in. pieces
4 medium carrots, peeled, cut into 3/4-in. pieces
2 parsnips, peeled, cut into 3/4-in. pieces
1 large sweet potato, peeled, halved lengthwise, cut into 1/4-in. slices, light tan variety preferred
1 large yellow onion, cut into 1-in.-wide wedges
3 tbsp. honey
1 1/2 tbsp. fresh thyme leaves
2 medium cloves garlic, peeled, cut in half lengthwise
salt and freshly ground black pepper

Adjust oven rack to middle position. Preheat oven to 400. To bake beets, scrub beets and wrap (still wet) in heavy-duty aluminum foil. Bake in preheated oven until fork-tender, 45 to 60 minutes, depending on size. When cool enough to handle, slip off peel.

Place oil in large roasting pan; place in oven until oil is hot, about 4 minutes. Cautiously add all vegetables except beets and toss to coat. Roast 15 minutes. Add honey and thyme; toss to coat. Roast 60 to 65 minutes, or until vegetables are tender and nicely browned, tossing vegetables every 15 minutes.

Cut beets in half from top to bottom, cut them into 3/8-in. wedges and add to roasted vegetables. Season to taste with salt and pepper. Gently toss. Yield: 8 servings.

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Israeli wins Nobel Prize in chemistry

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JERUSALEM — Israeli scientist Daniel Shechtman has been named as the winner of the 2011 Nobel Prize in chemistry, the award panel for the prestigious prize announced last Wednesday. He was awarded the prize for his discovery of patterns in atoms called "quasicrystals," a chemical structure that researchers previously thought was impossible.

Tel Aviv-born Shechtman, 70, is a professor at Technion – Israel Institute of Technology, in Haifa, as well as an associate of the U.S. Department of Energy's Ames Laboratory, and a professor at Iowa State University.

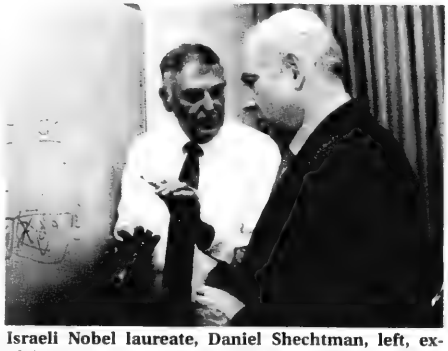
The Nobel committee for chemistry at the Royal Swedish Academy of Sciences said Shechtman had discovered quasicrystals, which it said were like "fascinating mosaics of the Arabic world reproduced at the level of atoms" and which never repeated themselves.

Up until then, scientists had thought the atom patterns inside crystals had to repeat themselves. The academy said Shechtman's discovery in 1982 fundamentally changed the way chemists look at solid matter.

Shechtman's discovery opened the door for experiments in the use of the quasicrystals in everything from diesel engines to frying pans.

"His discovery was extremely controversial. In the course of defending his findings, he was asked to leave his research group," said the committee. "However, his battle eventually forced scientists to reconsider their conception of the very nature of matter."

The prize of 10 million Swedish crowns (about $1.5 million Cdn) was the third of this year's Nobel prizes, following awards for medicine last Monday and for physics last Tuesday. Shechtman and the other Nobel Prize winners will receive their awards at a Dec. 10 ceremony in Stockholm.



Israeli Nobel laureate, Daniel Shechtman, left, explains a point of chemistry to Prime Minister Benjamin Netanyahu. ***[Israel Sun photo]***

Israel has an impressive showing when it comes to Nobel winners, with 10 laureates in its 63-year history. Most recently, Israeli scientist Ada Yonath of the Weizmann Institute won the same Nobel Prize for chemistry in 2009, for her work on the ribosome. Three Israeli politicians have also won the Nobel Prize for peace – Menachem Begin in 1978 and Shimon Peres and Yitzhak Rabin in 1994.

Shechtman won the Israel Prize in physics in 1998.

"The celebration is not just for the Technion or for Israel, but also for all of science," Shechtman said last Wednesday at a news conference. "There are thousands of scientists studying this subject... I believe that they see this prize as also their achievement."

Both Président Shimon Peres and Prime Minister Benjamin Netanyahu spoke with Shechtman by phone to congratulate him on winning the prize.

"I want to congratulate you on behalf of the citizens of Israel for this praiseworthy win which expresses the intellect of our people," Netanyahu said.

Defence Minister Ehud Barak also congratulated Shechtman on his achievement, saying that the "groundbreaking research of Prof. Shechtman is a cause for celebration for the Technion, and Israel." Barak added that Shechtman's prize is "further evidence of the rare human resources that exist in Israel."

The Nobel Prize in physiology or medicine 2011 was awarded to Bruce Beutler and Jules Hoffmann for their discoveries concerning the activation of innate immunity and Ralph Steinman for his discovery of the dendritic cell and its role in adaptive immunity.

The Nobel Prize in physics was awarded to Saul Perlmutter, Brian Schmidt and Adam Riess for the discovery of the accelerating expansion of the universe through observations of distant supernovae.

The Nobel Prize in chemistry was warded to Dan Shechtman for the discovery of quasicrystals.

Steinman was the pride of Sherbrooke Jews

Continued from page 1

The Nobel committee was not aware of Steinman's death when it announced the three winners in medicine, and subsequently made the unprecedented decision to give him the prize posthumously.

The awards ceremony will take place Dec. 10 in Stockholm. Steinman's estate will share the $1.5-million with the other co-winners, American Bruce Beutler and Jules Hoffmann of France, who were cited for their shared research on the early stages of the immune response.

Steinman earned his bachelor of science degree with honours at McGill University in 1963. He lived with his maternal grandparents, Eva and Nathan Takefman.

He left the city to study medicine at Harvard University, graduating magna cum laude in 1968, and completed his internship and residency at Massachusetts General Hospital. At both McGill and Harvard, he earned scholarships.

He joined Rockefeller in 1970 as a post-doctoral fellow, working with the late Zanvil Cohn and James Hirsch.

Steinman maintained close family and professional ties with Montreal, and returned frequently over the years.

His older brother, Seymour Steinman, and his wife, Linda, who live in Montreal, described Ralph as "a terrific man and a great guy. He worked seven days a week on his research." There is another brother, Mark, and sister, Joni.

Over the years, Steinman had professional relationships with the Royal Victoria Hospital and the Montreal General Hospital, and their successor, the McGill University Health Centre.

Friend and colleague, Montreal cancer specialist Dr. Phil Gold, said Steinman's four-year survival with the usually rapidly lethal pancreatic cancer is exceptional. "It's beyond the norm... I would like to believe it was the dendritic cells that... allowed this to happen."

In 2003, Steinman was awarded the Gairdner Foundation International Award in Toronto in recognition of his pioneering work on dendritic cells. It was one of numerous recognitions.

His alma mater said Steinman's research transformed scientific understanding of the body's ability to fight invading micro-organisms.

"Dr. Steinman's outstanding work in immunology and his discovery of the key role dendritic cells play in immune processes has led to a number of significant potential therapies for a variety of diseases, including cancer," said McGill principal Heather Munroe-Blum, who extended her condolences to the family.

"Our delight at his many accomplishments is tempered by sadness at his most untimely loss."

Prime Minister Stephen Harper paid homage to Steinman, stating that the Nobel Prize is "a fitting final tribute to his life's work... Thanks to [the co-winners'] dedication, the boundaries of science and medicine have been expanded."

At his death, Steinman was the Henry G. Kunkel professor at Rockefeller University, a senior physician at Rockefeller University Hospital and head of the laboratory of cellular physiology and immunology.

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Can the Labor party revive itself, and Israeli politics?

Linda Gradstein
JTA

KFAR SABA, Israel — The Israeli Labor party's new leader, Shelly Yachimovich, makes a grand entrance at the annual Rosh Hashanah toast for party activists.

Well over an hour after the guests begin munching on puff pastries, she is greeted like a conquering hero as she wades into the crowd wearing black jeans and sandals. Everyone wants to shake her hand, hug her, kiss her.

Yachimovich ascends the makeshift dais and waits as each of Labor's Knesset members makes a brief speech offering good wishes for the New Year. The speakers include former defence minister Amir Peretz, whom she edged for the party leadership in primaries last month.

In her remarks, Yachimovich concentrates on socio-economic issues – her signature focus and, analysts say, the reason she won the Labor primaries after a summer of socioeconomic discontent in Israel.

"What is Netanyahu's solution to the high cost of living?" she asks the enthusiastic crowd, referring to Prime Minister Benjamin Netanyahu. "To open the Israeli markets, to destroy Israeli industry, to cause thousands of workers to lose their jobs. Not in our party! Not in our party!"

The crowd applauds.

"We are the only ones on the political map who can present a real, deep, social democratic alternative to the capitalistic extremism that Netanyahu has championed," she says.

Yachimovich, 51, has been in the Knesset for six years. Before that she was a well-known journalist, first on Israel Radio and then on Channel 2. She also wrote two novels.

In contrast to most Israeli political leaders, who emphasize security issues, Yachimovich has focused on social justice causes. She initiated a law requiring employers to provide chairs for their cashiers, as well as legislation favouring Israeli factories and companies over foreign ones, and a law extending maternity leave to 14 weeks.

Shelly Yachimovich

Her reputation for social causes worked in her favour following a summer that saw hundreds of thousands of Israelis take to the streets for protests focusing on socioeconomic issues.

Yachimovich's candidacy succeeded in attracting thousands of young voters to Labor, which had become known in Israel as the "*alte kackers* party" – Yiddish for "old folks."

The election last month seems to have breathed new life into the Labor party, which had been Israel's dominant party for its first three decades, but has faltered greatly over the last 10 years.

In the 2009 elections, Labor suffered a crushing defeat, winning just 13 seats in the 120-seat Knesset and falling to number 4 in size among Israel's political parties. Another blow came earlier this year when Defence Minister Ehud Barak split off to form a new party called Atzmaut. He took four MKs with him.

Labor activists hope Yachimovich can unite the party and make it a renewed force in Israeli politics.

"Labor must rebuild itself with the goal of leading the social camp and the peace camp," former party leader Amram Mitzna told JTA. "These days, when 'peace' is a bad word, we have to rebuild hope. Only a combination of peace and social justice can create a new reality."

Yachimovich is only the second woman to lead Israel's Labor party. The first was prime minister Golda Meir. The Knesset's largest party, Kadima, is also led by a woman, Tzipi Livni, while another woman, Zahava Gal-On, is competing to lead the leftist Meretz Party.

"I think she did an excellent job as a parliamentarian," Labor party activist Eli Aloni said of Yachimovich. "She doesn't have enough experience in foreign policy, but she's a smart woman. She'll learn."

Media reports frequently describe Yachimovich as having a cold personality, and she has come under particular fire from a former colleague at Channel 2, Nehemia Shtrasler.

Despite being a former journalist, Yachimovich often rebuffs the press. She declined an interview with JTA, and *Jerusalem Post* political reporter Gil Hoffman said she cut off an interview with him after 90 seconds.

Labor still has a long way to go before it returns to its former glory. Recent surveys found that if elections were held today, Labor would win 22 seats in Israel's 120-seat Knesset, passing both Kadima and Yisrael Beitenu, but still trailing Likud.

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Rabbis protest mosque vandalism

Nearly 1,000 rabbis in Israel and America have signed a petition condemning the burning two weeks ago of a mosque in a Bedouin town in northern Israel. According to the New Israel Fund, which circulated the petition within 24 hours of the Oct. 2 arson, it was presented last Thursday to the imam of the Tuba-Zangariya village, where the attack took place. Meanwhile, Israeli police arrested a man suspected of involvement in the incident. The suspect was arrested just hours after the attack. The haredi newspaper *Yated Ne'eman* condemned the torching. "Jews don't burn mosques, period," the newspaper's editorial said: "No shadow of justification can be found for harming a Muslim mosque. This is an insane, dangerous act," the newspaper wrote.

Israel Museum selling its art

The Israel Museum is selling 38 rare pieces of art estimated to be worth $17 million. The money earned from the auctions will go to update the Jerusalem museum's collection, the Israeli business daily *Globes* reported. Sotheby's will run the auctions beginning next month to include paintings by Magritte, Pissarro, Picasso and Chagall. The museum decided to sell off some of its artwork due to a reduction in donations and a need to purchase newly recognized important works of art, according to *Globes*. There are 500,000 objects and works of art in the Israel Museum's collection.

Joseph's tomb vandalized

Joseph's Tomb was vandalized with swastikas and other graffiti. Joseph's Tomb is a site considered holy to Jews. The biblical patriarch Joseph and his sons, Ephraim and Menashe, are believed to be buried there. Israeli soldiers discovered the damage early Thursday morning, shortly before more than 1,000 Jewish worshippers came to pray at the tomb located near Nablus in the West Bank. The pilgrimage ahead of Yom Kippur was co-ordinated in advance with the Israeli army. The soldiers covered the graffiti with white paint before the arrival of the worshippers, *Ha'aretz* reported.

Livni visits England

Israeli opposition leader Tzipi Livni made her first visit to Britain since a law that allows for the prosecution of foreign officials for alleged war crimes was amended. Livni arrived last Thursday in London; a request for an arrest warrant against Livni was turned down the same day, according to Ynet. She had cancelled a 2009 visit when a warrant for her arrest was issued over her role in the Gaza war. Livni was Israel's foreign minister during the month-long war in 2008-09. Under the new law, which took effect Sept. 15, Britain's director of public prosecutions must agree to issue an arrest warrant in universal jurisdiction cases in which the alleged crimes were committed outside of Britain. This means political considerations also will be taken into account. Livni met with British Foreign Secretary William Hague, reportedly at his invitation, and praised Britain for amending the law.

– Files from JTA

Canada returns 'Jewish Taliban' girls to Israel

Oz Rosenberg
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — In a precedent-setting move, a Jerusalem court is expected to decide this week whether it's legal for Israelis to belong to the extreme haredi sect Lev Tahor, a group known as "the Jewish Taliban" that's headquartered in a town north of Montreal.

A decision reached last week by a family court in Rishon Lezion indicated that a ruling on Lev Tahor's legality is imminent.

The decision followed what appears to be the end of an international family drama involving two sisters from Beit Shemesh who belong to the sect. Canadian authorities forcibly returned the pair to Israel on Oct. 2 under an order issued by the court. The sisters, 13 and 15, were en route to a Lev Tahor community in Sainte-Agathe-des-Monts, Que.

The brother of the sister's grandmother petitioned for the writ. The great-uncle was concerned the girls might be harmed living in the Canadian community.

Lev Tahor is a cult, he contended, and if the girls enter it, they would be stripped of their property and forced to wed male members of the cult, an accepted practice among all young women in the group.

The Israeli court upheld the petition, finding that "there is some defect in the parents' perception of ways of life."

Judge Rivka Makayes ruled that the writ will remain in effect until this week, when a family court in Jerusalem will decide whether the parents' pious lifestyle is marred by such a defect.

Lev Tahor is sometimes called the Jewish Taliban because female members are clad in head-to-toe black robes, with head scarves tied tightly under their necks, with only faces and hands visible.

The Jerusalem court's ruling will have implications for all members of the sect in Israel. If it finds that it's illegal to belong to Lev Tahor, social welfare agencies will be able to take immediate steps to remove children from the control of parents affiliated with it.

Bringing the sisters back to Israel was an international operation involving Israel's foreign ministry and Interpol.

Lev Tahor – which means "Pure Heart" – was established about a decade ago, and today has about 45 families, some of them newly Orthodox Israeli families.

The leader calls himself Rabbi Shlomo Elbarnes. From Jerusalem's Kiryat Yovel neighbourhood, this charismatic figure began forming extremist groups in the United States 20 years ago. His followers are said to heed his authority entirely.

A group of young women from the extreme haredi sect

He brought his followers to Canada after U.S. authorities expelled him due to charges he coercively asserted control over a 13-year-old minor. He settled group members in Sainte-Agathe-des-Monts, where they are said to be fervently religious, holding prayer services that last nearly the entire day.

Rituals reportedly involve lashing anyone considered a "sinner," and marrying off 14-year-old girls.

At dawn on Sept. 28, the parents of the Beit Shemesh girls put their daughters on a flight to Montreal, intending for them to join Lev Tahor after Rosh Hashanah.

"We checked the place thoroughly, and it seemed suitable," said the mother of the girls, who spoke Oct. 3 at Ben-Gurion International Airport.

But when the girls reached the airport in Canada, two Canadian officials detained them and said they wouldn't be able to enter the country.

"We reached the airport in Canada," the older of the two girls said. "We saw people from Lev Tahor waiting to take us to their community, but suddenly police officers came and took us aside."

"We tried to resist. We screamed and cried," one of the sisters said Oct. 3 after they were brought back to Israel. Due to Rosh Hashanah, they weren't immediately flown back to Israel. They were temporarily placed under the care of a family in a Canadian orphanage. On Oct. 2, they were put on a return flight, where they remained under the supervision of Canadian police.

When they reached Ben-Gurion International Airport, authorities there took them to meet a social worker from Beit Shemesh. The social worker phoned their parents, who had no knowledge of their daughters' return to Israel. The worker informed the parents they were being held at the airport.

According to the parents, the social workers said their daughters would only be permitted to return to them if the parents signed a form attesting they would not try to send the pair to the Lev Tahor community in Canada again.

Russian Jews see stability with Putin

Lev Krichevsky
JTA

Analysis

Was Vladimir Putin's carefully choreographed plan to return to Russia's presidency in 2012 a big blow to democracy or a victory for stability?

It all depends on whom you ask.

Most Russian Jews, it seems, say that Putin's return after a four-year stint as prime minister is good news for stability, and that's good for the country's Jewish community. Critics, however, say it's a sign of Russia's stagnation.

Echoing traditional Jewish sensibilities, Yevgeniy Satanovsky, head of the Institute for Israel and Near Eastern Studies, a think tank in Moscow, says that Jews do not have to worry about Putin.

"Putin is neither an antisemite nor anti-Israel," Satanovsky said.

For Russia's Jews, whose estimated numbers range from 500,000 to 1 million, Putin marked a departure from the antisemitism of past Communist elites and of the once all-powerful KGB, which he served for nearly two decades.

Putin was the first Russian leader to visit Israel, where he attended an official reception. He also visited a Moscow synagogue, participated in candlelighting ceremonies on Chanukah and reportedly had an open door for one of Russia's two chief rabbis, Berel Lazar.

While human rights groups reported surges in xenophobic attacks at various times during Putin's presidency, Jews rarely were the targets.

Lazar said Putin should be credited for driving antisemitism out of Russian political discourse.

Politicians in today's Russia "would not risk taking an antisemitic or a so-called anti-Zionist stand," Lazar said. "Any impartial observer should acknowledge Putin's big role in this."

As president and prime minister, Lazar said, Putin "paid great attention to the needs of our community and related to us with a deep respect."

But the Putin regime also earned a reputation for intimidating political opponents and journalists, and rolling back democratic reforms. As evidence, critics say one need look no further than the way he has orchestrated his return to power.

Vladimir Putin

The announcement about the next stage of Putin's rule over Russia came Sept. 24, when Russian President Dmitry Medvedev, Putin's handpicked successor to the post, said he would not run in next year's presidential election. Medvedev then backed Putin's return to the Kremlin. In return, Putin offered Medvedev the prime minister's chair in 2012.

Putin, the president from 2000 to 2008, was constitutionally barred from seeking a third consecutive four-year term. The 2008 arrangement that made Putin the prime minister for four years was widely seen as a sign that Putin would retain control over the reins of power, and his intention to return to the presidency confirms that thinking. With presidential terms extended to six years by Medvedev – presumably with Putin in mind – Putin, who turns 59 this week, could serve as Russia's president until 2024.

His public approval rating is high and he isn't expected to meet any formidable political challenges.

Putin's popularity is explained largely by the Russians' yearning for order and a strong hand skilfully wielded by the Kremlin's political advisers. Over the years of his rule, Putin effectively sidetracked any real opposition, put the brakes on political dissent on national airwaves and turned Russia's parliament – dominated by his United Russia party – into a virtual arm of his regime.

Liberals find his plan to return to the presidency deeply disturbing.

"I'm honestly shaken by the impudence with which this was all done," Yevgeniya Albats, a prominent Russian Jewish journalist, told Echo Moskvy radio, one of Russia's few remaining liberal media outlets.

"We have witnessed how all institutions of the Russian Federation were torn down – the constitution, the elections," said Albats, the editor in chief of the *New Times* weekly magazine in Moscow.

Critics blame Putin for dismantling many of the democratic achievements of his predecessor, Boris Yeltsin, for failing to implement many substantial economic and social reforms, for nurturing widespread corruption and for creating a system in which only those with ties to his clan can prosper.

Others argue that Putin's return, no matter how it was orchestrated, is a fair reflection of realities in today's Russia.

"It may not be happening all nicely, but democracy is not built overnight," Satanovsky said. "Putin is coming back to power as a real leader of a large political and economic clan. Can it change soon? I don't see how."

The early years of Putin's presidency were marked by Kremlin pressure against Russia's oligarchs – the once politically influential Russian business tycoons, many of whom were Jews. But in recent years, most leading business figures in Russia have withdrawn from political life, marking a victory for the Kremlin.

Despite the fact that many of those oligarchs were Jewish, Satanovsky notes that Putin never let his political, business and even personal battles "translate into anything anti-Jewish."

While the Putin era has not been good for democracy in Russia, Jewish life in the country has continued to thrive. Thousands of parents send their children to Jewish schools and camps, and new synagogues and community centres are being added every year. There are even new museums opening in Moscow.

Despite these gains under Putin and his loyal successor Medvedev, a sense of unease left over from the olden days persists among many Jewish community leaders, who declined to speak on the record with JTA about the perils of Putin's cavalier approach toward democracy.

"There is a certain frustration in the society," said one Jewish leader who asked that his name not be used. "But the revolution is nowhere near. There is no democracy, and life goes on."

Syria threatens to strike Israel

Shlomo Shamir and Natasha Mozgovaya
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Syria will strike Israel and "set fire" to the Middle East if foreign forces choose to launch a military strike on the protest-ridden country, Syrian President Bashar Assad said last week.

During a meeting with Turkish Foreign Minister Ahmet Davutoglu, Assad was quoted by the Iranian semi-official news agency Fars as saying that Syria would not hesitate to strike major Israeli cities if it was attacked.

"If a crazy measure is taken against Damascus, I will need not more than six hours to transfer hundreds of rockets and missiles to the Golan Heights to fire them at Tel Aviv," Assad said.

In addition, Fars reported that the Syrian president told the Turkish foreign minister that he would also call on Hezbollah in Lebanon to launch a rocket attack on Israel, adding: "All these events will happen in three hours, but in the second three hours, Iran will attack the U.S. warships in the Persian Gulf and the U.S. and European interests will be targeted simultaneously."

The move heralds a further deterioration in previously friendly relations between Ankara and Damascus since the start of Assad's crackdown on protesters.

In related news, Russia and China thwarted a UN Security Council proposal to condemn Syria and to mount pressure on Assad's regime with economic sanctions.

Nine Security Council members, including the United States, United Kingdom and France, voted for the proposal, while four members abstained.

The proposal put forward by the French delegation had been circulating among the delegations in the past month. Lately, it had been reported that the proposal had been softened, and the proposal voted on Tuesday did not include any sanctions, but rather included warnings that sanctions would be put forward if the Assad regime continued oppressing its protesting citizens.

Despite this, Russia and China opposed the proposal, and due to their veto power had the proposal suppressed.

According to a report recently published by the United Nations, 2,700 Syrian citizens have been killed by Syrian security forces during the suppression of protests that have engulfed the country in recent months.

The U.S. representative to the UN, Susan E. Rice, said, following the vote: "[Syria] is on the wrong side of history. It is not going to get what it seeks by the continual repression and killing and imprisoning of its people. It doesn't work and it won't succeed, and sooner or later that will be self-evident."

Rice said Washington was outraged and that it was time for the Security Council to adopt "tough, targeted sanctions" on Syria.

The Syrian economy is reeling from U.S. and European Union sanctions on the small but key oil sector, which is linked to the Assad family and ruling elites.

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Time is right for economic soul-searching

Sami Peretz
Ha'aretz Daily Newspaper Ltd.

Analysis

Israel comes to Yom Kippur 5772 after four highly unusual months during which a somnolent majority woke up and began to loudly protest its lot. And this happened just as the global economy began to head – it can now be said with some certainty – into another recession.

The ripples from the crises shaking Europe and the United States will inevitably reach Israel in the near future. In the shadow of this black cloud spreading toward us in Israel from the West, our economic leaders need to correctly identify the worst of the global threats and devise ways of deflecting them. But no less importantly, they need to identify the worst of the threats right here at home. They need to identify what Israelis need most, and they need to think of solutions.

The worst thing they could do now is hunker down in a mental bunker and pour cold water over reforms, on the ostensible grounds that this isn't a good time. This is the perfect time to do some soul-searching with respect to some of the burning issues of the day.

The Trajtenberg report

One might think that everything that can be said about the Trajtenberg report on socioeconomic change, a study of what the state could do to better the lot of the people, has already been said – that the committee has nothing concrete to offer, that it proposes too much. That it's too broad and whole sections of the committee's recommendations should be scrapped, and that whole areas have been neglected and must be added.

One could continue picking at the report for many moons or bury it at midnight, leaving no trace.

Or one could look at the report, which was prepared at light speed, as the first payment – and not the last – to the grassroots protest movement that erupted four months ago. One could realize that the report is the starting point for great processes that will change national priorities, strengthen the weakest members of society, the middle class and the business sector.

A coalition has been forming in opposition to the Trajtenberg report. It includes politicians, business monopolies and other powerful sectors such as the Histadrut labour federation and even the protest leaders themselves, who feel it didn't address their issues. If this coalition is allowed to bury the report, it will be a hideous loss of opportunity.

The medical residents

It's challenging to empathize with the medical residents who oppose the deal over pay and conditions signed last month between their union and the Finance Ministry, as they struggle on, prepared to pay the personal price of losing their jobs rather than compromise on their principles. It's true that doctors have plenty of employment opportunities around the world, but it's a personal price of a magnitude that Israelis haven't seen before in the various labour battles that take place here day in and day out.

But they are causing tremendous damage on the way, both to Israel's health-care system and to the cause of labour relations. With all due sympathy for their woes, capitulating to their demands – after the union representing them, the Israel Medical Association, signed a nine-year agreement with the Finance Ministry – would destroy the fibre of labour relations and collective employment agreements in Israel. The doctors don't like the agreement but that's the agreement that was reached.

It is therefore little surprise that the loudest opponent to capitulation is none other than Histadrut chair Ofer Eini.

Eini understands well that if the Finance Ministry gives up and quails before the residents, it will render all other collective employment agreements between government and unions meaningless. Eini knows that letting the residents prevail over the Finance Ministry would trigger a wave of demands by sectors and sub-sectors of workers unsatisfied with the achievements the unions representing them have delivered.

The Finance Ministry is worried, with good reason, that capitulating to the residents would create anarchy.

Ofer Eini

Ofer Eini, union chief

As for Ofer Eini, the erosion of his status began when the Labor party stalked out of the coalition and then split into two factions. The erosion of his status continued when the social grassroots protest began to rise – and had nothing to do with the Histadrut. Now his status is being tested again, thanks to the medical residents. It is, therefore, no shock that at this time and under these circumstances, Eini has chosen to declare a labour dispute. His cause du jour: ending the practice by both government and business of using temporary workers.

Undoubtedly, the use of temporary workers hired through manpower agencies has created distortions. Manpower companies retain too much of the money paid for their services and give the workers too small a share. Something definitely needs to be done about improving their lot.

But if the subject at stake is the accounting of the soul ahead of the Day of Atonement, perhaps one should ask Eini and the Histadrut how this downtrodden, lowly subsect of temps arose?

The Histadrut and powerful unions in Israel bear much responsibility for all this problem. For years, the Histadrut and the unions let big businesses and the government form this subclass in the labour market. Why? That's how they stymied cutbacks that could harm tenured workers, living the life of Riley in the embrace of their cushy collective employment agreements.

That was the deal that the Histadrut and the powerful unions concocted with big business, a deal relying on perks aplenty for tenured workers, including raises during recessions, and absolute protection from dismissal. But somebody has go to when an axe is waving around and efficiency measures are called for: thus the subclass of temps was created and perpetuated.

Eini may beat his breast and act to better the lot of the unhappy temps, first and second generation, but let him have no illusions: the only way to do it is to bring more flexibility and rationality into collective employment agreements, which sometimes seem like figments from la-la land, not serious contracts.

The banks

After years of complaining about their fees, banks have had a break in the last few months, mainly because the public's outrage found other targets – housing prices, the cost of living, cottage cheese and so on.

Meanwhile, around the world, banks have been in a state of uproar that began when Lehman Bros. imploded three years ago, forcing governments to inject hundreds of billions of dollars into the banks to shore them up.

One outcome of the crisis was that the banks scaled back lending, reducing the oxygen needed for economic growth.

Over here, our banks never reached such dire straits. But now they have to strengthen their capital base, the Bank of Israel says, like their peers overseas.

Horror scenarios immediately began to float – about a credit crunch and so on.

The bottom line is that the actions the Bank of Israel has taken so far have helped Israel's banks skip above the global hurricane. The process of strengthening their capital base could have casualties. Shareholders will have to settle for more modest dividends, and big business borrowers may have to lower their leverage. But who will benefit?

Just about everybody. Banks will be stronger, bankers will have less risk to contend with, and smaller borrowers will become more desirable as far as the banks are concerned, because the banks will prefer to diversify their lending among greater numbers of smaller borrowers, not lend the lion's share to a small group of enormous borrowers, with all the risk that entails.

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Family from Cairo experiences culture shock in America

Joseph Serge
Arts Editor

In *The Man in the White Sharkskin Suit*, Lucette Lagnado chronicled her Jewish family's exodus from Cairo after the Suez Canal crisis and the rise of anti-semitism in Nasser's Egypt.

In that book, which won her the Sami Rohr Prize for Jewish Literature in 2008, the author, a journalist with the *Wall Street Journal*, focused her narrative on Leon, her father, the title figure of the book, a proud, prosperous businessman. He wore the sharpest of suits, dated the prettiest of women and socialized with the ruling British officers.

Although he was determined to remain in Cairo as long as he could, the rising hostility toward Jews in Egypt in the 1950s forced him to take his wife, Edith, and their four children out of Egypt to America, where they settled in an immigrant community in Brooklyn.

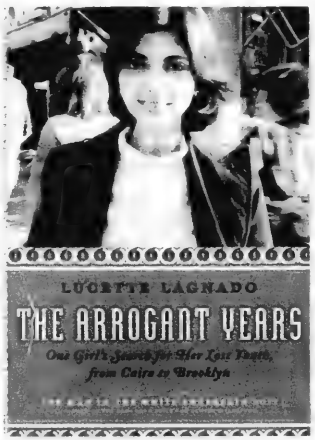
Now, in *The Arrogant Years, One Girl's Search for Her Lost Youth from Cairo to Brooklyn* (Ecco), Lagnado revisits her family's story, but this time Leon remains in the background, a lost, broken man selling ties on the streets, while her mother, Edith, stands out as the protagonist of this memoir.

Although, especially in the middle of this book, Lagnado focuses on herself, her school years and her debilitating illness, her mother still remains at the forefront, literally holding her daughter's hands.

Lagnado's memoir is a beautiful patch quilt of memorable characters. We meet the aristocrat Madame Alice Suarez Cattaui, the wife of the pasha and chief lady-in-waiting to the royal family in 1930s Egypt. A Jewish woman who when not having high tea with foreign dignitaries was visiting Jewish schools and bringing clothes and supplies for needy children. She could consort with a king as with a child in need of a pair of sandals.

We meet the author's maternal grandmother, Alexandra, who after her husband abandoned her when the author's mother was a little girl, would swallow her pride and collect money from relatives.

The author paints an idyllic scene of 1930s Cairo where Jews lived a quiet, peaceful life. Jews lived with Muslims and Copts in vibrant neighbourhoods, speaking French or a mixture of Arabic and French favoured in the culture that was both European and Middle Eastern. Jews in Egypt were enjoying unprecedented freedoms and opportunities in the Muslim country.



In such a scene, we see Edith, the author's mother, now a slender, attractive young teacher going out for evening walks with her mother. They would catch the 9 p.m. double feature and afterward wander about the neighbourhood that was still alive and awake late into the summer evenings. Edith loved reading books, and her claim to fame was having read all of Proust's *A La Recherché du Temps Perdu* at age 15.

At 17, Edith became a teacher at a private school, sponsored by the charitable pasha's wife. Here, she became the unlikely protégé of this powerful woman who allowed her access to her husband's private library of thousands upon thousands of books – even giving her the key to this library.

"She was no longer simply a girl from an alleyway, but the fine and talented Mademoiselle Matalon, beloved by a pasha's wife, embraced by one of the most powerful women of Cairo." Edith married Leon, "*un vrai aristocrate*," her mother exclaimed proudly, when she was 20. He was 42.

But things didn't remain happy for long. The 1952 military coup deposed the king, and a period of instability began both for Egypt's Jewish community and specifically for Edith, who began to show signs of stress and depression. Her children would often witness her working herself into a frenzy, screaming and pulling her hair. She even threatened suicide.

The family finally emigrated in 1963, when Lucette, the author, was seven. It was a difficult period for the family, suffering from culture shock and a decline in their social standing.

Lagnado grew up as an outsider. Striving to be like the character Emma Peel of TV series *The Avengers*, she once came up with the idea of inching her chair week by week slowly at the back of the synagogue across the barrier that separated the women from the men. She hoped that by this gradual movement she would fit unnoticed into the men's section. It almost worked.

Her mother, meanwhile, continued to struggle, watching helplessly as her family assimilated and disintegrated.

She was committed to fasting. No fast was too trivial. She fasted on the Feast of Gedalia, on the Eve of Purim, on the 10th day of the 10th month and the 17th day of the fourth month. She fasted when the kids were sick and when she had a bad dream – or if the kids had a bad dream.

"Edith remained at heart the poor girl from Sakakini who went hungry when her mom couldn't put dinner on the table, except that now she chose to go hungry."

One of her few flirtations with happiness was when she took a job as a clerk at a library and allowed herself to imagine she was back at the pasha's library in Cairo.

Lagnado offers only brief glimpses into her own life. She always felt she was an outsider and had trouble making friends. She didn't fit in with the current culture – 1960s America – nor did she fit in with the image of the idealized young girl of her mother's imagination.

In her first year at university, her self-esteem was low, stemming from her weight loss due to treatment for Hodgkin's disease, as well as her concerns about her social status compared to the rich Jewish girls with their gold Hamsas and fashionable clothes.

Lagnado then speeds forward from the mid-1970s to the late '80s and her mother's slow decline due to Alzheimer's.

The author paints a terrible picture of her mother at the Jewish Home and Hospital being woken at six and then left alone on a wheelchair in the hallway until breakfast was served hours later.

She rapidly deteriorated. One day, she stood up from her wheelchair and stared yelling about "*La Clef*"... the key to the pasha's library from her youth.

The Arrogant Years is just as wonderful as its award-winning predecessor, although I find the author, perhaps intentionally, divulges little of herself. The ending feels rushed, and the reader is left wondering how the author went from an angry, sick young woman in her freshman year at Vassar College to a married and successful reporter for the *Wall Street Journal*. Perhaps – hopefully – that will be the focus of the third part of her memoir.

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Filmmaker focuses on religious differences in families

Richard Stark at TIFF

Vicky Tobianah
Special to The CJN

When he was just 11, Richard Stark used to carry around his family's clunky VHS camera, asking his friends and family to be actors in his movies, dreaming that one day he would be a filmmaker.

Today, the 35-year-old is an emerging filmmaker and has worked with Grammy Award-winning artists, written award-winning documentaries and, most recently, wrote a short film that premièred at the Toronto International Film Festival (TIFF).

"As a kid, I always imagined that one day I might have a film première at the Toronto International Film Festival. I loved that the whole city was transformed during the film festival, and it's such an honour to have my film in this prestigious festival," said Stark.

The 13-minute film is called *Afternoon Tea* and is the story of a young boy who knocks on a stranger's door, a devout Sikh man, asking to use his phone to call his parents. The boy asks the man questions about his faith, beliefs and the symbolism behind wearing a turban. As the man gets more and more agitated, and the questions get more and more personal, it's finally revealed that this boy is his grandson, the product of his daughter marrying outside the faith, which is why the elderly man disowned her and pretends she is dead. The film ends with his long-lost daughter coming to take her son away and the grandfather visibly in pain from being unable to accept his family for the choices they made.

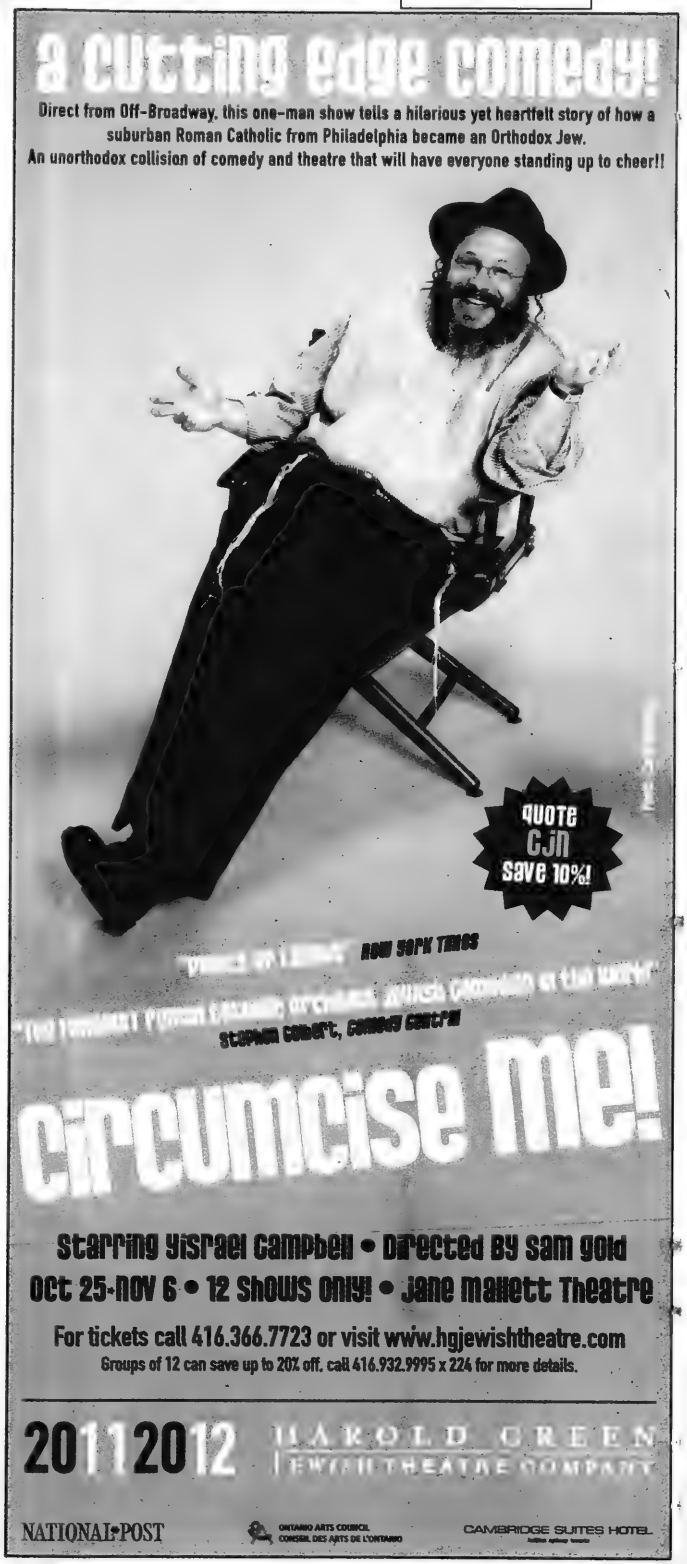
"I've seen families being torn apart from religious differences and the pain it causes both sides. Losing loved ones because of traditions and beliefs is such a universal story, and I wanted to humanize that story and let the audience decide what's right," said Stark.

Stark, grew up in Toronto and attended Denlow Elementary School and Hebrew school at Temple Emanu-El. By the time he finished high school, he had made 30 short films. Despite his passion for filmmaking, Stark decided to pursue a "safer" career path, receiving his undergraduate degree in biology from the University of Toronto. After four years of study, Stark knew that he would only be happy if he made movies. He moved to Los Angeles and earned his master's degree in fine arts from the University of Southern California film school.

Stark is ecstatic that his film was recognized in Toronto, the place where his passion for storytelling began. "My 85-year-old grandmother made me promise that she would see my name on the big screen in her lifetime. Having the world première in Toronto gives me the chance to make that dream come true," said Stark.

Stark hopes his film will help families who have been affected by religious differences understand each other better. "I hope my stories can touch people and give them a chance to reflect on their own life. It was so gratifying to have so many people come up to me after the première and say they experienced something similar, and I hope it gave them perspective."

For more information about Stark and his work, e-mail Richardestark@live.com.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EYE ON ARTS

By BILL GLADSTONE

CIRCUMCISE ME! IS THE STORY OF A TRIPLE CONVERSION

Christopher Campbell, the son of an ex-nun and a Catholic schoolteacher, began an intriguing spiritual journey after a misspent youth as a drug-drenched teenager in Philadelphia. After growing up Catholic, he converted to Judaism not once but three times, becoming first Reform, then Conservative, then Orthodox. Each conversion meant a circumcision.

Now known as **Yisrael Campbell**, he also studied theatre in New York and began performing standup comedy to tell his story of recovery and discovery. He soon brings his funny and moving story, *Circumcise Me!*, to Toronto courtesy of the Harold Green Jewish Theatre Company.

Directed by **Sam Gold**, *Circumcise Me!* runs Oct. 25 to Nov. 6 at the Jane Mallett Theatre, St. Lawrence Centre for the Arts, 27 Front St. E. Tickets $35.50 to $65.50. 416-366-7723, www.stlc.com.

* * *

About Genre Films: Media Mondays at the Miles Nadal Jewish Community Centre features the lecture series The Making and Unmaking of a Genre Film, Oct. 17 to Dec. 12, 7 to 9 p.m. Film critic **Shlomo Schwartzberg** examines specific film genres that made the most impact, and the factors that make a genre film successful or unsuccessful. First class topic: drama. $12 drop in at the door, $6 for students. 416-924-6211, ext. 606, film@mnjcc.org

* * *

Italian-Jewish Comedy: Described as "one part lasagna, one part kreplach and two parts Prozac," **Steve Solomon**'s hit comedy *My Mother's Italian, My Father's Jewish & I'm in Therapy!* opens with **Paul Kreppel** in Toronto this week. After nearly two years in New York, the piece has toured in more than 100 cities. At the Bathurst Street Theatre until Jan. 1, 2012. 1-855-448-7469, www.italianjewish.ca

* * *

AGO Shows Tanenbaum Gifts: The Art Gallery of Ontario celebrates the long-standing patronage of **Joey** and **Toby Tanenbaum** with an exhibition of masterworks the couple has donated to the gallery over almost four decades. *From Renaissance to Rodin: Celebrating the Tanenbaum Gift*, which will remain on view until next April, features 28 Old Master paintings and five sculptures.

May Karp

Spanning from the 15th to the 20th century, the paintings include works on mainly classical and biblical themes by **Jan Victors, Artus Wolfort, Luca Giordano, Antoine Coypel, Jean-Baptiste Jouvenet** and **Thomas Lawrence**. The sculptural works include **Gian Lorenzo Bernini**'s late Renaissance masterwork of **Pope Gregory XV**.

Joey Tanenbaum said his passion for collecting art began with an encounter with **Auguste Rodin**'s *Adam* at the AGO when he was eight years old. Now he's thrilled to have given many valuable pieces of art to the AGO. "Knowing that these unique works of art will give pleasure to generations of Canadians justifies our decision to give back to our beloved country a token of our appreciation for the freedom Canada has given to all who have arrived here as immigrants," he said, noting that his grandparents came here from Poland in 1911 with only eight dollars in their pockets.

* * *

Names In the News: Israeli actress **Ayelet Zurer** portrays Superman's Kryptonian mother in *Man of Steel*, the Superman movie sequel currently being filmed. Zurer has previously starred in *Angels & Demons* and *Munich*. She is playing opposite **Russell Crowe** as Superman's Kryptonian father, Jor-El. British actor **Henry Cavill**, who appeared in the TV series *The Tudors*, has been cast as Superman. The movie is due in theatres in 2013.

* * *

Arts in Brief

• *Yin and Yang*, an exhibition of new works by **May Karp**, is on view at IX Gallery, 9 Davies Ave., Oct. 13 to Nov. 12.

• The **Koffler Chamber Orchestra** performs a concert inspired by the upcoming AGO show, *Chagall and the Russian Avant-Garde*. "Chagall's Musical World" features the music of the painter's favourite composers, **Mozart** and **Tchaikovsky**, as well as **Alfred Schnittke** and **Marc Kopytman**, composers who share Chagall's Russian-Jewish background. AGO Walker Court, Sunday, Nov. 20, 3 p.m. Free with admission.

• Man Booker nominated authors **Patrick deWitt, Yvette Edwards, Esi Edugyan, Stephen Kelman** and **Alison Pick** are only a few of the writers at this year's International Festival of Authors at Harbourfront Centre, Oct. 19 to 30. A special theme of Russian-Jewish writers, co-hosted by the Koffler Centre, involves **Gál Beckerman, David Bezmozgis, Irwin Cotler, Peter Filkins** and **Michal Govrin**. New literary lights include non-fiction scribe **Joshua Knelman** and **Emma Ruby-Sachs**, lawyer and author of the novel *The Water Man's Daughter* (and herself the daughter of lawyer **Clayton Ruby**). www.readings.org

Writer brings 'nerd and neuroses' to comedy troupe

David Silverberg
Special to The CJN

Everything is happening at once for Evany Rosen.

Her comedy troupe Picnicface debuted a TV series on the Comedy Network, they completed an indie film and will have a book in stores later this month.

When the 23-year-old Toronto native was being interviewed for this article, she was walking through a Vancouver hotel in between stints at the Vancouver International Improv Festival.

Rosen is busy, to put it mildly.

Picnicface, performing weekly shows in Halifax since 2005, has thrust Rosen into the comedic spotlight thanks to a Comedy Network series airing Wednesday nights. The sketches are a mix of wacky humour and poignant observations on all kinds of relationships. The eight-person cast show off each of their strengths, from slapstick comedy to, well, what's Rosen best asset?

"I've been called the brainiest writer," she says. She thinks she brings the "nerd and neuroses" to Picnicface, often enjoying a good word-play joke or sci-fi reference. "We all play radical versions of ourselves, and the stuff I ended up writing for me was the neurotic, eager to please, buried in her head."

Then we shouldn't be surprised to learn Woody Allen is one of Rosen's artistic inspirations. But she's not far from comedic royalty: Mark McKinney of the Kids in the Hall helped produce the *Picnicface* TV show.

Rosen also credits the network for letting the troupe include some risqué material, although the bosses knew where to draw the line. "A school shooting sketch obviously didn't make it in," Rosen recalls, "but that's just us doing our dark absurd comedy. Sometimes we go too dark."

Rosen, and the rest of Picnicface, recently completed the film *Roller Town*, which debuted in September at the Atlantic Film Festival. Far from a conventional film, it tells the story of "disco and its potential destruction in a community," says Rosen. To make things even stranger, all actors have to be on roller skates. "Yep, I got lots of bruises and even a concussion," she says, adding the film is being submitted to festivals across the world.

Then there's the book published by HarperCollins. *Picnicface's Canada* will be available in late October and takes a tongue-in-cheek look at Canadian culture. Topics to be explored include "the guide to upholding Canadian modesty" and "famous Canadian wizards." Picture a mix of Monty Python with Jon Stewart's book *America*.

Involved in film, comedy and the written word? Sounds like an ideal Jewish daughter, and Rosen admits a Jewish artistic spirit runs through her. Her grandmother was a jazz singer in New York, so Rosen can feel that Borscht Belt comedy blood influenced her. "And Jews have always been outsiders, so I often approach my comedy from an outsider looking in."

Next for Rosen is a waiting game, as both the film and TV series try to win more attention. She's hoping the Comedy Network renews the show for another season. The live shows are on hiatus because not all troupe members are in the same city at once.

If she were itching to try something else, to stretch her creative muscle, what would it be? "I'd love to write a feature film," she says. "I got a few ideas in the burner, but nothing I'm going to say just yet."

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Voice actor successful in his unusual career

Cara Stern
Special to The CJN

For decades, John Stocker has been breathing life into some of Canada's most beloved cartoons.

Known for roles in shows such as *The Care Bears*, *Tin Tin* and *Babar*, he now spends most of his time working as a voice director, joining voice actors in the studio and helping them get their characters just right.

"Maybe I would say it's sounding too real, or it's sounding too cartoony," says Stocker, 64, giving some examples of his feedback. 'Let's make him more nasal, pitch him up higher, give him a speech impediment of some sort or a little habit like a stutter, a stumble, a squeak.'"

His years of experience as an actor make him stand out from other voice directors, says Cory Doran, who is best-known as the title character on the animated series *Jimmy Two-Shoes*, and is working with Stocker on a new cartoon called *Redakai*.

"He knows how to relate to actors and what to say to get better performances out of them," Doran says. "He knows what to say to get people to figure it out."

Stocker began his career in his hometown of Toronto as a live action actor, but in his early 20s, he found himself in the world of voice acting. His agent recommended him for a voice role in a commercial, and from there, he had what he calls a "stereotypical meteoric rise." He had discovered a talent, and landed many roles quickly.

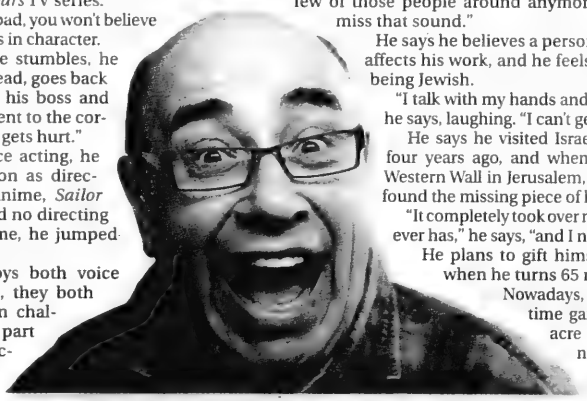
In Stocker's extensive resume, the role he likes best is Beastly, the bumbling sidekick to the main villain, No-Heart, in *The Care Bears* TV series.

"I'm going to be so bad, you won't believe how bad I am!" he says in character.

Then he adds, "He stumbles, he falls, he whacks his head, goes back and takes crap from his boss and apologizes and gets sent to the corner, and nobody ever gets hurt."

After years of voice acting, he was offered a position as director of the popular anime, *Sailor Moon*. Though he had no directing experience at the time, he jumped right in.

Although he enjoys both voice acting and directing, they both come with their own challenges. The hardest part of being a voice director, he says, is dealing with actors who aren't punctual and don't do their homework.



John Stocker

"I always say, 'You're coming in, you're going to make almost $1,000 to come in and read these 20 or 25 lines. Print your script, know your script, and come in prepared.'"

Being an actor brings different challenges, particularly the enormous competition. There are only about eight voice directors in the Toronto area, compared with around 15,000 voice performers, he says.

He's seen the business go through many changes over the years, including watching younger actors take centre stage.

"[It] has become a very young person's milieu," he says. "Voice directing has become one of those disciplines where the greying in the temples, or in my case, the balding of the head, has been a plus."

He remembers one time when a producer said they wanted an older actor to play a character – then clarified "older" as around 35 years old.

Everything has been down-aged, he says, including the casting of children.

"When they want a nine-year-old kid, they get a nine-year-old kid," he says, comparing it to the past, when women would play both young boys and young girls.

He brings his Jewish upbringing to some of his roles, as in his character Zaidy Saul in *Jacob Two-Two*, a cartoon based on the children's series by Mordecai Richler.

When he was a child, he attended an Orthodox synagogue where he heard the eastern European accents of that generation.

"To me, it was like wearing an old sweater that you love," he says of attending synagogue. "There are very few of those people around anymore, and I miss it. I miss that sound."

He says he believes a person's heritage always affects his work, and he feels very comfortable being Jewish.

"I talk with my hands and I speak with a lilt," he says, laughing. "I can't get away from it."

He says he visited Israel for the first time four years ago, and when he arrived at the Western Wall in Jerusalem, he felt as if he had found the missing piece of his DNA.

"It completely took over me, like nothing else ever has," he says, "and I need to go back."

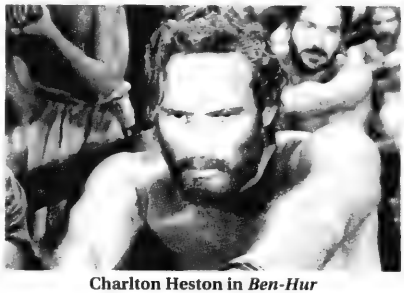
He plans to gift himself a second visit when he turns 65 next year.

Nowadays, he spends his free time gardening on his 18-acre property in the north end of Whitby, Ont., in an area that he describes as "the diaspora of the diaspora."

He recognizes that he's found an unusual amount of success in the voice acting industry, and has been able to carve out a good life from an atypical career.

"I'm not a wealthy guy, but I've got enough," he says. "I'm a happy man."

L.A Times corrects 'Palestinian' Ben-Hur



Charlton Heston in *Ben-Hur*

JTA

The *Los Angeles Times* has corrected an item about an anniversary release of a *Ben-Hur* DVD that called the title character a Palestinian.

The correction came following complaints from readers and the staff of CAMERA: Committee for Accuracy in Middle East Reporting in America about a calendar item published last month.

"A Sept. 26 calendar section article about a new DVD and Blu-ray release of the 1959 film *Ben-Hur* described the title character, played by Charlton Heston, as a Palestinian nobleman," the correction said. "The character Ben-Hur was a Jew from Judea who lived long before the place now known as Palestine was given that name."

The original item had said, "Based on the novel by Lew Wallace, the period drama revolves around Judah Ben-Hur (Heston), a Palestinian nobleman who is enslaved by the Romans, engages in one of the most thrilling chariot races ever captured on screen, and even encounters Jesus Christ."

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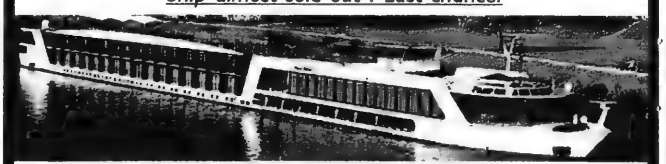
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Playwright did extensive research on Janusz Korczak

Laura Fixman
Special to The CJN

Hannah Moscovitch, 33, had a hard time writing her most recent play, *The Children's Republic*, because she wanted to create an accurate portrayal of the Righteous Gentile Dr. Janusz Korczak, but not a biography.

"I spent a long time thinking about whether you need to be inaccurate to arise at the authentic," Moscovitch said.

Korczak, in 1942, was in the Warsaw Ghetto with nearly 200 Jewish children from the orphanage he ran. He refused the offers of rescue he received from his Polish friends and accompanied the children to the Treblinka concentration camp, where he died.

Although the children in the play are fictional, Moscovitch said she had to do extensive research on Korczak's life to feel she was doing his story justice. She read three biographies of Korczak, the children's books he wrote and his diaries from the Warsaw Ghetto.

Hannah Moscovitch

She said that she doesn't see *The Children's Republic* as a Holocaust play, even though half of it takes place during that time period. Rather, it's more of an education story.

"I really admired his [Korczak's] philosophies and his spirit of reform," said Moscovitch, a playwright-in-residence at the Tarragon Theatre in Toronto.

"*The Children's Republic* spoke to what he was trying to do, and I'm trying to honour his pedagogical philosophy."

Before writing each line she had to do a level of research that she hadn't anticipated, she said. She had to think about how children in the 1930s would speak, particularly since the play is set in Poland. Since Korczak was a doctor, she also had to make sure his lines reflected medical knowledge of the time.

"It was dealing with a person who lived, and I was trying to be respectful to that," Moscovitch said. "I was trying to give an expression of who this man was."

The play begins in Korczak's orphanage, and it continues with him following the children to the Warsaw Ghetto. Moscovitch said working with the 13- and 14-year-old young actors in the play was among the most difficult aspects for her and also one of the most appealing.

"We never see children on stage, and I'm totally amazed by them," Moscovitch said.

"They have moments where they run around like kids, but they make intelligent comments, and we end up treating them absolutely no different than any other professionals."

Moscovitch said that writing about Jewish heroes felt terrifyingly risky, adding that *The Children's Republic* is a totally different style of play for her. "Having previous successes [*East of Berlin*, *Essay* and *The Russian Play*], it does something strange to you. It makes it more possible to take risks."

Korczak was a signatory to the League of Nations Declaration of the Rights of a Child, and Moscovitch said that the Warsaw Ghetto would be an extreme environment that would test his convictions. Moscovitch said that while she was writing, she knew the Holocaust would define the play.

"It's such an extreme event that any play with elements of the Holocaust is going to be defined that way," Moscovitch said.

"But this is an education story, and I think this is the biggest tribute to Korczak and to education.

Tarragon Theatre is producing the *The Children's Republic* with the Harold Green Jewish Theatre Company. David Eisner, co-artistic director of Harold Green, said that it's been a wonderful partnership and the two theatres work together like a well-oiled machine.

The Children's Republic is a "really intriguing piece of work, and it's an important story in Jewish history," Eisner said. "It's an intrinsically Jewish piece, but it's also a more important piece for everyone to see."

The Children's Republic runs from Nov. 8 to Dec. 18 at the Tarragon Theatre, 30 Bridgman Ave. Toronto. www.tarragontheatre.com.

Peter Hutt as Dr. Korczak ***[Cylla von Tiedemann photos]***

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Cammalleri leads Habs to Winnipeg as Jets make debut

Harvey Rosen
Special to The CJN

WINNIPEG — Sunday April 28, 1996: I remember it well.

It was a not-so-sweet 16 years ago when a capacity crowd of distraught and teary-eyed fans bid a fond adieu to an earlier version of the Winnipeg Jets, hoping – nay, praying – that one day they would return home where they rightfully belonged.

Return they have, and on opening night, Oct. 9, the legendary Montreal Canadiens were in town to face off against the new-look Jets in a game that was televised nationally on Hockey Night in Canada.

An important contributor to the Habs' success is Mike Cammalleri, a 29-year-old left-winger who plays bigger than his size at five-foot-nine and 182 pounds.

A second round choice of the Los Angeles Kings in the 2001 NHL entry draft, Cammalleri caught everyone's attention in 2004-05 when, playing with Manchester Monarchs, he captured the American Hockey League scoring title with 46 goals and 63 assists.

The son of a Jewish mother (Adele Gelbard) and an Italian father, the nifty sniper played three seasons with the Kings and one with the Calgary Flames, where in 2008-09 he recorded a career-high 39 goals and 43 assists.

Free agency followed. Cammalleri, who hails from Richmond Hill, Ont., signed in Montreal, where he managed in the first year of a five-year contract to record 26 goals and 24 assists in only 65 games. Last season he scored but 19 goals and 28 assists in 67 games.

What Cammalleri lacks in stature he makes up for with strength. His personal off-season trainer, Matt Nichol, told Toronto press this past August that "Mike pushes himself to a level during gym sessions that few of his peers can match… [He] may be one of the strongest guys in the league ever, pound for pound."

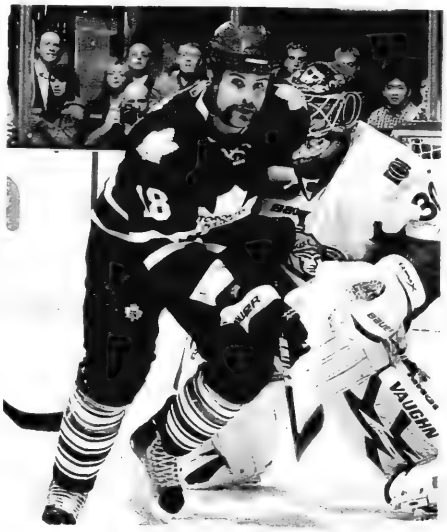
The Canadiens will be looking for increased scoring output from Cammalleri on a par with his season in Calgary. Last year, Montreal was near the bottom of the league in goals scored in even-strength situations, and Cammalleri managed but a dozen. The other seven came on the power play.

Last season, the Habs featured two players with Jewish heritage on their roster. Jeff Halpern, a veteran centre, was signed to a one-year $600,000 (US) pact. The Princeton University grad has left the Canadiens and is returning to where it all began for him in 1999-00. He's signed with the Washington Capitals, where he had previously played six years prior to moving on to Dallas, Tampa Bay and Los Angeles.

The 35-year-old undrafted skater, who has played close to 800 games in the NHL, primarily as a third- or fourth-line checker, turned out to be a real bargain when he fired 11 goals and added 15 assists last season. Les Canadiens, who would have welcomed him back, will miss the penalty-killer deluxe, along with his leadership and superb faceoff skills.

The Potomac, Md., skater, at close to six feet and 200 pounds, in addition to having had an impressive plus-minus rating of six last season, may well prove to be of good value for the often offensively minded Capitals.

Watch out as well for the son of Bob Nystrom, a four-time Stanley Cup winner with the Islanders. Eric Nystrom, 28, is a former U.S. national under-18 team member, and he was also with the U.S. junior national club. Four successful years with University of Michigan (2001-04) sufficiently impressed the Flames, who selected the six-foot-one, 195-pound left-winger 10th overall in the 2002 NHL entry draft.



Mike Brown

A tough, defensive-minded pro, Nystrom has tallied just 23 goals and added 28 assists in 286 NHL games. The son of a Jewish mother, he played three years in Calgary before joining the Minnesota Wild last season, where he played in all 82 regular-season games, scoring four goals and setting up eight others. Surprisingly, despite his aggressive style of play on the fourth line, Nystrom was assessed only 30 penalty minutes, mainly because he avoided fighting after breaking his cheekbone in December.

A real up-and-comer is Nashville Predators' defenceman Jonathon Blum, 22, a first-round selection (23rd overall) in the 2007 NHL entry draft. Well known in the Western Hockey League after four years with the Vancouver Giants, the six-foot-one, 180-pound rearguard was voted the Canadian major junior defenceman of the year in 2008-09, as well as being named a west first- and second-team all-star.

The Long Beach, Calif., skater played 54 games with the AHL's Milwaukee Admirals last season, where he had seven goals and 27 assists. After getting called up to Nashville, he had three goals and five assists in 23 regular season games. He played in all 12 playoff games, where he registered a pair of helpers.

Improving quickly, he quarterbacked the power play and was an adept defender who has established himself in the NHL. He is a mobile defenceman with an offensive style of game, yet is strong positionally. But he'll have to put more weight on his frame to handle the more solid forwards.

Mike Brown is entering his second season with the Toronto Maple Leafs. The winger with the trademark horseshoe moustache missed most of the pre-season after undergoing groin surgery in June.

Last year, the Chicago native, who stands five-foot-11 and weighs 205 pounds, notched three goals and five assists in 50 games while providing the Leafs with grit and toughness.

Winnipegger Daniel Micflikier, 27, a college star at the University of New Hampshire (2003-07), is coming off his best AHL season to date. In 2009-10 he tallied 40 points (18 goals, 22 assists) in 59 games with the Albany River Rats, and last year with the Charlotte Checkers, in 78 games, he scored 29 goals and added 32 helpers. The Carolina Hurricanes, the parent club, could do lot worse than call up the solid, feisty, five-foot-eight, 180-pound player, who has an edge to his game. Last season he spent 80 minutes in the sin bin, but recorded an impressive plus/minus of 15.

Other draftees and undrafted minor leaguers and those still in college or junior hockey whose names to watch for this year are Ethan Werek, who will play for the AHL's Portland Pirates, an affiliate of the Phoenix Coyotes. Drafted by the Rangers 47th overall in 2009, the Markham, Ont., native was traded to Phoenix in May.

Toronto native Zach Hyman, drafted 123rd overall by Florida in the 2010 entry draft, will play for the University of Michigan Wolverines.

Montreal-born Josh Tordjman will play goal for EC Red Bull Salzburg in the Austrian Hockey League; Los Angeles native Brett Sterling was sent by St. Louis Blues to their AHL affiliate in Peoria; Oren Eizenman played last year for the Connecticut Whale, the Rangers' AHL farm team; Colby Cohen, a U.S.-born defenceman, is on the roster of the Providence Bruins, Boston's minor-league affiliate; Zach Cohen, from Villanova, Pa., will join the Lake Erie Monsters of the AHL, Colorado's farm team; and Dov Grumet Morris, a goalie from Evanston, Ill., plays for the Connecticut Whale.

Eric Nystrom

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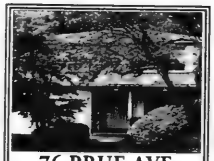

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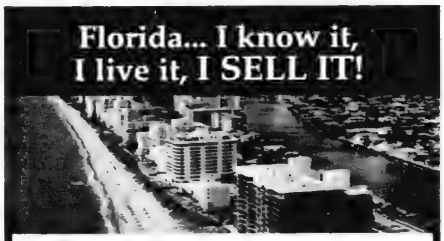

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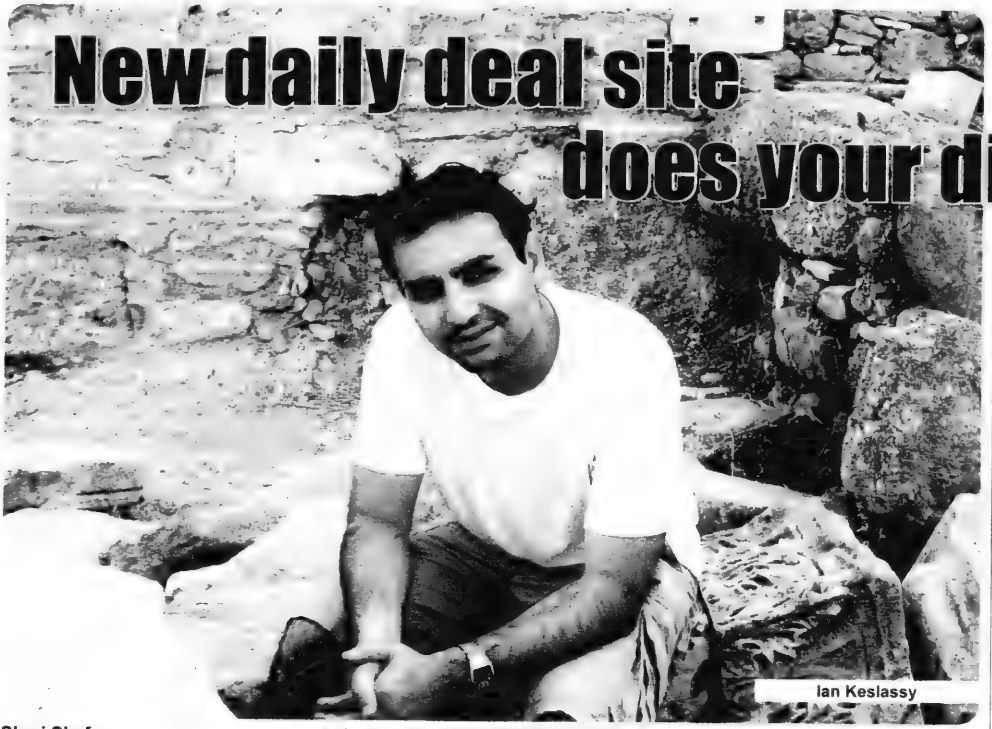
HEEBONICS

New daily deal site does your dirty work



Ian Keslassy

More news for young Jews on heebonics.ca

Sheri Shefa
Staff Reporter

Web designer Ian Keslassy said he's more than willing to do the dirty work for anyone looking for great deals.

All you have to do is provide your e-mail address, your preferences and interests, and the distance you're willing to travel for a deal, and he will filter through countless daily deal sites to find the promotions that interest you.

"There are... only 24 hours in a day," Keslassy wrote on his daily deal website, called Dealfart. "If you want to search all day, go ahead, but remember you need time to sleep, eat and enjoy life. We do the dirty work for you."

Keslassy, a 34-year-old father of two, knows first-hand the benefit of taking advantage of limited-time, money-saving deals on anything from vacations and gym memberships to restaurants and car detailing.

With the emergence of group buying sites, an online phenomenon that allows local businesses to offer vouchers and discounts on their services based on an increased demand, daily deal sites across North America have been popping up in the hundreds.

Keslassy, owner of a web design company called Extanet, said a conversation he had with his wife's cousin led to a new side project that he hopes will de-clutter e-mail inboxes across the continent.

"We realized that there were hundreds of deal sites out there, and there wasn't a way to properly filter through them to receive the ones a user wants. Once we realized that users could benefit from such a filtering mechanism, we created Dealfart to address their needs," Keslassy said.

OK, but what's with the name?

"We wanted to go with something people would remember. Something that might pique their curiosity... We figured that if it's going to work, we need to choose something that people would remember," he said with a laugh.

If you can get past the name and the icon prominently displayed on the homepage of the website – it's a cute, little monkey, who is, *ahem*, passing gas – Dealfart can go a long way in keeping endless e-mails from competing deal sites out of your inbox.

His site "crawls" other daily deal sites and sends you notices about promotions you'd be interested in based on the preferences you chose.

"You go onto our site and choose your preferences. If you only want deals on hair salons or spas, you can choose that category, and you'll only get deals based on what you choose," he explained.

"We'll only send you deals based on the distance you're willing to travel. So if you don't want to go beyond 40 kilometres, we won't send you deals at locations farther than 40 kilometres from where you live. We bring together all the different deal sites to one place and shoot you off one daily e-mail."

Keslassy said that in the few months since he began building the site, he has become affiliated with Toronto-based group buying sites including FabFind, DealTicker and Dealfind, and more than 30 other sites from all over North America.

He said the group buying sites provide Dealfart with unique links to the deals that they feature on their sites.

Once users decide to purchase a promotion, they are redirected to the original deal site where the coupon was first featured.

Keslassy said his site is more user friendly, because it prevents you from having to sign up to countless other sites.

"Potentially, in the morning, you could have 50, 60 e-mails from the different sites. We bring it in to one e-mail."

He said he's developed a sophisticated system because each of his subscribers receives customized e-mails, rather than mass e-mails that list deals a subscriber may have no interest in.

As an observant Jew, Keslassy said he wanted to offer his Jewish subscribers an option to sign up for preferences that aren't offered on other local sites.

"You can sign up for kosher restaurant and Jewish shopping deals," he said.

"I'm just trying to be as versatile as possible and give the users the option to choose the things that cater to their lifestyle."

Keslassy also volunteers his design talents to build websites pro bono for Jewish non-profit organizations, such as Peace of Mind, an Israeli-based program with a Toronto chapter that works with discharged Israeli soldiers who suffer from post-traumatic stress disorder and other psychological trauma.

Keslassy's company was also commissioned to build websites for Toronto-area Jewish institutions including Kollel Yismach Moshe: The Sephardic Outreach Centre, Ohr Haemet Sephardic School, and Petah Tikva Anshe Castilla Congregation.

But in the midst of running his company, Keslassy is eagerly working to package Dealfart as a refreshing take on an online phenomenon.

"For every deal site that succeeds, about 15 close down," he estimated.

Dealfart just went live last month, but the site has already acquired more than 150 subscribers.

"We're just working on trying to perfect our site now... We're always trying to add more sources as we go so we can provide more options to our subscribers," he said.

"The goal is to make our site better."

Check it out at www.dealfart.com.

DOWNLOAD A FREE QR APP @ 2dscan.com

Anger management

I think that the "anger management" course (well, the "positive thinking" course) has changed me.

Yesterday, as I woke up in the middle of the night screaming in fright, Meir asked me if I was depressed. Calmly, I explained to him that I was not at all glum, only that I didn't understand the purpose of life, our meaning here. What's the point of it all? Isn't it all beside the point and miserable, too?

That evening at the course (I have only four classes left), the lecturer asked Natalie to tell Jeffrey of one thing in him that annoys her (Only one thing? Does anybody have the rest of the evening?) The discussion unfolded something like this.

New to Canada

Nina Shenhav

Natalie (smiling): Well, Jeffrey's great. There's nothing's wrong with him. Okay, if I *have* to, I'll just say that I wasn't really happy about the way he ate his snack during the recess. I mean I like chocolate bars, too, but the way he unwrapped it, so carefully, and then he took such a little, dainty bite involving only the edges of his teeth without even getting messy. I mean, why? Why? Why not just stick your teeth into the bar and devour it? Why not get dirty?

After that, we were all silent for a while, except for Jeffrey, who held on to his left arm tightly while breathing loudly.

Lecturer: Thank you, Natalie. And now let's move on to David. David, would you…

Me: Wait a minute! Are you crazy?

Lecturer: We don't say "crazy" here.

Me: Fine. Wait a minute! Are you clinically insane? You're asking David about something new, instead of letting Jeffrey react to what has just being blathered about him to his face? The man is about to have a heart attack. You can't make him hold it in!

Lecturer (looking at her notes): So now Nina wants to be the group's therapist?

Me: If Nina has to! There's no way you're not going to let what's left of poor Jeffrey here express what he feels now, let alone deal with this maniacal and soon possibly murderer too, we used to call Natalie!

I looked at the group. "Who's with me?" I shouted, as I marched toward the lecturer.

"Who's not afraid to show her real anger? Not you, Natalie. Anyone else?"

Later, I stood outside the building. The security guys sure earned their living that night. Meir came to pick me up and we drove in silence for a while.

"They were right promising this course changes people," I said.

After a pause, he replied. "Look at you. You entered this class an angry person, and finished it way, way angrier."

Nina.shenhav@gmail.com

GETTING READY FOR YOM TOV ...

PUMPKIN PEAR SOUP

2 tins pumpkin puree (not pumpkin pie filling)
4 carrots, chopped
1 onion, chopped
3 pears, cored and chopped
6 tblsp pareve chicken soup powder dissolved in 6 c water
2 tblsp maple syrup
1 tsp cinnamon
1/2 tsp nutmeg
1/2 tsp pepper
1 c non-dairy creamer

In large soup pot bring pumpkin, carrots, onion, pears, and water with soup powder to a boil. Reduce heat and simmer for 20 min. until vegetables and fruit are soft. Add spices and syrup and simmer for 10 more min. Puree in food processor or in pot using immersion blender. Stir in non-dairy creamer. Serves 12 – 16.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Jack Benzaquen, left, who was recently elected president of the Association des Directeurs Généraux des Municipalités du Québec. Benzaquen talks about the changes needed to give more autonomy to Quebec's cities.

Arielle Lasry and Karen Aflalo, co-chairs of the Communauté séphardade unifiée du Québec's second leadership program, who talk about this year's program.

Exclusive to cjnews.com

Rabbi Michael Stavsky looks at the differences between expensive and low cost sets of lulavs and etrogs.

Exclusive to cjnews.com in Hebrew

Concerning Sukkot of yesterday and of today.

Also on the web

Another attempt is being made by the City of Côte St. Luc and supportive parents to open an English public high school, ideally with a Jewish heritage program, in the suburb.

130 Neptune sukkah

I just moved out of 130 Neptune into my new place.

I write this while still exhausted from the demands of schlepping boxes and scrubbing floors. I'm feeling as you all were when you moved.

I've had a lot of time to consider what these last four years have meant to me; how this sukkah, this temporary home, affected my life.

Urban Writer

Avrum Rosensweig

Over the last years, my boy, Noah River, slept in 130 Neptune sukkah. Those days, those nights were oh so glorious. I loved watching Noah sleep. I giggled wildly with pride at his childlike practicality and spirit. "When two yawns come at once, I push one away and yawn with the other."

I looked at his empty room and thanked the walls for protecting him from the often bitter winter winds allowed to fly freely, because of the 401, on the south side of the building. 130 Neptune sukkah and its walls were like the animal skin that protected the Jewish People in the desert.

Three years ago, I had a heart attack. I scrambled back to 130 Neptune from the eatery where my heart stumbled and unlocked the door for emergency services to come in unhindered.

As they rolled me out, through the foyer, out the front doors, I saw a child who shared 130 sukkah with me. He seemed so frightened by my circumstances, so I winked at him and gave him the thumbs up as if to say, "I'm okay, don't be afraid." That was a nuance I will never forget about 130 Neptune sukkah. I saw me in him; him in me.

The community at 130 sukkah was eclectic – young and old; frum and secular; newcomers and veterans. My neighbours across the hall were Moroccan; down the hall was a Polish family and upstairs – Indian. Our superintendent is Russian, the assistant super, Eastern Canadian. Down the hall were Serbs.

In 130 sukkah, there was a Shabbat elevator and a little red car in the playground. I waved to it and thanked the plastic vehicle for safely carrying my boy around the walkways, where he learned how to fill up its imaginary gas tank with rocks and stones.

130 Neptune sukkah was my royal palace of creativity. It was my protective cave. There I painted more than ever and wrote dozens of articles for this fine newspaper and others.

I loved Joan there.

My boyhood friends and I watched the highway traffic with great interest. I finished reading a book on Dr. Rick Hodes, a true-blue Jewish humanitarian, and studied 12 pages of tractate Rosh Hashanah with my soul friend, Yudi. This was my home.

130 Neptune sukkah was indeed temporary, just as all of our homes will be. When I walked out the door for the last time, I realized that someone else will soon move in. I knew there was another person living there before me, and before her.

And finally 130 Neptune sukkah was the place where I was me, and me entirely. Within these walls, when I was alone, I had the absolute luxury of just being at peace, at ease with myself – singing aloud, prancing about, wandering from room to room, late at night, just thinking. I thank God for my time there – my very first property – and the fruit that hung from its roof. 130 Neptune sukkah was temporary, but so are we all.

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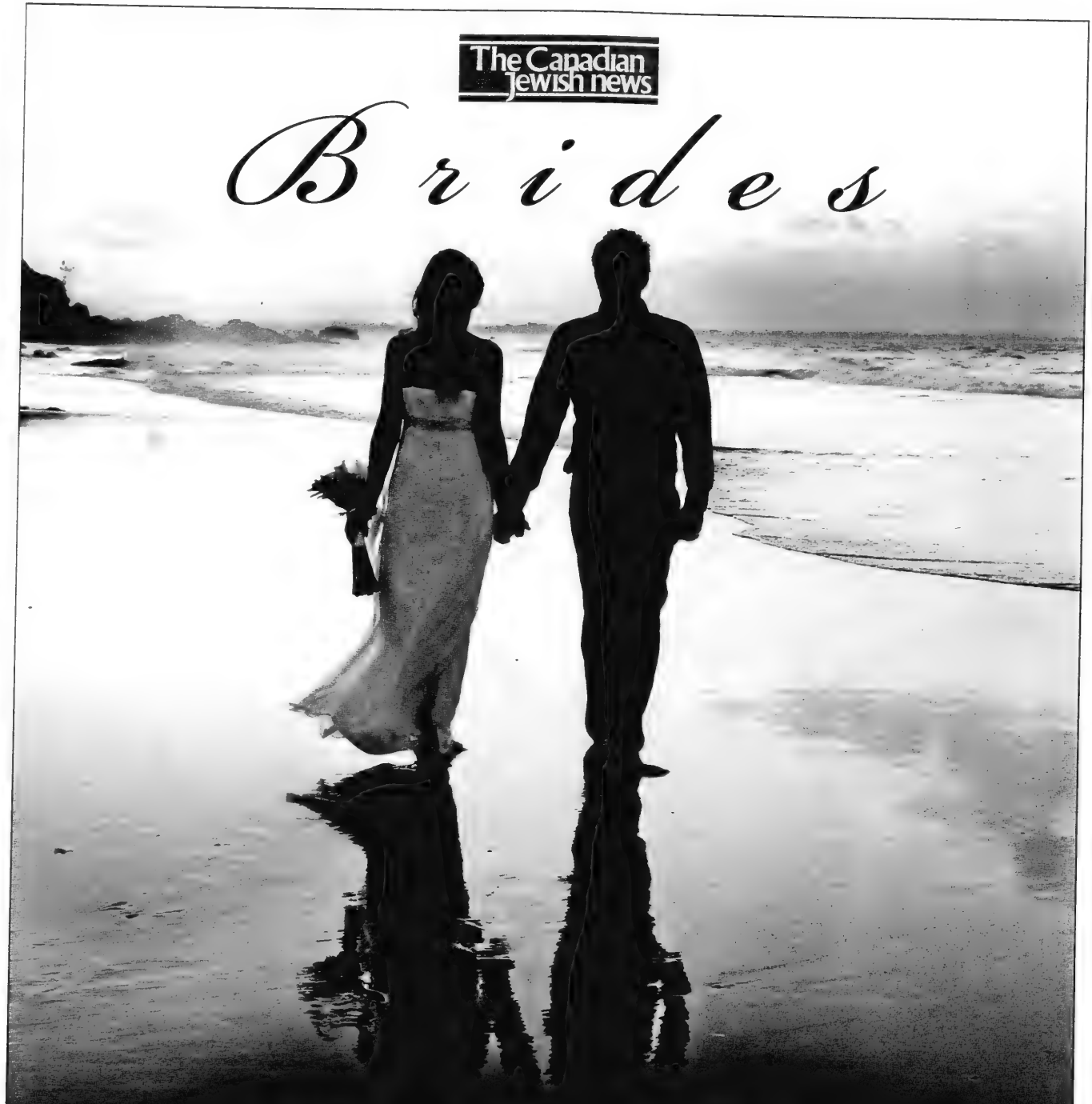
The Canadian Jewish news

Brides



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Finding love in a soup kitchen

Jennifer Libman
Special to The CJN

Mike Friedman and Jenny Libman

Many little girls grow up wondering where they'll meet their husband. As wild as their imaginations may be however, there are probably very few who expect to find him in the basement of the largest homeless shelter in North America.

When I graduated from university in the spring of 2007, like many other recent grads, I had no idea what to do next. My sister called me one day and told me about AVODAH: The Jewish Service Corps, a year-long service program for young professionals who are interested in learning about Judaism and social justice.

With nothing to lose, I applied to AVODAH, and when I was accepted, I relocated to Washington, D.C.. I was assigned to work at D.C. Central Kitchen (DCCK,) a community kitchen that provides meals to homeless shelters, rehabilitation clinics and other social service agencies throughout the D.C. area. They also happen to be located in the basement of the largest homeless shelter in North America.

On my first day of work I was introduced to Mike. He had been an AVODAH participant the year before, and after he completed the program, he was hired as a staff member at DCCK. Over the year, Mike and I worked together in very close quarters, but our relationship was only professional. When I said goodbye to Mike before moving back to Toronto, I think we both figured that we'd had a fun time together as colleagues, and that maybe we'd remain long distance friends through e-mails or maybe an occasional phone call.

Of course, since I am writing this story, our relationship did not end when I left D.C.. After being home for just a few days I got an e-mail from Mike saying that he missed me. I quickly responded and told him I was so glad he felt the same way I did. Though we were no longer in the same city, the next phase of our relationship had begun. We spent the next several months talking on the phone, sending e-mails, and flying to see each other as often as we could.

In February of 2009, in the midst of the recession, Mike quit his job to move to Toronto. He believed that our relationship was important, and that no job was worth it if we were living so far apart.

Fast forward two years, and Mike and I were still happily dating. One evening I was working late when I got a phone call from Mike. "Jenny, are you almost home? I'm so hungry!" Since this was a typical phone call (he is always hungry), I didn't think much of it. "I'll be home in 30 minutes," I said. "I'm pretty sure there are some leftovers in the fridge."

When I got back to our apartment, I was shocked to find, not my boyfriend eating leftover chicken on the couch, but an apartment filled with candles and rose petals, and *All You Need is Love* by The Beatles playing. Immediately, I burst into tears. Mike got down on one knee and presented me with a beautiful engagement ring that was passed down to him from his great-grandmother. He asked me to marry him and somehow, through all my tears, I managed to say yes.

We are planning our wedding for next summer and are excited for all the adventures to come!

Jenny, Mike and uncle Eddie Siegel, left, Skype with family from their engagement party.

It's now or never...

Shayla Gunter-Goldstein
Special to The CJN

I was a sucker for public displays of affection. My boyfriend Jack, not so much. So when he saw me bawling my eyes out at a scene from the TV show *Dawson's Creek*, where Pacey declared his love for Audrey over the airport's loudspeaker, Jack knew that when he proposed, he'd get the biggest bang for his buck if it was public.

So, after a long 18 months of dating, Jack made plans for us to spend a weekend at the Viamede Resort in the Kawarthas. It was lovely, with a private cottage and lots of activities to keep us active for the weekend. I suspected a proposal that weekend, but tried not to stress about when, where and how it might happen.

Proposal during special weekend get away

Jack pulled out all the stops to make the weekend special, like a note we received, supposedly from resort management, sprinkled with racy innuendo. Jack's sheepish look clued me in.

At the Friday evening dinner, we had a stunning bouquet of flowers on our table. It took me a while to notice that our centrepiece was different from the others, but I finally realized he had planned it.

The evening entertainment was an Elvis and Marilyn Monroe impersonation act. Jack insisted we stay, even though I was tired, and suggested we just head back to our cottage for a cozy and romantic night in. He was adamant: "I really like Elvis songs. This could be fun."

The show was quite entertaining, I admit. Marilyn did her bit; then it was Elvis's turn. A few songs in, Elvis started singing, "It's now or never, come hold me tight... Kiss me my darling, be mine tonight. It's now or never... folks, there's someone who has something important to say... and it really is now or never, so Jack... the spotlight is yours."

Huh?? Jack bounded onto the stage, and took the microphone. I realized what was happening, and I couldn't stop thinking, "Oh my God, oh my God..."

Then Jack expressed his love – short but sweet – in front of over 100 people he's never met before. That was HUGE for him. He came over to me – microphone still in hand – kneeled and said, "Will you do me the honour of becoming my wife so we can spend the rest of our lives together?"

I'm not even sure I said yes. I just kept my hands over my mouth, saying "Oh my God..." Everyone was applauding and cheering (and laughing), and we stood there in the spotlight hugging, laughing and crying a bit too. Jack didn't have a ring for me at that time, but presented me with a cardboard ring he'd drawn, with one orange carrot on it.

We were celebrities the whole weekend, probably in the spotlight more than Elvis and Marilyn were. I think Jack upstaged them, and I'm so glad he did.

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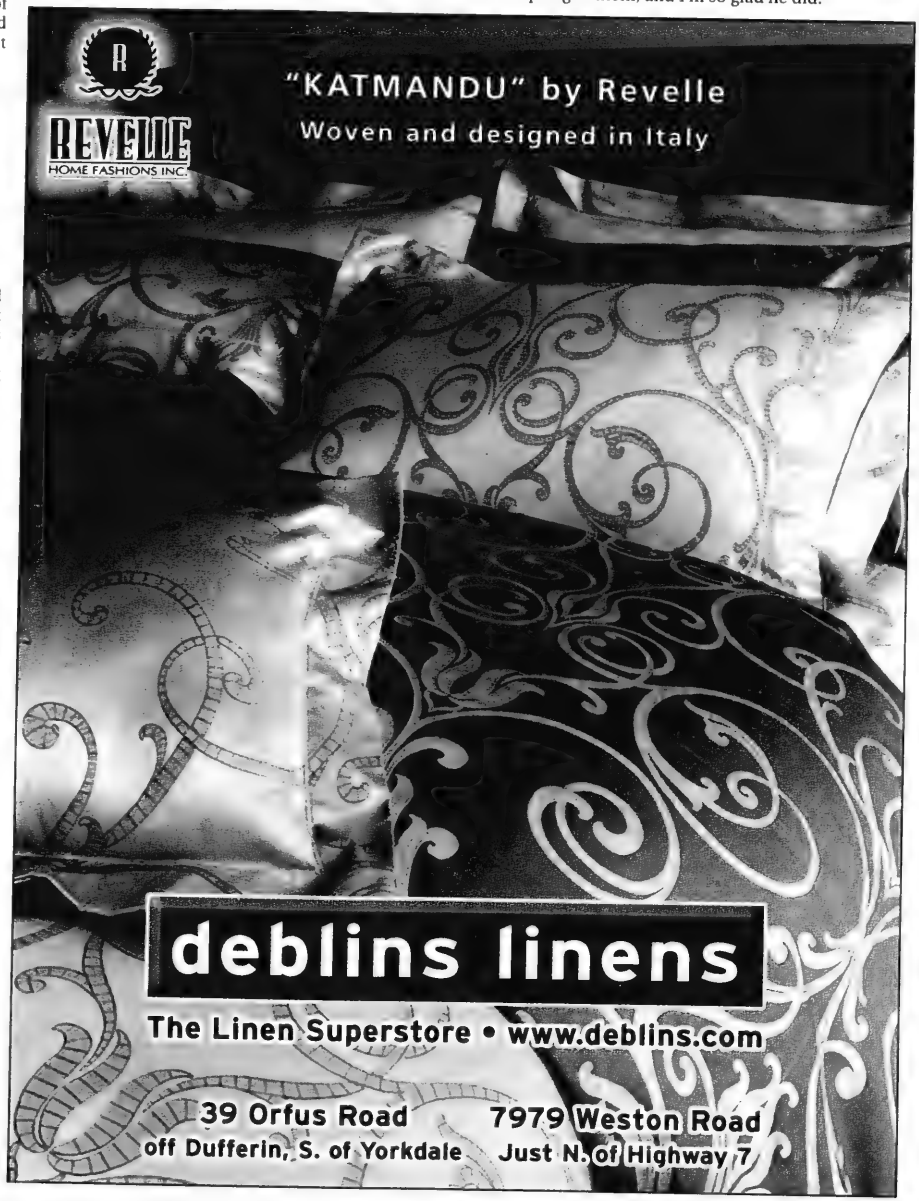

Sixty years travelling together

Sheila Balaban
Special to The CJN

In memory of Barry Short, who died after this article was written.

Barry and Sylvia Short of Thornhill celebrated their 60th wedding anniversary on July 14.

Barry was born on Jan. 7, 1924, in Winnipeg, where he grew up with siblings Harvey and Sylvia. A champion, all-round athlete in his youth, Barry was very active in tennis, soccer, baseball, boxing, bowling, swimming and billiards. For most of his adult life, he was an avid golfer. Even in his 80s, he amazed his golfing buddies when he occasionally came very close to "shooting his age."

Courtship began at bus stop

When Barry first applied to university in Winnipeg, he was turned down, as they had an annual quota of only 14 Jews in their study program. He had to wait until the following year to be accepted into medicine, and his studies were subsequently cut short when he enlisted in the Canadian Air Force.

After World War II, he joined Canadian National Railway (CN), where he worked as a wire chief, transmitting Morse code orders to the engineers.

Sylvia, also affectionately known as Faigie, was born in Winnipeg on Feb. 6, 1926, one of six Loeb sisters.

Barry and Sylvia met while waiting for the bus; Barry finally got up the courage to ask her out after the second week of seeing her at the bus stop. Barry reminisces, "Every day, I would run to catch the bus and hope to find Sylvia there."

Those bus rides were only the first of many journeys in their lives together, as CN took them, in 1952, from Winnipeg to Saskatoon, where their son Brian and daughter Jeri were born. Their next train journey, in 1956, was to frigid Fort Churchill, Man., for a two-year CN stint.

After the birth of their daughter, Lori, in 1958, the family moved back to Winnipeg and enjoyed life there until 1966, when Barry accepted a promotion and they packed up one last time and moved to Toronto.

Sylvia and Barry Short

Sylvia remarks, "It's so much warmer in Toronto than living up north in Churchill with the polar bears."

In Toronto, Sylvia no longer had to deal with laundry freezing into solid sheets on the clotheslines or ensuring that the family car was plugged in so it would start in the morning, and she happily returned to the workplace as a legal secretary.

The couple enjoyed playing competitive bridge and were often spotted either on the golf course or on the dance floor. "When the right song [came] up on the radio, TV or computer, I [would] sometimes find my parents twirling a little in the living room," Brian remembered.

In later life, Barry loved watching every sports channel on TV with his headphones on, while Sylvia was busy baking, cooking, sewing, listening to music (opera, classical and Israeli), catching up on her e-mail or tending to the container flower garden on their oversized patio.

Spending time with family always brought great joy to Barry and Sylvia, especially opening their home to grandchildren David and Jeffrey, from Oakville, and Raviv, from Israel.

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Leikin a wizard with words

Stephen Sweet
Special to The CJN

When your big simchah rolls around, you want to do things right.

That means saying what you truly wish, something that can be difficult for many people.

But if you're having any trouble with it, then perhaps Molly Leikin can help.

"My company is called Anything With Words and I write whatever the occasion needs," Leikin said.

"I write very serious things, I write very funny things, and most importantly, I get to know the person so that I can write accordingly for the person who's going to be delivering it."

An Oscar-winning songwriter, Leikin feels that being able to give vows, toasts or speeches is a very important part of a wedding.

"This is a legacy that the bride and groom are leaving," Leikin said. "Everything from the paper napkins to the toast are part of this legacy, and I take great joy and pride in being part of such a wonderful celebration."

She recognizes the fact that no two people – or families – are alike.

"Everyone has a fingerprint," Leikin said. "I like to find out about the person delivering [what I'm writing], but I also like to get to know about the family, both sides of it, so that whatever I can contribute is extremely personal and one-of-a-kind, just like the occasion."

In order to properly do her research, Leikin will speak to as many people as possible who are involved with the soon-to-be married couple.

Molly Leikin

"I love to talk to everyone in the family to see what they can bring to the bride and groom," Leikin said. "This way, I have a bit of everybody's heart in what I write."

But the biggest thing that she will do is attempt to figure out what makes the involved parties' relationship what it is.

"I spend lots of time asking them about their family, their relationship to the bride and groom, and what they want to say to them that only they can say," Leikin said. "Everyone has their own special relationship to the person.

"Each relationship is very special and I want the words that I write to represent that relationship, because there's a lot of personal contact here."

Along with her writing services, Leikin can also produce one-of-a-kind wedding proposals that are currently running at a 100 per cent success rate.

"My first client was a guy who had asked his girlfriend to marry him three times and had failed," Leikin said. "He said to me, 'maybe you can help me out here.'"

"The fourth time, she said yes, so it must have been what I wrote."

Leikin greatly enjoys what she does.

"It's all for joy and it's all for a happy occasion," Leikin said. "It's nice to focus on those because there is so much sadness in the world.

"It makes me feel like a mensch to make people happy," added Leikin.

She can be booked in advance or at the last minute, if necessary.

"I've written things overnight that have been extraordinary and more important, have been right for my people," Leikin said.

She is very dedicated to her work.

"It's not a hobby, it's my passion," Leikin said. "I feel that it's a mitzvah for me to be able to do this and I'm very gratified by the response of families who have called me.

"I look forward to being part of many more celebrations in the Canadian Jewish community."

To book an appointment with Leikin, you can reach her, toll-free, at 800-851-6588.

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Folklorist studies Jewish courtship and dating

Frances Kraft
Staff Reporter

Jillian Gould, an assistant professor in the department of Folklore at Memorial University of Newfoundland, grew up hearing the story of her parents' courtship, which began with a blind date on Christmas Eve in the early 1960s.

Sadly, Gould's mother died last year of cancer. At the funeral, her father spoke of their first date, recalling how he drove in circles instead of taking her directly home, so smitten he didn't want the evening to end.

In part, their "courtship narrative," as Gould calls it, was the impetus for her latest research project: "Three Generations of Jewish Courtship and Dating Rituals: from Shtetl Matchmaking to JDate."

She said it became clear to her "how that story framed their entire relationship and their lifetime together."

From an academic perspective, Jewish courtship narratives are not only personal, but reflect a historic moment and provide social context about families and the Jewish community as well as Jewish culture and values that people share over time, Gould said.

She hopes to have all her interviews completed by next spring, and is still seeking more people to share their stories. Her study is divided into three parts – the matchmaker in eastern Europe, blind dates in Toronto from the 1920s through the 1950s, and Jewish Internet dating.

Jillian Gould

In October, she will present a paper at the American Folklore Society Conference called *A Match Made in Jdate Heaven: Jewish Courtship Narratives in the Digital Age.*

Gould herself fits into the demographic she is studying: she met her husband, Jeremy Citrome, on JDate in 2006.

Because Citrome, now a visiting assistant professor of English at Memorial University, was teaching at Wilfrid Laurier University's Brantford campus at the time, and Gould was in Toronto, she said she thought of him more as a friend than a potential date. They e-mailed every so often for a couple of months until he suggested meeting on his next trip to Toronto. Within a year, they were married, and are now the parents of a one-year-old daughter.

For her project, Gould will draw in part on her research for her 2009 PhD thesis, which focused on residents of Baycrest in Toronto and how they create a sense of home within an institutional context.

One woman, now a great-grandmother in her 90s, had spurned the idea of a matchmaker, preferring to "meet someone for love," Gould said. She fell in love with her husband's deep brown eyes and told Gould that those eyes "go for generations."

Working with the mostly female residents of Baycrest was interesting in a way Gould didn't anticipate. "I was trying to write their stories, and they were trying to write mine as well. I can't tell you how many people tried to set me up. They couldn't believe I was in my early 30s and didn't have a husband. And they wanted me to. This idea of Jewish continuity – they wanted to be there to witness it."

Gould's mother also used to try to set her up. "She'd say, 'You never know,'" Gould recalls. "There's that idea of hopefulness… We know somebody we like and we care about, and we want to see them in a relationship."

Although she expects to find certain similarities when she compares stories from different generations, Gould said that "the great thing about research is you don't necessarily know what direction it will go in."

Her field of study – folklore – is an offshoot of anthropology that is better known in the United States, where every state has a state folklorist.

Folklorists are ethnographers who write and tell the story of people and their culture, Gould explained. Among the subjects of her previous research projects are Jewish candy stores in Brooklyn and the culture of family-run fish 'n' chips shops in St. John's.

Gould encountered folklorists for the first time in the late 1990s when she worked as education co-ordinator at the Eldridge Street Project (now the Museum at Eldridge Street) in New York. She was fascinated by their work, and remembers thinking, "This is what I want to do."

Anyone who is interested in sharing a courtship story with Gould can contact her at jgould@mun.ca.

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Hurricane Irene makes wedding memorable

Barbara Silverstein
Special to The CJN

When Connie Smilowitz's daughter, Talya, became engaged last winter, the two women went into planning mode. A lot of time and thought went into the details of the wedding, but when Hurricane Irene struck the day of the simchah, all those plans went into a tailspin.

During the months leading up to the late-summer wedding, Connie (*née* Dollin), a former Montrealer now living in Hartford, Conn., would update me regularly on the arrangements—the venue, music, menu, table-settings, flowers, her dress, the bride's gown, the seating, etc.

It was all typical wedding stuff, and as an old friend – we've known each other since kindergarten – I was happy to hear the wedding plans were progressing well.

Smilowitz simchahs have one unusual feature: Connie's husband, Henry, always prepares some of the food. For Talya's wedding, he spent several days in the shul's kitchen along with the groom's parents making gazpacho, vegan stir-fry and a Moroccan chick pea stew for 200 guests.

The instant bonding between the *machatanim* (future in-laws) – could be attributed to the unusual way the betrothed couple met. Henry, a biochemistry professor, taught Daniel Morris, his future son-in-law, in Daniel's first year of medical school at the University of Connecticut.

Henry came to know his future son-in-law better after Daniel accompanied a mutual friend with cerebral palsy to the Smilowitzes' home for Sukkot and several Shabbat dinners.

Henry said, "I would often ask myself, 'Why can't Talya meet a nice guy like Daniel?' It never occurred to me to introduce them."

But that meeting was bashert. In 2010, the Smilowitzes invited Daniel to their seder. Talya, a New York City (N.Y.C.)-based singer and cantor, was also there. She made sure she was sitting beside him that evening.

"Daniel was very handsome and I knew my parents really liked him. So I decided to get to know him." Nine months later, the couple announced their engagement.

Halachic law may have been the guiding principle underlying the marriage ceremony, but in the final days before the simchah, Murphy's Law took precedence.

The wedding date was Aug. 28, the very day Hurricane Irene was set to strike northeastern states like Connecticut and New York.

On the Friday before the big day, the synagogue informed the Smilowitzes that the wedding could not take place there due to safety concerns about the impending storm. With less than two hours before Shabbat, the families scrambled to remove the food from the shul and store it before sundown in the hotel room refrigerators of out-of town guests.

By this time, N.Y.C. was getting ready to shut down services as a precautionary measure. Highways and transit systems were closing in preparation for the hurricane. Talya began receiving slews of text messages and e-mails from her friends.

Half the invited guests were scheduled to travel to Hartford from N.Y.C. the day of the wedding and now they were all cancelling. The videographer, some musicians and the makeup and hair people had also cancelled.

Continued on page B11

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Breaking the mould, while keeping with tradition

Abby Feferman
Special to The CJN

The words "small," "Jewish," and "wedding" are seldom found in the same sentence. These days, Jewish weddings are large, lavish affairs where the bride and groom are like celebrities. If you're lucky, you get a quick "hello," but beyond that, you're mostly gazing at them through a towering centrepiece from your corner table.

Ben and I are not your conventional Jewish couple. We both work in creative fields: he as a film producer, and I as a wardrobe stylist. We do things like go to Burning Man and honeymoon in Morocco. I make jewelry. Ben has a ponytail… get the picture? We also love hosting Shabbat dinners for our friends and family, and being part of our vibrant Jewish community.

When it came time to plan our wedding, we knew we wanted to break down some barriers. Our number 1 priority was to have a fun, intimate party where we could look around the room, and feel a connection with each person. We kept our family guest list "one deep" – if you have been at my Pesach seder, you make the cut. We didn't invite long-lost friends, or people we would not feel comfortable calling up to say hi.

Ben and Abby Feferman

We also chose to forgo long speeches, a head table and waiting an age for the food to come (the fish course was on your plate when you sat down). Our band felt more like a group of Israeli rock stars. They played a rendition of *David Melech* that had a riff from a Lenny Kravitz song.

Despite wanting to break conventions in some aspects of our wedding, it was very important to us to keep it traditional. We wanted to incorporate all of the beautiful customs that our grandparents and their grandparents included in their weddings, like the breaking of the plate, and the *kabbalat panim*.

The first time I witnessed the custom of *kabbalat panim*, I was completely blown away. I knew that when it came time for my wedding, it was something I wanted to include. Ben and I went the full nine yards, and didn't see or speak to each other for a week before the wedding. When the time came for him to be danced over to me, the moment was charged with emotion, so heightened and real.

The energy at our wedding was palpable, almost magical. It personified the beautiful song that is sung at a Jewish wedding: "The voice of jubilation and the voice of joy, the voice of the bridegroom and the voice of the bride" (Jeremiah 33:11).

The fun continued even after the wedding. We chose to have a week of *Sheva Brachot*, seven blessings, so we could include those who were not at the wedding in our celebration. The basic mitzvah of the *Sheva Brachot* is for one person to be present each night who was not at the wedding. That being the case, we fulfilled that mitzvah tenfold! Having a different group to celebrate with each night gave us the chance to have meaningful interactions. If we had opted for a large wedding, we would have had mere seconds to greet each of our guests. Instead, we had the opportunity to linger and chat and make a *kesher*, connection.

Some say your wedding is the most important night of your life. For us, it was more of a kickoff party; the important part comes after.

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No obstacles to true love

Rabbi Nir Barkin stands under the chupah

Lisa Newman
Special to The CJN

My late husband used to say, "Every problem, no matter how great, eventually yields to effort." I learned how right he was while planning my daughter's wedding.

My daughter Dana and her fiancé Arnon specifically wanted our old friend Rabbi Nir Barkin of Modi'in, Israel to officiate at their wedding in Toronto in July. I was tasked with getting him credentialled here. I thought, with my usual can-do optimism, "How difficult could that be?"

I soon found out: two months of very limited communication with the Ontario marriage office left me frustrated and no further ahead.

My telephone calls (to their Thunder Bay long-distance number, no 1-800 option) were answered only by voicemail, which told me processing of my request would take four to six weeks. And then one day, I was informed that the entire application was being returned, thrown out because the supporting letter from a helpful Toronto rabbi, appended to Rabbi Barkin's Israeli documentation, was invalid, not being from the appropriate "governing official."

When I queried this, trying to learn who the real "governing official" might be or who else I might speak with, the (not very) civil servant said she could reveal no information because of privacy concerns, and then she hung up on me. What to do? My MPP and the provincial Ombudsman tried mightily to help, but could not cut through the bureaucracy.

And then I had an inspiration. We Jews, an often anarchic bunch, lack the hierarchical structure of those Christian denominations who were the majority stakeholders when these regulations were promulgated. This was a matter of diversity!

And indeed the Ontario diversity office was very helpful and kindly referred me to a senior bureaucrat, after which it was pretty smooth sailing till Rabbi Barkin received his temporary authorization in time for the wedding.

My husband's motto could certainly also describe our construction of Dana and Arnon's home-made, one-of-a-kind chupah, our interpretation of an Internet photo that they both particularly liked. Of course, the photo did not come with any measurements or instructions; we had to improvise it all.

First, Arnon constructed a frame of PVC poles anchored in concrete and connected with plumbing connectors. Then I sewed white "sleeves" to cover the black PVC; we used white medical tape freely for attaching them. Next, the ceiling of the structure, a lovely embroidered tablecloth from my friend Pearl, was attached to the frame with Velcro straps. And finally, with 20 yards of nine-foot-wide white chiffon, I sewed billowing drapes for all four corners and a generous, gathered "bunting" to go around the top.

After much consultation, several "fittings," where we set it up in my garage, and some indispensable help on site, that chupah shone as a highlight of Dana's very special day.

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Freilech wedding despite the weather

Continued from page B8

At Shabbat morning services, it was hard for the Smilowitz and Morris families to conceal their stress. The caterer, the band, the photographer and the florist were all set for the simchah, but there was no venue.

Several conference rooms at the hotel had been booked, but the space was too small for a wedding, even with only half the invitees attending.

On Saturday night the hotel offered the families the back breakfast room and the lounge area, an open two-storey space that could accommodate all the guests. When the flowers arrived and the chupah was set up, the room was completely transformed.

Friends and family helped the bridal party with makeup and hair and a good friend became the stand-in videographer. And while the bride did not get to walk down the proverbial aisle, she did make a grand entrance descending a spiral staircase.

It all turned out to be a very freilech evening of eating, drinking, shmoozing and dancing. The affair may not have been the wedding they'd planned, but Talya described it as an "amazing time. It was best wedding ever." And all the drama had certainly made the simchah a memorable one for the guests.

As for Connie and Henry Smilowitz, they will be able to relive the simchah through the video, photographs, and the 10-month supply of Moroccan stew, sweet potato kugel, poached salmon and gazpacho – all the leftovers from the 100 guests who did not make it to the wedding – now stored in their freezer.

HENRY'S MOROCCAN VEGETARIAN STEW

Adapted from the recipe at www.yummly.com.

Continued on page B12

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Father of the bride prepares part of wedding meal

Continued from page B11

2 tbsp. extra virgin olive oil
1 large onion, diced
2 red potatoes cut into chunks
1 butternut squash, peeled seeded and cubed
2 carrots, peeled and sliced horizontally
1/2 tsp. ground cinnamon
1/2 tsp. salt
1 tsp. ground cumin
1 can diced tomatoes with juice
1 can chick peas, drained and rinsed
1 cup vegetable stock
1/4 cup dried apricots,chopped
1/4 cup raisins

Heat the oil in a large saucepan or Dutch oven over medium high heat until hot. Add potatoes, squash, onion and carrots and cook, covered, for 5 minutes, or until onions are golden brown. Add chick peas, apricots, raisins, tomatoes, stock. Season with spices and salt. Bring to a boil and reduce to simmer. Continue cooking for 30 minutes or until vegetables are tender when pierced with a fork. Serve with couscous. Makes 4 to 6 servings.

CONNIE'S SWEET POTATO KUGEL

Prepared for the wedding by the caterer.

4 large sweet potato or yams, quartered and steamed
1/3 cup brown sugar
juice of 1/2 a lemon

Talya Smilowitz and Daniel Morris

2 tsp. olive oil
salt to taste
1/2 cup pitted prunes
extra sugar, to taste, depending on the sweetness of the potatoes

Preheat oven to 325 degrees. Let potatoes cool so they can be easily peeled. Meanwhile, place prunes in a small saucepan and cover with water. Cook prunes on medium heat for three minutes or until prunes soften.

In a large bowl, mash potatoes. Add olive oil, lemon juice, salt and sugar to taste. Mix well. Add prunes and combine with potato mixture. Place potato prune mixture in an 8- x 11-inch casserole dish. Cover with foil and bake for 55 minutes. Makes 6 to 8 servings.

GAZPACHO

From the Moosewood Cookbook.

4 cups cold tomato juice
1 small onion, minced
2 cups tomatoes, freshly diced or canned
1 cup minced green pepper
1 tsp. honey
1 clove garlic, crushed
1 cucumber, diced
2 scallions, chopped
juice of 1/2 lemon
juice of 1 lime
2 tbsp. wine vinegar
1 tsp. tarragon
1 tsp. dill
1 tsp. basil
dash of ground cumin
1/4 cup parsley, freshly chopped
dash of hot sauce
2 tbsp. olive oil
salt and black pepper to taste

Combine all the ingredients and chill for at least 2 hours. The ingredients can also be pureed in a blender. Makes 6 servings.

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Love when you least expect it

Barbara Silverstein
Special to The CJN

Four flower girls is a rarity, but Avie and Vicki Aaron's wedding was no ordinary simchah. The girls were the grandchildren of the bride and groom, who were walked down the aisle by their adult children.

The couple were married on a warm August morning and the bride looked stunning in an off-white silk and satin gown. Two matrons of honour and the four flower girls preceded her down the aisle.

The wedding was an elegant affair: about 130 guests from both sides of the border attended a sumptuous brunch at the Richmond Hill Country Club.

Avie and Vicki met and fell in love in January of 2009, when they happened to be on the same Caribbean cruise.

Coincidentally, the Princess ship they travelled on was the same cruise line featured on the iconic TV show *Love Boat*. In fact, Vicki's son sang the theme from the show at the wedding.

Avie, 67, was a widower and father of two from Toronto. He was on holiday with a group of friends, most of them couples. Vicki, 66, a retired teacher and single mother from Columbia, Md., was travelling with her sister-in-law.

Their meeting with Avie was serendipitous, as Vicki tells it. On their first day at sea, she and her sister-in-law were at the pool when they began talking with one of Avie's friends.

"Shelly [Manilla] was very gregarious. He started a conversation with us. He said he was travelling with his wife and that one of his friends was single.

"My sister-in-law perked up. I made it clear that I was not looking for a future relationship."

Somehow the two women kept bumping into "the Canadian group," as Vicki refers to them. And she did notice Avie. "I thought he was very handsome and charming in his own quiet way."

In Aruba, she turned out to be a good omen for him. Before he went to the casino she rubbed his arm for good luck. He ended up winning $250 at the casino, and crediting her for the windfall. "He said, 'You're my good-luck charm.' "

He thanked her with a big bear-hug. She suggested he buy her a drink at dinner. Their friendship developed from there, Vicki says. She and her sister-in-law ended up going to dinners and visiting the various ports of call with "the Canadians."

Her sister-in-law noticed the budding romance quickly. "She said, 'You're oblivious, but I can tell he's interested. You don't see the way he looks at you.' I thought she was saying that to make me feel good."

Avie and Vickie Aaron

The couple's friendship really began to blossom during their intimate late-night talks over cappuccinos, says Vicki, explaining that it was basically their only time alone together.

By the end of the two-week cruise, Vicki and Avie were smitten with each other. "I knew we would be in touch after the cruise… It was very exciting.

"I had had an unexpectedly interesting time with a wonderful man who happened to be very handsome.

"I knew he was someone special. I could see myself spending my life with him."

When she got home from the cruise, Avie had already left her a voicemail. "He said, 'I wanted to let you know that I enjoyed meeting you on the cruise. I will call you later.'

"From the time the cruise ended, we spoke every single day. We would see each other once a month.

"We met, we became friends, and then we fell in love."

Avie, who's in the needle trade, does a lot of business in the United States, and he would stop in Columbia after business trips. Vicki also visited Toronto.

His family – two children and six grandchildren – welcomed her immediately, Vicki says. "They were very warm and very friendly. They were thrilled that Avie had met someone."

By the fall of 2009, the long-distance courtship culminated in a marriage proposal. "I was visiting and Avie said, 'What do you think about us getting married? I hope you're going to say yes.'"

He had purchased a diamond from Israel, says Vicki. He presented it to her on New Year's Eve, about a year after they first met.

The couple recently celebrated their first anniversary and Vicki is now happily ensconced in Toronto. Her advice for older single women: "Don't give up hope.

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Champagne adds romance to dinner

Beverly Levitt
Special to The CJN

When Dom Perignon invented the crème de la crème of spirits in the 17th century, little did he know the drink he discovered while trying to eradicate those "irksome bubbles" from his wine would be considered so romantic that wedding guests wouldn't think of toasting generations of brides and grooms with anything else.

At a wedding rehearsal, bride and groom take the first step toward their long-awaited moment under the chuppah.

Minutes later, after the bride has radiantly completed her run-through, the groom is glorying in the attention and the flower girl has perfected peddling her petals, the best man raises a flute of champagne and toasts the happy couple whereupon the wedding party glides toward the first official event of this special weekend — the rehearsal dinner, where the bride and groom will receive at least a hundred more toasts.

Since today's weddings are rife with new traditions, why not buy a few extra bottles of champagne and cook your rehearsal dinner with a burst of the bubbly? While it seems unorthodox to heat a liquid so precious that it has sold for as much as $25,000 a bottle, chefs praise the results.

Josiah Citrin, chef/owner of Melisse in Santa Monica, cooks with champagne for the same reason he uses fresh truffles or searches out the best foie gras or caviar.

"A dish is only as elegant as its ingredients," he says. "Champagne adds a touch of romance, a certain finesse. Its subtle acidity is the perfect foil for butter which is why I use it in beurre blanc and other fish sauces." Citrin often cooks with a moderately-priced champagne, then finishes the dish with a splash of a more expensive variety.

When deciding which label of champagne or sparkling wine to cook with, it's important to really like the flavor, says Finbar Kinsella, formerly of Lilly's in Louisville, Kentucky. "It doesn't have to be as expensive as the champagne you'll be drinking but if you don't like it in the glass you won't like it on your plate," he emphasizes. "The myth that the taste will be diffused in the cooking process is just that."

Cooking with the world's most celebratory drink is perfect for a wedding, says New York chef Jerome Vidy. Originally from Apt, in the south of France, Vidy remembers, "It's very French to always have a bottle of wine in the house, but if there's a bottle of champagne chilling in the fridge, you know something special is coming up. Carrying over the flavor from your flute to your plate is a wonderful way to toast your love," he says.

Vidy emphasizes care when cooking with champagne, since its sparkle rarely lasts more than a half hour. "Assemble your ingredients, pop the cork, and then use it immediately. In between additions, keep it in a cool place. Of course it's fun to get a head start on celebrating by drinking and toasting as you cook."

So serve the whole mishpachah at your rehearsal dinner a menu where every dish is infused with champagne. And, just as the rehearsal dinner is the official run-through for the wedding, a meal infused with this most festive beverage will be good practice for your first official dinner as a couple — which, hopefully, you will be cooking together.

Wouldn't it be fitting if it was also filled with the liquid of love?

CHAMPAGNE LEEK SOUP WITH CAVIAR

From Josiah Citrin, chefowner of Melisse Restaurant, Santa Monica, Calif.

Soup

1 cup white onion, sliced
2 garlic cloves, crushed
5 tbsp. butter, or more if needed, divided
2 quarts diced leeks, white part only
salt to taste
1 cup champagne
2 small Yukon gold potatoes, peeled and cut into quarters
1 sprig fresh thyme
1 quart vegetable stock
2 cups water
1/2 cup cream

Garnish

1 cup diced leeks, white part only
1/2 cup cream
1 cup diced white potatoes
1 sprig thyme
1 bay leaf
1/4 cup champagne
2 oz. kosher caviar

For Soup: On a low flame sweat onions and garlic in 2 tablespoons butter until translucent, about 2 minutes, adding more butter if the mixture gets dry. Add leeks and a pinch of salt; continue cooking 2 minutes longer. Add 1 cup champagne, raise heat, and reduce the mixture by half, making sure it doesn't boil. Add potatoes, thyme, vegetable stock and water. Bring to a boil; reduce heat and simmer for 30 minutes. Add 1/2 cup cream. Bring to a boil again, immediately reduce heat to a simmer; cook for 10 minutes. Blend until smooth. Strain through a chinois sieve.

For Garnish: Sweat leeks in butter, about 3 to 4 minutes. Add 1/2 cup cream; cook until leeks are soft, about 2 minutes more. Boil potatoes with thyme and bay leaf until just cooked through. Drain and add white potatoes to leek-cream mixture. Mix well. Heat soup; add 2 tablespoons butter and 1/4 cup champagne. Blend until light and frothy. Pour into a warmed soup tureen. Reheat leek mixture, adding a bit of butter, if needed.

To Serve: Place about 1 tbsp. of the leek mixture in the centre of 6 soup bowls. Garnish with caviar. Carefully ladle the soup around the leeks so that the garnish is floating on top. Makes 6 servings.

Exhibit brings vintage wedding dresses to life

Jennifer Libman
Special to The CJN

Every woman wants to find the perfect dress for her wedding day. And after months of searching, a number of fittings and several hundred dollars, that perfect dress usually ends up hanging in the back of her closet. Sure, she may look at it from time to time to bring back memories of her special day, but the reality is that the life of most wedding dresses is quite short.

Joy Fine, creator of the exhibit Weddings in History, wants to change that. She wants to give wedding dresses the opportunity to share stories of couples long after the wedding night is over. Fine has been building her collection of vintage wedding dresses since 2002, and this summer was the launch of her exhibit, which highlights trends in wedding wear over the last 150 years.

"I've always been fascinated by fashion trends," said Fine. "I thought it would be interesting to see the progression of wedding attire."

Fine explained that the tradition of brides wearing white started in 1840 with Queen Victoria. "White symbolized purity and modesty. All of the upper class women of the time wanted to be seen this way."

Trends have changed over the years, with dresses getting both longer and shorter, and personalized with things like lace, sequins and splashes of colour. "Even during years where most women could not afford to buy a new dress for their wedding, they would wear the fanciest thing they owned."

All of the dresses in the Weddings in History exhibit are identified with the name of the bride who wore the dress, and the date of the wedding. "We want to show more than just what the dresses of the time looked like," said Fine. "We want to give the dress an identity. By including the story of the bride and groom it really brings the dress to life."

One of the wedding dresses in the exhibit was worn by a young bride who was marrying a soldier in the 1940s. The man asked special permission to board the next ship so he would have time to get married. The next day it was discovered that the ship he was originally assigned to had been attacked and there were no survivors. "That wedding saved his life!" said Fine.

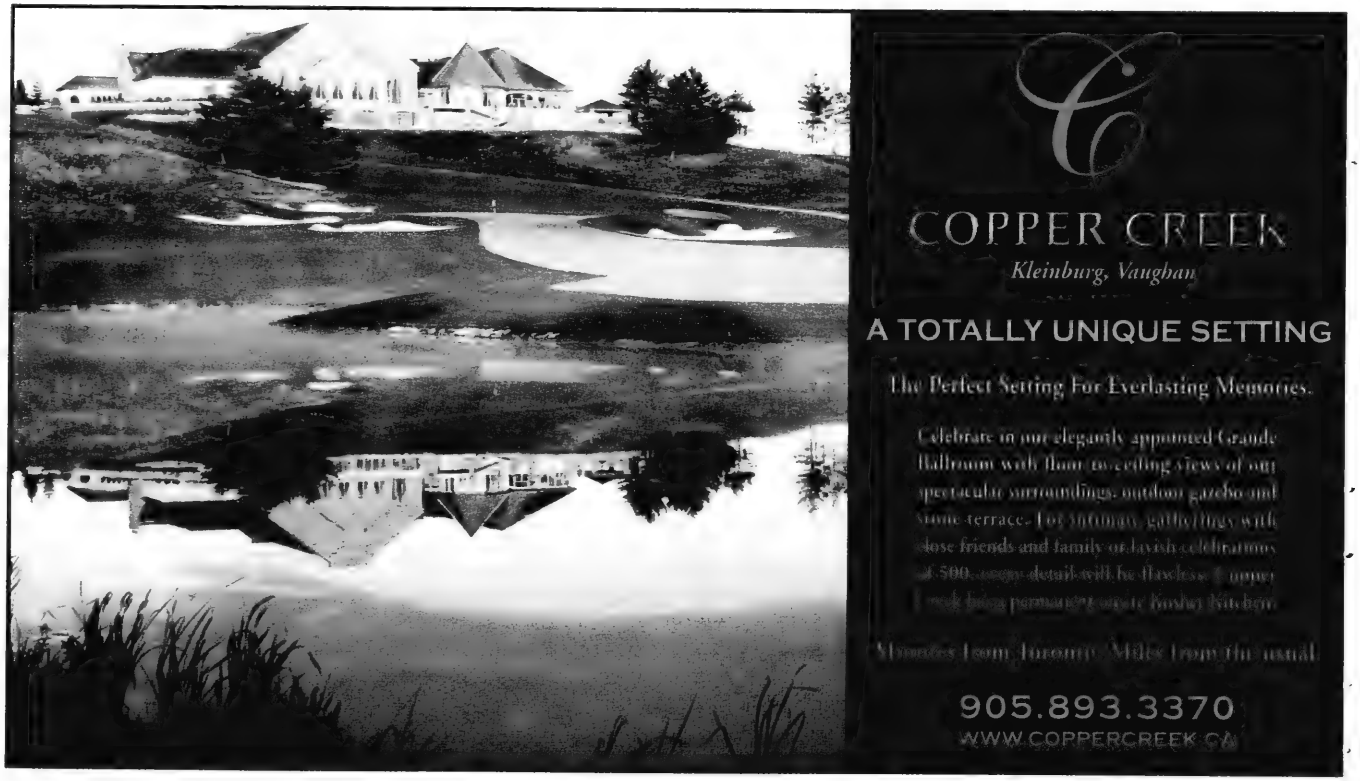
Another woman donated two dresses to the exhibition – a hand-me-down gown that she got from her sister and wore to her wedding, and her dream dress that she purchased when she and her husband renewed their vows 25 years later.

Fine gets her dresses by purchasing online or through personal donations. She doesn't shop in thrift stores because she wouldn't be able to identify who the dress belonged to. Her collection includes dresses from celebrities Phyllis Diller and Lynn Johnston.

Bridal gowns feature in exhibit

"People are usually thrilled to donate their dresses to me, because it means their happy stories will be shared with a large audience."

Weddings in History opened in Alexandria and Cornwall this summer, and will be traveling throughout Ontario next year.



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This Week

National

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Montreal hospital undertakes huge expansion. *Page 23*

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Three times is the charm for convert to Judaism. *Page 41*

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Israelis feel angst on the eve of Gilad's release

Gilad Schalit's father, Noam, right prepares to plant an Israeli flag outside his home in Mitzpe Hila in anticipation of his son's release from more than five years in Gaza as a captive of Hamas. In the photo, left, members of some of the families of victims of terror attacks perpetrated by Palestinians to be freed in exchange for Schalit's freedom demonstrated their opposition to the terms of the exchange outside the Supreme Court in Jerusalem on Monday. [*Israel Sun and Flash90 photos*] ***Please see related stories on pages 4, 8, 21 and 35.***

JTA

JERUSALEM — Less than 48 hours before the Israel-Hamas negotiated release of Gilad Schalit, Israel's Supreme Court said it would consider petitions by terror victims' families to cancel the prisoner swap deal that would see the Israeli soldier freed in exchange for 1,027 Palestinian prisoners.

Under the terms of the deal, Schalit, who was captured in a cross-border raid by Hamas-linked gunmen in 2006, was scheduled to return to Israel via Egypt on Tuesday, at the same time as the first set of Palestinian prisoners are returned to Gaza and the West Bank. Some Palestinian prisoners will also be deported abroad.

The court said it would hold a hearing before a three-justice panel at noon Monday to consider a petition filed by the Almagor Terror Victims Association against the release of the prisoners. The association also asked the court to delay the releases to allow more time to study the list and make objections. Several families have filed separate petitions against the release of particular prisoners.

Schalit's parents, Noam and Aviva, wrote to the court asking it to dismiss the petitions, fearing that the deal was too fragile to endure any delay.

"We sympathize with the pain of the families of the terror victims, but ask that the court not make any change, however small, to the deal made by the government," they wrote. "Any delay, however small, will put Gilad's life in danger."

Similar appeals on prisoner exchange deals in the past were unsuccessful, with the court declaring that it would not intervene in what it considers a political and security issue.

At *The CJN*'s deadline on Monday, the court had not yet reached a decision.

Israel's Prison Service late Saturday night published the list of the 477 prisoners to be released in the first stage of the Schalit deal. According to Israeli law, the names of the prisoners to be released must be made public 48 hours before the scheduled release to allow for appeals against their release.

Another 550 prisoners are scheduled for release in two months.

Continued on page 36

Bereshit
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This edition went to press one day before Gilad Schalit's scheduled release.

CANADA

More Museum Cash

WINNIPEG — The group Friends of the Canadian Museum for Human Rights has raised $130 million in private donations, close to its $150-million fundraising goal, it said earlier this month. The rest of the cost of the $310-million national museum – the only one to be located outside Ottawa – is being funded by three levels of government. The museum, the brainchild of late media mogul Israel Asper, whose family is raising funds for it, is being built in Winnipeg and is slated to open in 2013.

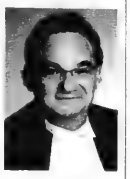
'Rabbi' Arrested

TORONTO — A former lawyer who calls himself a rabbi was arrested Oct. 11 in Toronto and faces extradition to the United States for allegedly running a massive immigration fraud scheme. U.S. authorities say Earl Seth David, 47, who used the name Avraham David, ran a multimillion-dollar operation with 26 others providing fake papers for thousands of undocumented immigrants from 1996 to 2009 through his New York law practice. He lived as a rabbi, writing scholarly articles and a book on Torah. He also claims descent from a chassidic dynasty, and was involved in a downtown Toronto shul. A Canadian citizen, he became a lawyer in New York in 1988 and practised there until he was suspended in 2004 for an unrelated incident. He fled to Canada in 2006.

Hotel Nixes Meeting

TORONTO — Friends of the Simon Wiesenthal Center (FSWC) praised the Sheraton Centre in Toronto for cancelling a Muslim conference at the hotel that Jewish and gay groups said was to include antisemitic and anti-gay speakers. FSWC said the "extremist British Islamic organization" Islamic Education and Research Academy's (IERA) Oct. 23 "Calling the World Back to Allah" conference had speakers who have called Jews "cursed," "filth," and urged the death of gays. The hotel reportedly cancelled the meeting over a contractual issue, but the FSWC said the IERA plans to hold the conference at the Canadian headquarters of the Islamic Society of North America in Mississauga.

Ont. Judge Nominated To Supreme Court



Michael Moldaver

OTTAWA — Prime Minister Stephen Harper named Michael Moldaver to the Supreme Court on Monday, bringing the number of Jews on the top court to four, out of a total of nine.

Moldaver replaces Justice Ian Binnie, 72. Harper also named Ontario Court of Appeal Judge Andromache Karakatsanis to the Supreme Court. She replaces Justice Louise Charron, 60. Charron and Binnie announced their retirements in May.

The Peterborough, Ont.,-born Moldaver graduated from the University of Toronto's law school in 1971. He practised criminal law for 17 years before being appointed a judge in 1990. He was named to the court of appeal in 2005.

The other Jewish Supreme Court justices are Morris Fish of Quebec, Marshall Rothstein of Manitoba and Rosalie Abella of Ontario.

WORLD

Libyan Jew Leaves

TRIPOLI — A Libyan Jewish exile who tried to restore Tripoli's main synagogue left the country after angry protests. David Gerbi, who arrived in Libya from Italy this past summer when strongman Moammar Ghadafi was ousted by rebels, agreed to return to Rome on a military transport Oct.11. On Erev Yom Kippur, hundreds of protesters called for his deportation and carried signs reading, "There is no place for the Jews in Libya." They tried to remove Gerbi from his hotel but were stopped by security. He began trying to clean up the Dar al-Bishi synagogue earlier this month but was forced to leave by armed men. Gerbi, who fled Libya at age 12 in 1967, said he'd spent weeks getting permission from Libya's new leaders to clean up the site.

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Vol. XLI, No.41 (2,020)*

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Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.
CCNA verified circulation August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

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We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Groundbreaking held for new synagogue

Frances Kraft
Staff Reporter

Some 500 people celebrated the Oct. 9 groundbreaking for a new synagogue on Toronto's Spadina Road.

The new building will replicate the facade of the Great Synagogue in Jaslo, Poland, which was built in 1905 and destroyed by the Nazis in 1939. It will serve the Temmy Latner Forest Hill Jewish Centre, currently housed above a coffee shop at 446 Spadina Rd.

The 11-year-old modern Orthodox congregation, with more than 200 member families, has "a real energy," according to Rabbi Joel Wardinger, its executive director and an early member.

Congregants are mostly young families, but there are also multi-generational families and "a real singles scene," Rabbi Wardinger told *The CJN*.

The new building, designed by architect Wayne Swadron, will be located at 360 Spadina, just south of Heath Street.

It will be 27,000 square feet and will include a Holocaust memorial room and rooftop garden terrace, which will be used for weddings.

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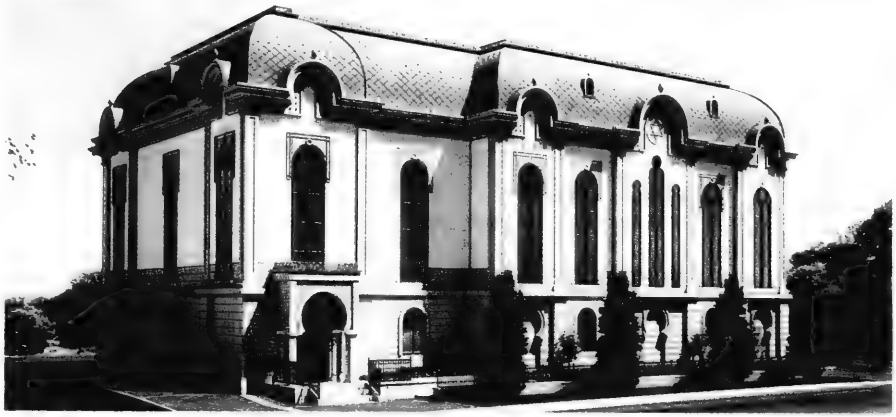

The Glassman Jaslo Complex will replicate the façade of the Great Synagogue in Jaslo, Poland, which was destroyed by the Nazis in 1939.

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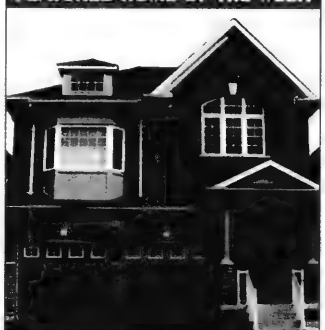

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A chronology of captivity

These words were written some 72 hours before the scheduled release of Gilad Schalit from his five years and four months of captivity in Gaza.

Last week, on the eve of the festival of Sukkot, Israeli Prime Minister Benjamin Netanyahu electrified the Jewish world with the news that a tentative agreement had been reached with Hamas, through Egyptian and German brokerage, to exchange 1,027 Palestinians in Israeli prisons for the 25-year-old Israeli.

And like all sudden surges of electricity, the announcement both jolted and energized.

Everyone was happy for the young man and his long-suffering family. But even in their happiness, some people opposed the agreement, contending that the price Israel paid to secure Gilad's freedom was too high. Others, on the other hand, countered by saying no price was too high if it meant bringing home one of Israel's soldiers alive and well. (Please see the editorial in this edition of *The CJN*.)

From the editor's desk...

The debate about the "price" was undoubtedly joined last week during Sukkot in synagogues around the world, from the pulpit and in the pews, around the table during festive meals and in the quieter moments of evening conversation.

We now look to the imminent future hoping that young Gilad returns whole to his family and to the further horizon, hoping that the Jewish state will have paid only once for his release.

But before we cast our eyes and our hopes forward, it is fitting to again look back in time to recall some of the events during Gilad's captivity that defined the unique agony that only his parents and immediate family knew. Five and a half years seem now to have elapsed in time's typical blur. How utterly untrue that was for Gilad and his family. The following is an abridged chronology from an article published by *Ha'aretz*.

• On June 25, 2006, Palestinian terrorists from Gaza raid an IDF base in southern Israel. They kill two soldiers, wound Gilad Schalit and kidnap him to a hideout somewhere in Gaza.

• In December 2006, Gilad's father, Noam, publishes a letter to his son in the Palestinian newspaper *Al-Quds*, which is printed in Jerusalem. The letter says: "Our son Gilad, stay strong, don't break."

• In January 2007, senior Hamas officials say there has been significant progress in contacts on a prisoner swap, involving then-Egyptian intelligence chief Omar Suleiman. But the talks ultimately fail.

• In June 2007, on the first anniversary of Gilad's captivity, his kidnappers release an audio tape in which the soldier asks the Israeli government to bring him home.

• In June 2008, on the second anniversary of Gilad's captivity, the Schalit family receives the last of three letters from Gilad, who has not been permitted a visit by the International Red Cross since his capture.

Throughout the entirety of his Hamas captivity, Gilad was never permitted a visit by the Red Cross. In an exclusive interview last year with *The CJN*, the international humanitarian agency admitted that Hamas' abject frustration of its efforts and its resulting inability to obtain access to the young prisoner constituted a failure by the organization.

• In December 2008, Israel launches Operation Cast Lead in the Gaza Strip. At the end of the fighting some three weeks later, the Schalit family receives word via a French mediator that Gilad is still alive.

• In March 2009, to mark Gilad's 1,000th day in captivity, the Schalit family moves into a protest tent opposite the prime minister's residence in Jerusalem. The government, headed by Ehud Olmert, again fails to reach a deal, despite last-ditch efforts. Gilad's third year in captivity passes with no prospects for his release.

• In October 2009, Hamas releases a video in which Gilad appears and addresses his family and the prime minister.

• In April 2010, Noam Schalit sends a personal message to Hamas political leader Khaled Meshal asking him to approve Israel's latest offer.

• In June 2010, four years following their son's kidnapping the Schalit family embarks on a march from their home in Mitzpe Hila to Jerusalem. Thousands of people accompany them. Netanyahu, says that "Israel is willing to pay a heavy price for Gilad Schalit's release. But it cannot say: 'At any price.' That is the truth and I'm saying it here."

• In June 2011, Gilad has spent five years as a prisoner held by Hamas.

• On Oct. 11, Netanyahu surprises the public by announcing an agreement for Gilad's release is at hand and that Gilad "will be home in a matter of days."

If, by the time these words are read, Gilad Schalit is safely back at his home in Mitzpe Hila, he will have spent 1,941 days in captivity. May this day, therefore, indeed be the first day of the rest of his life.

–MBD

Aviva and Noam Schalit in the protest tent outside the Prime Minister's residence in Jerusalem just before they received the news that an agreement had been reached for their son's release.

[Israel Sun photo]

SeeJN

SUKKOT BLESSINGS

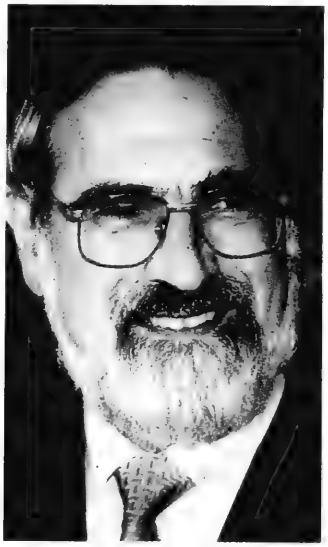
Students at Bialik Hebrew Day School practise the blessings on the lulav and etrog with Israeli shlichim Raz, left, and Shir. Seen in the school's sukkah are Grade 5 students, from left, Rachel, Kacie, Shira, Sam, Ben and Josh.

British chief rabbi to speak in Toronto

Frances Kraft
Staff Reporter

Rabbi Jonathan Sacks, the chief rabbi of the United Hebrew Congregations of the Commonwealth, believes that Judaism no longer makes sense to many Jews, and much of his work addresses that issue.

In a phone interview from London last week, the 63-year-old rabbi – who will be speaking in Toronto Nov. 2 and 3 at two Torah in Motion programs – said that in his lifetime, he has seen the gap between Judaism and secular culture grow progressively wider.



Rabbi Jonathan Sacks

"In the 19th century, any Englishman would have understood the first thing you do is you get up in the morning and you pray to God, you keep the Sabbath holy, and all that kind of thing. I think a lot of that is gone from our public culture, so Jews who are engaging with the wider world have to traverse an enormous distance for Judaism to speak to them."

He sees the situation as "a good challenge, because it means we are forced out of our comfort zone. We have to explain Judaism to people for whom it is not second nature… and that's a very creative challenge."

Specifically, he mentioned "kids who use Facebook and watch YouTube, and somehow or other, I have to find ways of communicating with them."

In addition to his own presence on Facebook and YouTube, Rabbi Sacks' other outreach efforts have included a pre-Rosh Hashanah BBC television program, four CDs and a booklet called *Letters to the Next Generation*, which was distributed in British synagogues on Yom Kippur two years ago.

For Yom Kippur of this year, he wrote *Letters to the Next Generation 2*, an e-book that is downloadable from his website, chiefrabbi.org, addressing Jewish issues in the form of letters to two fictional university students.

"It's a way of talking gently to people about the big issues," he said of his approach in the booklet. The comment would also sum up the approach he appears to favour in general, given his tone of voice and choice of words throughout the interview.

In light of his upcoming retirement in 2013, Rabbi Sacks said he has been working "much harder." He has been chief rabbi since 1991.

From a religious standpoint, he believes "exciting times" lie ahead, because of the current economic difficulties and political uncertainty. "In such an environment, people look for ways of strengthening their spirituality," he said. "I think we have a great deal to say to the public at large."

His interfaith efforts have included receptions at his home, which he hosted with his wife, Elaine, "for the leaders of the Muslim community to get to know the leaders of the Jewish community."

Despite what he terms "very small groups of radicals" in the Muslim community in Britain, Rabbi Sacks said that "by and large, the Muslim community think of the Jewish community as a good role model for integration without assimilation."

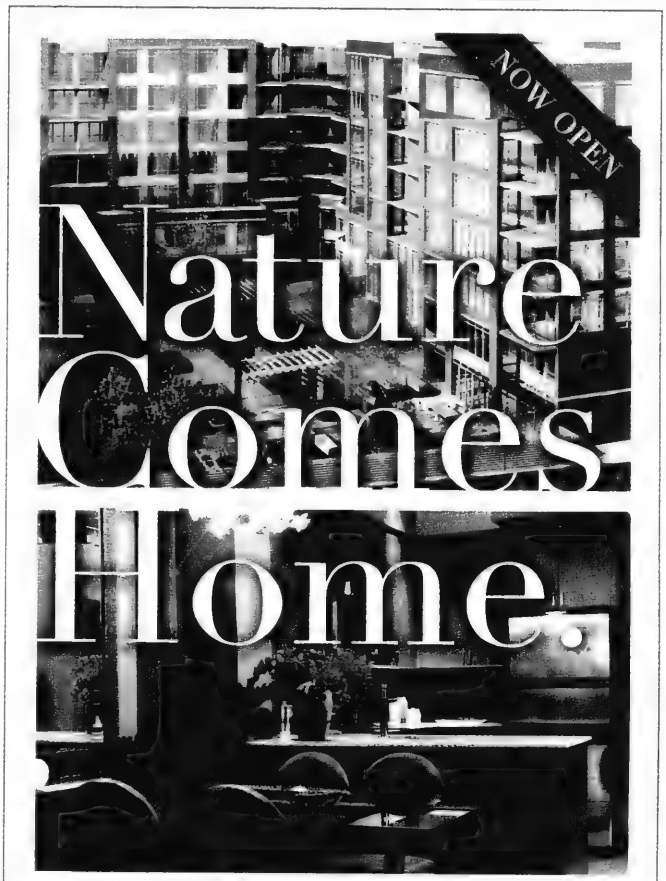
Within the Jewish community, his efforts have also included new prayerbooks, most recently a Rosh Hashanah machzor by Koren publishers with commentary by the chief rabbi.

He denies that they are competing with ArtScroll prayerbooks, which have a more right-wing bent. "I'm a great admirer of Artscroll," he said.

However, he noted, "I think in every generation you need new commentary."

The new machzor and his work in general reflect "Judaism that engages with the world," he said. "You'll find in my commentaries references to Michelangelo, Leonardo da Vinci and Shakespeare."

Rabbi Sacks will be the keynote speaker at Torah in Motion's program Nov. 2 at Shaarei Shomayim Congregation, in conversation with Elliott Malamet. The following evening, he will appear at the University of Toronto's Isabel Bader Theatre to discuss "The Future of Religion in a Secular Age" with McGill University philosophy professor Charles Taylor. Details about both programs can be found at torahinmotion.org.



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Judy Feld Carr with 700-year-old Bible

Carr recalls rescue of Damascus Crown

Viva Sarah Press
CJN Israel Bureau

There wasn't a dry eye in the room when Toronto's Judy Feld Carr – who rescued Syrian Jewry – told a packed audience at Israel's national library about how she got a 700-year-old Bible out of Damascus and eventually brought it to Jerusalem.

"This is where my baby belonged," Feld Carr told *The CJN*, resting her hand over the glass case containing the precious manuscript. "Its history is the history of the Jewish people."

The Bible that Feld Carr saved is one of 11 books known collectively as the Damascus Crowns. The term "crown" is used to describe particularly important biblical manuscripts.

These manuscripts were brought to Israel in clandestine operations. They date back 700 to 1,000 years. Although they were not written in Syria, they are known as the Damascus Crowns because they were held in synagogues in the city over the centuries.

On Oct. 5, the Israeli national library offered the public a rare glimpse of three of the books from the collection. The books had been on display once before more than a decade ago – also for just a few hours.

"I can't get over the fact that all these people came to see the *keter* [crown] that sat in my house in Toronto," Feld Carr told *The CJN*.

The library staff underestimated the number of people who wanted to attend the rare public display. Excitement was in the air as people jostled for seats and rubbed shoulders while trying to catch a glimpse of these holy manuscripts.

"I have goose bumps just knowing that the *keter* is on public display," exclaimed one woman.

A man said: "I am so excited. My grandfather was from Damascus. I just can't believe it."

The manuscripts were written in the Middle East and Europe. They boast beautiful penmanship and illustrations in gold leaf and ink.

"It's time that the people of Israel saw the magnificent pieces from Syria," Feld Carr told *The CJN*.

In addition to showing the manuscripts to the public, the event also included a symposium on the importance of these books. The highlight was a public interview by Israel Television's Oren Nahari with Feld Carr on her role in rescuing the manuscript.

As Feld Carr spoke, the audience of more than 500 people – many with Syrian heritage – choked up. After all, many of the people sitting in front of her owed her their lives.

Feld Carr, who has been named to the Order of Canada, told of how she smuggled and ransomed Jews out of Syria. "We were buying Jews, one by one, from a hostile government. It was the best-kept secret in the Jewish world," she said.

It was in 1993, on a visit to the national library in Jerusalem, that Feld Carr heard about the Damascus Crowns. A library guide had said there was one crown that had not been seen for 500 years. At that moment, Feld Carr told the audience, she decided she would bring it to Israel.

Knowing the books were considered of extreme importance to the Jews, the Syrian government forbade their export out of the country. Yitzhak Rabin's government set up a hush-hush operation to save the world's most ancient Bibles.

Continued on page 13

OF THE TWENTIETH CENTURY." – ROBERT HUGHES

chagall

AND THE RUSSIAN AVANT-GARDE

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Marc Chagall, *Double Portrait with Wine Glass (Double portrait au verre de vin)*, 1917–18. Oil on canvas, 235 x 137 cm. Collection of the MNAM, Centre Pompidou, Paris. © Adagp/Centre Pompidou, Mnam-Cci / Dist.RMN. © SODRAC 2011 and ADAGP 2011, Chagall ®.

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Head Office
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The 'weakness' that is a strength

It is our fervent hope that when these words are read, Gilad Schalit will be safely back at his home in the Galilee with his family, recovering and healing from some 1,941 days as a prisoner of the Hamas rulers of Gaza. Wounded and kidnapped from Israel on June 25, 2006, the young Israeli was to be returned to the Jewish state on Oct. 18, 2011.

Last week, Israeli Prime Minister Benjamin Netanyahu announced that an agreement for Schalit's release had been reached with his Hamas captors. It stipulated that 1,027 Palestinians were to be set free from Israeli jails for Schalit's freedom.

The news was greeted with widespread, but not ubiquitous, celebration in Israel. Indeed, three members of the Israeli cabinet voted against the agreement, because they felt the terms for Schalit's release were not acceptable. It was too steep a price for the small, besieged Jewish state to pay, the legislators said. Many Israelis agreed with them.

The Palestinians who were to be set free in exchange for Schalit included more than 280 serving life sentences for masterminding or participating in terrorist operations against Israelis. More than 100 of these were unrepentant terrorists serving multiple life sentences for mass murder.

Those opposed to the price suggest that the wildly disproportionate number of Palestinians set free will constitute an incentive for further kidnappings. In truth, however, Palestinian terrorists have never ceased their low, craven attempts to kidnap Israelis, soldiers and civilians.

Those opposed to the terms of the exchange also suggest that many, if not most, of the newly released terrorists will simply be let loose once again to perpetrate their murder and mayhem. There may be some truth in this. But the Israeli security and defence establishment is in any event stalwartly engaged in thwarting acts of terror.

Finally, they suggest – as do Israel's enemies, ironically – that the 1,027-for-one exchange lays bare once again, for all to see, the Jewish state's Achilles heel, its core weakness, namely its overarching, paramount concern for the lives of its people.

Alas, there is no denying the truth in this.

The fact that the sanctity of human life is the pre-eminent value of the Jewish state is indeed a military weakness. But it is also the moral greatness of the tiny state and its core inspiration. The entirety of the country's national ethos – including the standing orders of the army's commanders – mobilizes to save life, to build society, to nurture generations for science, industry and the betterment of humanity, to show to its own people and to the world that choosing life always demonstrates the better way and the greater moral strength and toughness.

25 years ago in *The CJN*

Holocaust survivor, activist and author Elie Wiesel was awarded the Nobel Peace Prize. In making the announcement, the Nobel committee cited Wiesel's unceasing efforts on behalf of "human dignity."

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Reaction to Schalit's impending release

Like all Israelis, I was excited about receiving the news of the impending freedom of Gilad Schalit, who was kidnapped by Hamas in 2006. The news spread quickly on the bus on which I was travelling with a group of fellow tour guides. I was very surprised by some of the comments of some of the guides, especially those who have served in the Israel Defence Forces. They were concerned. They were upset that the price for Schalit's release, the release of some 1,000 Palestinian prisoners, would encourage more attempts to kidnap our soldiers. I just listened. All of us here prayed for the safe release of Schalit. I am not one to ever comment on what price we should pay. I have walked past the Schalit family tent outside the prime minister's home many times. I probably would have done exactly what the Schalit family did for the release of their son. I pray that our government knows what it is doing. More than 1,000 former prisoners, many with our fresh blood on their hands, may be walking the streets again. It is very scary.

Howie Osterer
Jerusalem (formerly of Ottawa)

* * *

Transnistria tragedy largely unknown

As a Transnistria survivor, I have made a commitment to myself to remind people about the tragedy of the Holocaust in Romania. The summer of 2011 marked 70 years since the barbaric pogroms in Romania, and October 2011 marks 70 years since the beginning of the deportations to Transnistria.

Transnistria, a 16,000-square-mile area between the River Dniester and the River Bug, was geographically the largest killing field in the Holocaust, consisting of several hundred camps (almost every community was a camp), but this tragedy continues to be largely unknown. The murders in Transnistria were committed by starvation, freezing, exhaustion from death marches in which people were herded from one camp to another and back, again and again, and from shooting frenzies.

Wanting to hide the fact that their Ukrainian Soviet Socialist Republic collaborated with the Nazis, the Soviets did not take any pictures or film the sites of the horrible crimes they found in Transnistria. On the contrary, they were quick to camouflage the many mass graves by building parking lots and parks, and planting orchards and wheat fields on top of the mass graves. Thus, there are no memorials, no tombstones, and no one can know where their loved ones are buried. In places where mass killings and burials took place, the bones of the victims stick out of the ground to this day.

In my 1997 book, *Shattered! 50 Years of Silence: History and Voices of the Tragedy in Romania and Transnistria*, there are about 60 official documents pertaining to those crimes. This book is currently out of print but can be found at Amazon.ca.

Felicia Carmelly
Toronto

* * *

Seeking children of ghetto fighters

The Ghetto Fighters' House Museum in Israel was founded by Holocaust survivors in 1949. Immediately upon its founding, a Friends Association was established in Toronto, whose members met many times with Yitzhak Antek Zuckerman, a deputy commander in the Warsaw Ghetto Uprising and one of the founders of the museum. These friends were the leaders of immigrant benevolent (*landsmanschaft*) and Holocaust survivor societies in Toronto in the 1950s. They prepared a handwritten memorial book in memory of their communities that were destroyed in the Holocaust and gave it to Yitzhak Zuckerman to keep. More than 50 years have gone by since the memorial book was written and we, the younger generation of the Ghetto Fighters' House Museum staff, would like to meet the sons and daughters of those dear people, to hear about them and to tell them about the development of our museum, the establishment of which their parents contributed to greatly. Please contact Anat Bratman-Elhalel at 972-4-9958032 or e-mail anatb@gfh.org.il.

Anat Bratman-Elhalel
Haifa, Israel

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If Gilad Schalit was released this week, the number of days he spent in captivity

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Mideast conflict defies simplification

Rabbi Ross Singer
Special to The CJN

Israeli President Shimon Peres, centre, accompanied by Chief Sephardi Rabbi Shlomo Moshe Amar, holding the microphone, and Chief Ashkenazi Rabbi Yona Metzger, standing beside Peres, as well as by Muslim, Christian and Druze leaders, visited the vandalized mosque in Tuba-Zangariya last week. "I am appalled by what happened here. Shocked to my core," Peres said. "This isn't just against the law, it goes against the Jewish religion and against morals. Seeing what happened here fills me with shame. We will not accept it. There isn't a single Israeli who isn't ashamed by this."

Ever since my family's move a year ago to a kibbutz in northern Israel, driving by the growing Arab villages and towns that dot the roads of the Galilee has given me an uneasy feeling. I have so little contact with this ever-increasing population. Who are these non-Jewish neighbours of ours? What do they think about us? Can they accept the notion of a Jewish state as long as their political and human rights are protected both *de jure* and *de facto*? As I drive past their homes and communities, I want to go talk to them and ask them how they feel.

I have always felt uncomfortable about others telling me what Arabs think. The stereotyping of Arab, Jew, Israeli, and Palestinian that is so common in discussions of our region strikes me as grossly oversimplified. I know first hand that the demonizing of Israel by some of its critics doesn't do justice to the subtlety and complexity of its character and challenges. I suspect the same is true of much of the depiction of the Arabs living among and alongside our people.

A number of times in the past, I have sought out opportunities to hear directly from Palestinians and Arab Israelis. Yet the gaps created by language, culture and reciprocal antagonism make such encounters challenging. In my mind, this mutual isolation only makes the encounter more essential. So when I was given the opportunity recently to visit an Arab village in the Galilee, I jumped at the chance.

Two weeks ago, a mosque in the Arab town of Tuba-Zangariya was torched and vandalized. The perpetrators of this ugliness proclaimed in graffiti that it was done to avenge last month's murder of two residents of Kiryat Arba in Hebron – Asher Palmer and his infant son, Yonatan.

A coalition of Israeli organizations known as *Brit Choshech Legaresh* (loosely translated as the Pact for Banishing Darkness) organized a protest against this act of arson and asked one of my mentors, Rabbi Yehuda Gilad, to speak at the event.

Rabbi Gilad invited me to accompany him. I was more than pleased to participate, both because I believe strongly in condemning this act apparently done in the name of my religion and people, and because this would be an opportunity to finally interact directly with some of my Arab neighbours.

As we drove toward Tuba-Zangariya, I wondered how its population would react to a Jewish presence so closely after the destruction of their house of worship. At this time of pain, would they be able to distinguish between the Jews who burned their mosque in the name of God and the Jews who saw it as a desecration of God's name? At such a time, what would Israeli Arabs be thinking about their Jewish neighbours?

I quickly learned that among the emotions they were feeling was confusion. Soon after our arrival, one of the representatives of the town shared with us Tuba-Zangariya's history of support for the State of Israel.

He reminded us that Tuba-Zangariya sends young men to serve in the Israel Defence Forces. He told us that the residents proudly named their local sports complex after fallen Israeli prime minister Yitzhak Rabin. He shared with us how in the midst of the intifadah, the town consciously chose to avoid taking part in acts of defiance against the state that other Israeli Arabs organized.

He recalled that in the waning days of the British mandate, commander Yigal Alon came to Tuba-Zangariya and successfully recruited some of its Bedouin villagers to fight in the Palmach. Even before the State of Israel was officially established, its inhabitants were willing to fight on behalf of Zionist forces. So many in the town were perplexed: why, of all places was, Tuba-Zangariya chosen as a target?

Yet highlighting Tuba-Zangariya's patriotism toward Israel, the state to which it belongs, is only one level of the complexity of this story. I witnessed Jews and Arabs meeting in peace and harmony outside a mosque. Earlier that week, the press reported on angry demonstrations in Tuba-Zangariya to protest the torching of their mosque. These demonstrations quickly turned violent. Israeli police officers, trying to disperse demonstrators who were destroying public property and blocking roads, were pelted with rocks. They responded with tear gas.

Two years ago, the Jewish head of the regional council of Tuba-Zangariya, Tzvi Fogel, was shot at in his office, and his car was set on fire. Fogel has just announced his resignation over concern for his life in the wake of the renewed tensions.

My first visit into an Arab village as an Israeli citizen only redoubled my conviction that the complexities of this conflict defy simplifications and generalizations. You don't need to do much more than scratch the surface to see that clichés just don't do justice to the reality of the situation here. And yet when these complexities are overlooked, the world risks demonizing a heroic nation engaged in a valiant struggle to balance survival with morality, and we Israelis risk mistaking our friends for our enemies.

Rabbi Ross Singer is development director of Yeshivat Maale Gilboa and former rabbi of Shaarey Tefilah Synagogue in Vancouver.

Police arrest two suspects in mosque arson

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JERUSALEM — A Petah Tikva court ruled Oct. 11 that there was not enough evidence to hold a man accused of setting fire to a mosque in the Galilee village of Tuba-Zangariya earlier this month.

Judge Nitza Maimon-Shashua allowed the police to extend the 18-year-old suspect's remand until Oct. 16 in order to produce new evidence. However, she stipulated that if no new evidence could be produced, the police would be ordered to release the suspect.

The suspect, who was arrested just hours after the attack and reportedly studied at a West Bank yeshiva, was brought before the court for a hearing on his remand where an attorney representing him said his client disavowed any link to the incident.

The mosque in Tuba-Zangariya, a Bedouin town of some 5,500 people two kilometres east of Rosh Pina, was attacked in the early morning hours on Oct. 3. The mosque's interior was seriously damaged and many holy books were destroyed by the blaze.

Police suspect that extreme right-wing Jews carried out the arson as a "price tag" operation, referring to vandalism and revenge actions initiated, usually against Palestinians, after terror attacks or state demolitions in settlements or outposts.

Meanwhile, a second suspect was arrested in connection with the arson.

Few details were released about the second suspect, who reportedly is a resident of the West Bank. He was scheduled to appear Oct. 10 in a Tel Aviv court for a hearing on extending his remand.

Both suspects are suspected of "direct involvement" in the arson attack, Israel police spokesperson Micky Rosenfeld told reporters.

With files from JTA

The iron wall still paves the road to peace

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The Middle East peace process began on Oct. 24, 1973, 18 days after Israel was caught by surprise by Egyptian and Syrian attacks from the south and north – attacks that scored substantial advances during the first 48 hours of fighting.

But by Oct. 24, when the fighting ceased, the Israel Defence Forces stood 101 kilometres from Cairo and 40 kilometres from Damascus, and the Egyptian Third Army was completely encircled east of the Suez Canal.

Moshe Arens in Jerusalem

It was a terrible war for Israel, and yet, a great victory. What the IDF's victories in 1949, 1956 and again in 1967 had not been able to accomplish was achieved in the Yom Kippur War. Now, Egypt was eager to negotiate a peace treaty with Israel. The Egyptian leadership concluded that Arab armies stood no chance of beating Israel on the battlefield, and the time had come for peace.

It took another four years for negotiations to begin and a further two years for the Israeli-Egyptian peace treaty to be signed. The Middle East peace process moves at a glacial pace.

And it was not a warm peace. The Egyptian people were not ready for it, and they're still not ready. But they were prepared to reconcile themselves to the existence of a Jewish state in the Middle East.

Even now that the Israeli Embassy in Cairo has been attacked by wild mobs and the Israeli ambassador has had to leave Egypt, the memories of the Israeli victory in 1973 are still fresh in the Egyptian collective memory, and the treaty signed by Israeli prime minister Menachem Begin and Egyptian president Anwar Sadat in 1979 remains in effect.

Some 50 years before the Yom Kippur War, and more than 20 years before the establishment of the State of Israel, Ze'ev Jabotinsky published the now-famous article *The Iron Wall*. In it, he explained that there was no reason to expect that the Arabs would greet the Zionist enterprise with open arms or that there was any chance of changing their opposition to the establishment of a Jewish state in Palestine by convincing them of the economic benefits it would bring to them.

Their opposition, he explained, was the most natural thing, and, on the contrary, their peaceful acceptance of the Zionist settlers would run counter to all historic precedent.

The fundamental condition for the establishment and security of the Jewish state, he concluded, was the building of an unbreachable "iron wall" that would protect the Zionist enterprise and, in time, convince the Arabs that they did not have the power to breach the barrier and rid themselves of the Jews.

And in what many years later seemed like prophetic words, Jabotinsky concluded: "As long as the Arabs feel that there is the slightest hope of getting rid of us, they will refuse to give up this hope in return for either kind words or for bread and butter, because they are not a rabble, but a living people.

"And a living people yields in matters of such a vital nature only when there is no longer any hope of getting rid of us, because they can make no breach in the iron wall. Not till then will they drop their extremist leaders, whose watchword is 'Never!' And the leadership will pass to the moderate groups, who will approach us with a proposal that we should both agree to mutual concessions."

'Memories of the Israeli victory in 1973 are still fresh in the Egyptian collective memory'

Much has changed since these words were written. An "iron wall" has been built and reinforced over the years. Peace treaties have been signed with Egypt and Jordan. Rockets, terror and the Iranian nuclear threat have appeared on the scene, and in the hearts of many Arabs, the hope still lingers that the Jews can be driven into the sea. Those who today are calling for cuts in the defence budget might do well to reread Jabotinsky's article. It's the "iron wall" that paves the road to peace in the Middle East.

Moshe Arens is a former minister of defence in the government of Israel.

Yair Lootsteen will return.

The Palestinian zero-sum trap

When Mahmoud Abbas, the head of the PLO and the Palestinian Authority, put the case for Palestinian independence before the United Nations on Sept. 23, he did so without seeking peace with or for Israel. His speech and other official statements, including an opinion piece in the *New York Times* on May 16, reflected what academic analysts of conflict and negotiation refer to as a "zero sum" approach.

This rigid framework is the opposite of peace based on flexible and innovative "win-win" solutions. In the latter, conflicts are resolved through compromise and co-operation, so that the lives of the people on both sides are made better and shared interests become the glue that keeps the peace. Under the umbrella of win-win, responsibility for bitter and painful conflict is shared, as are the burdens and costs of peace-making.

In contrast, and despite decades of intense peace efforts, negotiations and dialogue on conflict resolution, the Palestinian leadership and most of Palestinian society remain firmly entrenched in the zero-sum trap.

In the UN and their other speeches, Abbas and others make no mention of compromise, of Palestinian concessions to Israel on Jerusalem, the mythical refugee "right of return" or other ways of meeting Israel and the Jewish people half way.

Instead, we get the constant repetition of the victimization myths – of wars, suffering and refugees, in which Arab armies and Palestinian terror campaigns are simply erased, while Zionism and Israel are painted as aggressors, attacking innocents without provocation.

Abbas and other Palestinian speakers never mention responsibility for the violent Arab rejection of the original UN two-state partition plan on Nov. 29 1947, followed by the invasion designed to prevent the creation of the Jewish state. Similarly, when Abbas condemns the post-1967 "occupation" and "settlement," he forgets then-Egyptian president Gamal Abdel Nasser's declared goal of driving the Jews into the sea.

In this zero-sum trap, Abbas is following directly in the late Yasser Arafat's well-worn path of Palestinian rejectionism. The clothes and some of the words may be different, but the message is the same. In his UN speech, Abbas referred to Israeli "apartheid policies" and the "construction of the racist annexation Wall." In blindly rejecting a win-win transformation of the conflict, Abbas is simply Arafat in a suit.

While critics of Israeli Prime Minister Benjamin Netanyahu would probably argue that the same is true on the Israeli side, the facts show otherwise. Under previous governments, Israel presented peace plans that would have required very difficult concessions, which first Arafat and then Abbas refused. And in his own UN speech, Netanyahu included significant and specific offers of compromise on key issues of borders and settlements.

Gerald Steinberg in Jerusalem

At the beginning of the speech, Netanyahu declared: "I extend my hand to the Palestinian people, with whom we seek a just and lasting peace." But the response was a restatement of the Palestinian zero-sum approach.

Stuck in this framework, peace is impossible – it is not on the agenda, and any concessions on one side are seen as victories for the other. A zero-sum worldview, which often reflects a rigid social and religious framework, has no room for different voices and opinions, or for mutual acceptance.

Thus, in order for any positive movement toward peace to be made, it's first necessary to transform the fundamental Palestinian perspective from "zero-sum" to "win-win." As past failures have demonstrated, without this underlying transformation, there's no hope for agreement on specifics such as borders, refugee claims, security measures or economic co-operation.

This transformation means the acceptance of Israel as a Jewish state, as a partner in a peaceful and stable political framework. A "win-win" approach also means listening to the Israeli point of view and understanding Jewish historical links to this land and the history of the conflict, as distinct from insisting on an exclusively Palestinian narrative.

The events of the past few weeks, like those of the previous years and decades, show that we're still very far from this transformation. And as long as the Palestinians cling to a zero-sum approach, there's no realistic opportunity for a serious peace agreement.

Film director Dani Levy makes waves in Germany

It would probably be safe to say that Dani Levy's films are unfamiliar to Canadian movie fans. But to cinephiles in Germany, his name strikes a chord of recognition.

Levy is probably the best-known Jewish film figure in this country since Ernst Lubitsch (*Ninotochka* and *To Be or Not to Be*) and Artur Brauner (*Europa Europa* and *Before Sundown*).

One of Levy's last films, *Mein Fuhrer: The Truly Truest Truth About Adolf Hitler*, a rousing farce, created something of a sensation here after its release in 2007. Screened in hundreds of theatres all over Germany, it was No. 1 at the box office for two weeks.

Sheldon Kirshner in Berlin

Since his inaugural movie in 1985, Levy – a former circus clown and acrobat – has directed more than a dozen feature films and shorts, plus a plethora of television movies.

Most of his feature films have been thematically generic. *I Was On Mars* is about a Polish tourist in the United States who tries to track down an amiable swindler who has relieved her of her money. *Silent Night* turns on a woman trying to decide which of two men will be her lover.

Three of his films, *Life Is Too Long* (2010), *The Giraffe* (1999) and *Go For Zucker!* (2004), his most popular movie in terms of revenue, have been driven by Jewish themes and characters.

It would not be far-fetched to say that *Mein Fuhrer*, which might have been unthinkable only a few years ago, is Levy's most controversial film. Set amid the ruins of Berlin in 1944, it is a comedic send-up on the deranged mind of an evil dictator who brought Germany to its knees.

Hitler, portrayed by Helge Schneider, is too depressed to deliver an important speech to the German people. Joseph Goebbels, his propaganda minister, finds a solution. He plucks the fictional Adolf Grunbaum, a Jewish actor imprisoned in a concentration camp, to coach Hitler in public speaking. Grunbaum uses the opportunity to try to kill Hitler. When he fails, he subjects Hitler to a series of humiliating exercises.

In *Mein Fuhrer*, reality is inverted in the service of comedy. Hitler, in real life, is a compelling orator. But in Levy's alternate universe, he is a bumbler.

As an arch antisemite, Hitler would never have agreed to be coached by a Jew. Yet in *Mein Fuhrer*, Hitler, depicted as an impotent drug addict who childlessly plays with a toy battleship in a bath, obeys Grunbaum's commands.

"Comedy was the right way to portray Hitler," said Levy in an interview at his office in Berlin's leafy Tiergarten district.

Levy, whose 54th birthday falls on Nov. 17, wanted to be politically incorrect, impertinent, cheeky and subversive.

Alice Miller, a Swiss psychologist who claims that childhood trauma is the cause of criminal behaviour and mental illness, influenced Levy, who was born in Basel, Switzerland. Miller, in a book titled *For Your Own Good*, argued that Hitler was a product of 19th century and early 20th century German child-rearing practices.

"Children were physically punished, abused and traumatized," said Levy. "This had a psychological effect on Hitler."

Given his own family history, *Mein Fuhrer* proved to be therapeutic for Levy.

Levy's mother, Lea, now 83, left Berlin under duress, having been smuggled into neutral Switzerland as an illegal refugee in 1939. Ten of her distant relatives were murdered in the Holocaust, but some managed to immigrate to Palestine. She continues to live in Switzerland.

She and her husband, Andrei, a French Jewish doctor from Alsace raised in Switzerland, initially advised Levy not to involve himself in *Mein Fuhrer*.

"They thought it might not be a good idea. They feared that my reputation as a filmmaker would suffer."

But after watching the final cut, they said were pleased with the film. To Levy's regret, his father died before its official opening.

In retrospect, he calls *Mein Fuhrer* a cathartic experience. "I finally understood how Germans related to Nazism and Hitler," said Levy, who grew up in a household where the Holocaust was never discussed.

"I'm not obsessed by the Holocaust, but I'm emotionally connected to it. I'm trying to understand how it was possible."

Although Germany commemorates the Holocaust as no other country outside Israel, Levy thinks that Germans have had their fill of it.

"It's not trendy to talk about it today in Germany," he claimed. "Germans are overfed by it, maybe sick and tired of it. Germany is in the process of unloading its guilt. Germans don't want to be seen solely as perpetrators. They also want to be perceived as victims. Germany was ruthlessly bombed during the war and its women were raped en masse."

But Germany cannot delete the Holocaust from its history, he added. "It'll be here forever."

As Levy recalls, his career in film was accidental. "We didn't have a TV at home. I was not one of those early movie freaks. My goal was to be a stage director."

From the age of 11 to 14, he worked in a children's circus as a clown and acrobat. Then a theatre in Basel hired him as an intern. In 1980, he joined the Rote Grutze, a Berlin theatre troupe. It was an ironic development. "I grew up in Basel quite anti-German," he said.

These days, he feels ambivalent living in Germany.

"It's a free, liberal country. Democracy is functioning. There are no fascists like [Jean-Marie] Le Pen [a French far right and nationalist politician] in Germany. I have full confidence in Germany, and Berlin is a great city. I have a German wife, and I get along with Germans. I feel very comfortable living in Germany, but Jewishness in Germany is not 100 per cent welcomed, and Jews are still something exotic in this country."

Deep down, Levy is afraid that "the old German mentality, which likes heroes and heroic stories, might come back."

Dani Levy
[Sheldon Kirshner photo]

Levy's personal life is an open book.

For about a decade, he lived with the German actress, screenwriter and director Maria Schrader, who starred in a few of his films, as well as in *Aimee and Jaguar*, a 1999 film about a German Jewish woman who goes into hiding in Nazi-era Berlin.

Levy and his wife, Sabine, a makeup artist and documentary filmmaker, have been married for 11 years. They have two children, Hannah, 11, and Joshua, 5, and reside in Berlin's sedate Charlottenburg district. He is not officially affiliated with the Jewish community.

Levy – a partner in X Filme Creative Pool – is currently working on his next film, the tentative title of which is *The Little Dictator*. He plans to shoot it next summer.

"It's a family comedy about nut cases. The characters are depressed, schizophrenic, lonely and dysfunctional. It's a very Jewish film. My take on the world is extremely Jewish."

He is also writing a screenplay about the Ritchie Boys, a legendary U.S. military intelligence unit in World War II composed primarily composed of German Jewish refugees.

It's truly a topic right up his alley.

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Rooftop garden terrace planned for new shul

Continued from page 3

Rabbi Elie Karfunkel, spiritual leader of the congregation, said the rooftop plans tie in with the Jewish custom of getting married under the sky, being "green-friendly," and are also appropriate for an urban synagogue with a limited amount of land.

A $12-million campaign is underway to raise money for the building, to be called the Glassman Jaslo Complex in honour of Max and Gianna Glassman. The Max and Gianna Glassman Foundation, the Albert and Temmy Latner Foundation, and the Joseph and Faye Tanenbaum Foundation are the main supporters of the project.

Construction is expected to begin this winter.

Speaking at the groundbreaking, Joe Oliver, MP for Eglinton-Lawrence and Canada's minister of natural resources, said the event was "a testament to the spiritual strength, religious commitment and dynamism of the Jewish community of Toronto and the energy and vision of the Karfunkels."

Other speakers included MPP Eric Hoskins, city councillor Joe Mihevc, and former solicitor general Robert Kaplan, the father of John Kaplan, a construction chair of the project.

From left, Maurice Wager, construction co-chair Jeremy Freeman, Linda and Steven Latner, and Rabbi Elie Karfunkel pose with shovels at the groundbreaking for the Temmy Latner Forest Hill Jewish Centre's Glassman Jaslo Complex. *[Leib Kopman photo]*

Oliver said the new building would represent "the improbable survival and continuity of the Jewish tradition against near overwhelming forces of unspeakable evil."

"There was great Jewish life going on in Europe before the Holocaust," Rabbi Karfunkel told *The CJN*. "We wanted to honour those people with a profound message that not only are they not forgotten but that the spirit of Judaism didn't die."

The idea for the replica came from the rabbi's wife, Rifky. No one in the congregation has a personal connection with the town of Jaslo, but it represents "all the shtetls that had such rich Jewish lives," Rabbi Karfunkel said. Its synagogue was "the centre of Jewish life."

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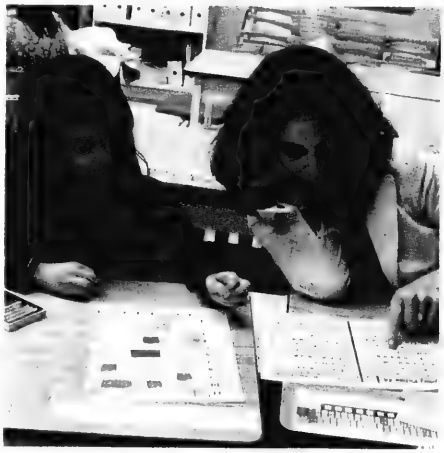

FAMILY MATH: Grade 3 student Maya Mammon and her mom, Rachel, were among more than 400 students and their parents who took part in a recent family math night at Associated Hebrew Schools' Kamin Education Centre in Thornhill. Students from junior kindergarten to Grade 5 and their parents rotated through a series of hands-on math activities that were developed and supervised by teachers at the school.

Carr used own network

Continued from page 6

"It was one of the most important operations we participated in," said Eliyahu Hasson, chairman of the community of Damascus Jews in Israel, who served as director general of the Transportation Ministry at the time.

Instead of joining forces with the official secret operation, Feld Carr used her own network to get the Damascus Crown.

"Out of all the things I have done in my life, this operation was the most brilliant," she says.

Feld Carr apologizes that she cannot reveal the full story of the operation, but says that she sent a contact to Damascus to get the book from the community's rabbi. "One day, I would love to tell who it was. He was a Catholic. He was a wonderful man and he died last year," she says.

Feld Carr says her contact smuggled the manuscript out of the country hidden under his raincoat in a black shopping bag.

She took it to a Tunisian rabbi in Toronto to certify its authenticity. She said he "burst into tears and said, 'Get this book out of my house. I feel like I have just seen God.'"

Feld Carr says the biblical manuscript, which was likely written in Italy, had two records of purchase on it – one showed it had been sold in Spain before Jews were expelled from the country in 1492, and the other showed a sale in the Ottoman Empire.

"It went from Italy to Castille, to Constantinople, to Damascus, and then to Toronto, this book was the story of the Jewish people," she said.

The audience gave Feld Carr a standing ovation. The symposium's speakers all praised her work. Asked by *The CJN* to describe herself, she said: "I'm an ordinary person who cared a lot. I grew up in Sudbury, the daughter of a fur trader. Nothing goes together. I have never been inside Syria, and I will never be inside Syria. I figured out how the system works. I believe things in life are bashert. You are picked to do things. I was chosen to do this."

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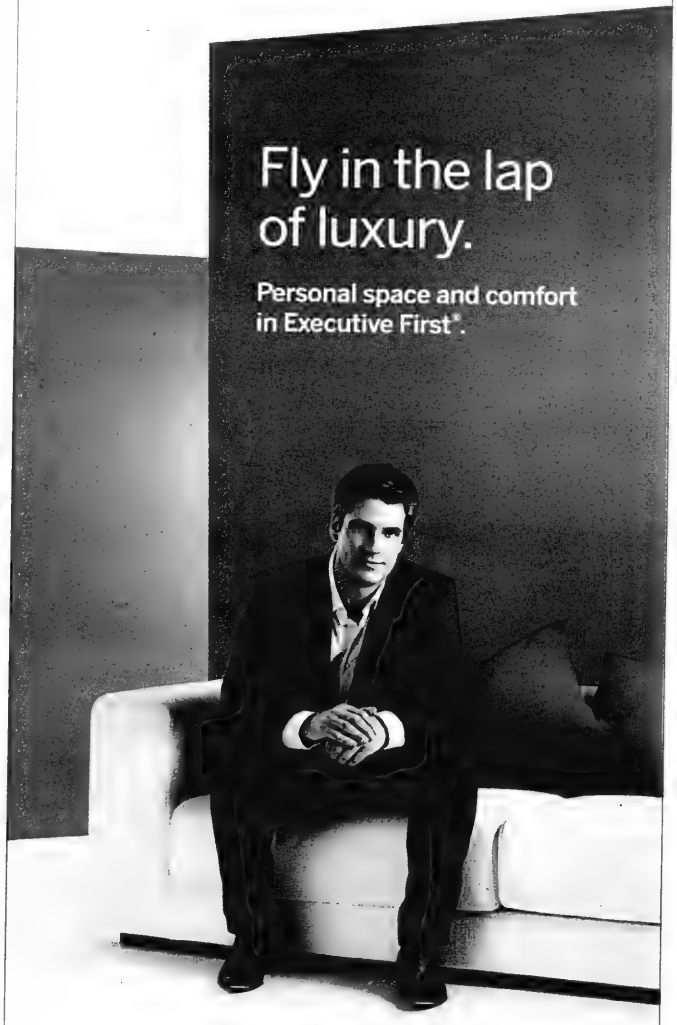

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Reversing the Israeli public relations disaster

Murray Teitel
Special to The CJN

Feature

Israel is vilified throughout the world. Its efforts to counter this image have generally made things even worse. If Israel's army were as effective as its hasbarah ("public relations," but literally, "explaining"), it would have long ago been wiped out by its enemies.

But something can be done. The situation can be turned around.

The first step is to understand what is wrong with the present approach. Currently, Israel counters accusations by explaining why it had to do what it did and engaging in rational argument.

When will Israel get it? They don't care. Anyone capable of or interested in thinking critically is unlikely to be anti-Israel to begin with. The average mind becomes glued to obscene but effective catch phrases like "Israeli apartheid."

Forget hasbarah: Israel should fight PR wars just as it fights military wars. When Israel is attacked, the Israel Defence Forces never just reacts defensively, remaining on Israeli soil, but always takes the battle to the enemy where it is vulnerable, where it can learn that there is a price to pay for attacking Israel.

This approach is a natural fit because Israel's critics are all morally worse than she is. Let's look at how this would work in the real world.

Turkey's prime minister is one of Israel's most determined critics. He used his Sept. 22 speech at the United Nations to trash Israel and demand an apology and compensation to Turkish families for nine armed "activists" killed when Israel intercepted the Gaza-bound flotilla last year.

Rather than let it pass, Israeli Prime Minister Benjamin Netanyahu might have devoted two minutes of his speech the next day to saying: "It surprises me that Prime Minister Erdogan complains about Israel killing Turks. Turkey kills nine unarmed Turkish civilians every week – most of them Kurdish separatists. Can this assembly imagine a civilized country like Canada extra-judicially murdering its separatists?"

Netanyahu could have gone on to point out that on Aug. 21, a Turkish warplane wiped out an entire family of Kurdish farmers, including four children and two women. Turkey committed genocide against 1.5 million Armenians during World War I. Not only has Turkey never apologized, Turks who even mention the event are prosecuted under Article 301 of its penal code – for the crime of insulting the Turkish nation, no less.

He might have concluded: "Little wonder that Prime Minister Erdogan has 68 journalists in prison – more than anyone else in the world. Even more than his esteemed colleague, President [Mahmoud] Ahmadinejad."

Newspapers would have loved it, turning out headlines like "Netanyahu offers to apologize for nine Turks if Erdogan will apologize for 1.5 million Armenians" and "Israel will compensate families of nine activists if Turkey will compensate families of 9,000 Kurds."

As long as Turkey's human-rights atrocities are front and centre, its application for admission to the European Union will continue to be rejected. It will find its anti-Israel policy too costly.

The fact is that all Israel's detractors are evil. Jimmy Carter, in his book *Palestine: Peace not Apartheid*, claimed that Israel is worse than South Africa. Carter does not want it known that he himself should be tried in The Hague for war crimes committed when he increased arms shipments to Indonesia for the purpose of enabling the genocide of 1/3 of the population of East Timor.

Sanctimonious, superior Sweden? Swedish iron ore produced the armaments that enabled Nazi Germany to conquer Europe. German iron was of low quality and needed to be mixed with higher grade ore. Sweden, though officially neutral, happily supplied all the ore the Nazis needed as long as it could make money. Grand Admiral Erich Raeder, head of the German navy, declared that it would be "utterly impossible to make war should the navy not be able to secure the supplies of iron ore from Sweden."

They only stopped when it was obvious Germany was finished and Sweden began to fear Allied retaliation. Sweden has on its hands the blood of everyone killed by German arms during World War II.

Western anti-Israel activists, for the most part, don't consider themselves antisemitic, but they behave like antisemites by singling out Israel, little realizing that to Palestinians, they are the useful idiots: valued for the damage they do to Israel but otherwise held in contempt.

Instead of handing them media wins that encourage them to engage in ever-more provocative tactics, Israel could exploit their activities to strategic advantage in the PR war.

For instance, Israel's navy, followed by television crews, could surround the next Gaza Flotilla and offer to escort it to Syrian territorial waters, directing its passengers to a town that could really use their token aid after months of shelling by their own President Bashar Assad's forces.

Or it could escort them instead to Turkey's maritime border to deliver aid to Kurds whose villages have been destroyed by the Turkish armed forces.

Israel is surrounded by countries and non-countries each more violent than the next. They discard their corrupt dictators and descend to even greater depths of barbarism, as demonstrated by the recent attack on the Israeli Embassy in Cairo. A mob howling for blood torched the embassy. Police and armed forces refused to intervene. Field Marshall Mohammed Tantawi, head of the Supreme Military Council ruling Egypt, refused to take calls from Netanyahu or the United States. (The similarity to the November 1918 pogroms with which Poles celebrated their independence was no doubt unintended.)

Israel will always have to do bad things in its own defence. Merely explaining its actions, hasbarah, is inadequate and turns Israel into a convenient punching bag. What needs to be tried is an attack-based response to Israel's critics.

Yes, it will lack politeness; it will, however, be effective.

Murray Teitel is a lawyer in Toronto.

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EU is right to think twice about Turkey

Turkey's veiled threats against Cyprus over that country's recent decision to work with a U.S. firm to develop gas fields off the country's southern coast has been the subject of limited media attention.

Surely a focus on Turkey's involvement in Cyprus is long overdue.

According to Reports

By PAUL MICHAELS

In 1974, under the pretext of preventing the annexation of Cyprus to mainland Greece, Turkey invaded Cyprus, occupying the northern third of the island. The international community has never recognized that occupation, which came about through aggression. On Nov. 15, 1983, Turkey unilaterally proclaimed the Turkish Republic of Northern Cyprus, an entity acknowledged by no one else. While the government of the Republic of Cyprus remains the internationally recognized government of the whole island, Turkey refuses to acknowledge it, something the *National Post*'s Peter Goodspeed pointed out in a story last month.

The Turkish invasion forced Greek Cypriots in the north, constituting about half the Greek Cypriot population, to flee to the south. In 1975, a United Nations-sponsored agreement led to a formalized exchange of populations (Turkish Cypriots in the south moved to the north, and most of the remaining Greek Cypriots moved to the south). The UN "Green Line" separating north and south prohibited the return of Greek Cypriots to their former homes in the north.

In 2004, when Cyprus became a member of the European Union, a number of Greek Cypriots, demanding the right to return to the north, took their case to the European Court of Human Rights (ECHR). In a ruling that shocked the Greek Cypriot community (but elicited not a whimper abroad), the ECHR ruled last year against the Greek Cypriots, even though northern Cyprus is not an EU member.

In the court's judgment, too much time has elapsed since the original displacement and too many changes have occurred on the ground to make a "return" feasible. The court also argued that the just remedy is for the complainants to accept compensation for their property if Turkey establishes a fair and equitable means of achieving it.

Much has been written over the past few years about the EU's rebuff to Turkey's application for full membership, including charge that many states in Europe, fearful of the rise of Islam on their soil, are guilty of bigotry – an insult that, in part, motivated Turkey's turn to the east as it seeks leadership within the Islamic world.

Still, there are valid arguments to be made that Turkey has failed to change its behaviour to conform to the criteria the EU stipulates for membership.

One major criterion is respect for the freedom of speech, something Turkey's prime minister, Recep Erdogan, and his Justice and Development (AK) Party have eroded in the past few years by mounting assaults on a free press. Currently, Turkey has more journalists – over 50 – in jail than Iran. Turkish journalists who dare to be critical of government policy face other forms of intimidation, mainly lawsuits (more than 4,000 had been filed as of a few months ago).

Turkey has also failed to provide full rights, including language rights, to its Kurdish minority, comprising about 20 per cent of the total population of 75 million. Among other setbacks for the Kurds, in December 2009, Turkey's Constitutional Court banned the major pro-Kurdish party.

It's no wonder Freedom House has judged Turkey to be only "partly free," rating it a three out of a possible seven on both political rights and civil liberties.

Despite this poor record, the respected Canadian senator Hugh Segal was moved in an opinion piece, "The world needs more Turkey" (*National Post*, Sept. 19), to commend, without any reservation, Turkey for its "strong, open, deeply rooted and dynamic democracy," which, in his view, qualifies Ankara "handsomely" for EU membership.

Segal writes that as "a modern, secular Islamic democracy," Turkey can serve as a model to the region. Some observers, however, might consider a possible tension or inconsistency between "secular" and "Islamic," and how it could affect the respect for liberal democratic values that membership in the EU requires.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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RABBI DR. DONNIEL HARTMAN, *Shalom Hartman Institute President, and the Director of the Engaging Israel Project, has a doctorate in Jewish philosophy from The Hebrew University of Jerusalem, a Master of Arts in political philosophy from New York University, a Master of Arts in religion from Temple University, and Rabbinic ordination from the Shalom Hartman Institute.*

Donniel is the founder of some of the most extensive education, training and enrichment programs for scholars, educators and rabbis in Israel and North America.

He is the author of **The Boundaries of Judaism** *and the co-editor of* **Judaism and the Challenges of Modern Life**, *both published by Continuum Press. Donniel is the co-author of* **Spheres of Jewish Identity**, *a model curriculum in Jewish philosophy for secular Israeli high schools.*

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The message between the words

Rabbi Mark Fishman

Rabbinic Reflections

The last portion of the Torah includes one of its more enigmatic phrases: "eish da'at," or the fiery law. The midrash concludes that this phrase is a description of the Torah. The Torah is written with "black fire on white fire."

What exactly does this mean? On the simplest level, black fire refers to the letters of the Torah, the actual words, which are written in the scroll. The white refers to the spaces between the letters.

On another level, the black letters represent thoughts that are intellectual in nature. The white spaces, on the other hand, represent that which goes beyond the world of the intellect. The black letters are limited, limiting and fixed. The white spaces catapult us into the realm of the limitless and the ever-changing, ever-growing. They are the story, the song, the silence. Sometimes I wonder which speaks more powerfully – the black, rationalistic letters or the white, mystical spaces between them.

It is told that Reb Mendele Vorker, and Rav Avreml, the Trisker Magid, were the best of friends. Even after they became the rabbis of different towns, they still kept in touch, because they had made a pact as children to write to each other every week. So every week, there was one special person whose job it was to deliver letters between the two masters.

One Friday morning, after the delivery man had left Vorkov with his rebbe's letter, he was struck with a bizarre, evil urge. He felt compelled to open the letter and read what his master had written to his lifelong friend. He carefully opened the letter, but when he did, he was shocked to see what was on the paper. Nothing! It was completely blank. At first he felt confused, and then he felt hurt and angry. Was this some sort of trick?

He returned to his rebbe's house and told him that he had opened the letter on the way to Trisk. "And what," the rebbe asked him, "did you see?" The man answered that he had found a blank letter.

"Let me explain something," the Vorker said. "Every one of the black letters written in a Sefer Torah is an expression of God's love for His people. But these letters only express the love that can be put into words. But the blank spaces between the letters – this is how God expresses His love for us, which is so great and which bursts forth to such an extent that it cannot possibly be expressed in words.

"Most of the time, I am able to express the feeling of love I have for my friend with words. But at other times, the love I feel for him is so great, so powerful, that it cannot be expressed. At those times, the only way I can tell him how much I love him is with blank spaces."

As we begin the Torah again this year – anew, afresh – let us always remember God's love for His people. Maybe this care will spur us on to show that same love to our own family members, friends and entire community.

Rabbi Mark Fishman is assistant rabbi of Congregation Beth Tikvah Ahavat Shalom Nusach Haori in Montreal.

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Kindness

Bookmarks

Bernard Baskin

The Talmud records an interesting, if strange, controversy between the theological schools of Hillel and Shamai: What should one chant before a bride? Hillel's disciples, compassionate and empathic, suggested the words "O beautiful and graceful bride." Shammai's disciples, stern and inflexible, chose not to stretch the truth. The difference between the two schools was how they regarded the elixir of goodness.

We must be kind because almost everyone we meet is having a hard time. Kindness is a language that even the dumb can speak and the deaf can hear and understand. Perhaps we should be especially kind these cruel days to unkind people – they need it the most.

The considered life is pervaded with small acts of kindness – a letter sent, a call made, a recommendation given, transportation provided, a cake made, a book lent. All of these done without fuss or hesitation.

As computer know-how becomes widespread, most of us are only an e-mail click away. Somehow our sages knew the magic of communication at any level, for they wrote: "If you have nothing to give a friend, console him with words."

Some years ago in Europe, in search of a museum, I lost my way. I stopped and asked directions from two people. The first shouted to tell me that he was too busy to stop jogging. The second insisted on accompanying me to my destination several blocks out of the way.

One doesn't have to accompany a stranger to fulfil the act of kindness. But graciously taking the time to offer guidance seems doable even in the midst of our hectic lives.

Thomas Carlyle (1795-1881) was married to one of the cleverest women in England. She loved her husband dearly. After her death he read this entry in her diary: "Carlyle never praises me. If he says nothing, I have to be content that things are all right."

This British historian and essayist had been living for decades with a woman whose heart hungered and ached for a word of appreciation – a word that this prolific writer of words had never been kind enough to utter.

An elderly Aldous Huxley confessed, "It is a bit embarrassing to have been concerned with the human problems of one's life and at the end have no more words to offer by way of advice than "try to be a little kinder".

Mark Twain wrote that he was able to flourish for two weeks on an unexpected and kind compliment.

Recently a friend mentioned that he owed his love of literature to a gifted high school teacher. I asked if he had ever thanked her, the answer was no. But following our conversation he wrote to her, not sure she was still alive, and received the following reply. "I can't tell you how much your note meant to me. I am now a widow over 80 years old. I am like the last leaf in the fall lingering behind. You will be interested to know that I taught school for 50 years and yours is the first note of appreciation I ever received. It came on a cold, dark morning, and it cheered as nothing has in years."

Kind words are the music of the world.

Selective status for Palestinian refugees

In a landmark speech to a special political committee of the United Nations' General Assembly in 1958, Israeli ambassador Abba Eban described the plight of the Arabs who'd fled Israel shortly after the state was founded.

With the insight, honesty, and dignity that so defined him throughout his diplomatic career, Eban provided historic context to the "Arab refugee problem," explaining to the committee that what was occurring was, in effect, "caused by a war of aggression, launched by the Arab states against Israel in 1947 and 1948."

"Let there be no mistake," he emphasized, "if there had been no war against Israel, with its consequent harvest of bloodshed, misery, panic and flight, there would be no problem of Arab refugees today."

Sadly, Eban's articulation of what was, and is, recognized as the root cause of the "refugee problem" has been complicated even further since the Arab-Israeli conflict of 1967, when Israel again had to defend itself against threatened annihilation. Then, as before, survival brought with it a dispute on how to deal with Arab populations that were designated "refugees" as a direct outcome of the military adventurism of their leaders.

But regardless of its origins, the perpetuation of the "Palestinian as refugee" notion, with its attendant demand of a "right of return" to Israel for *every* descendant of those who'd been displaced, has been a major stumbling block in all formal Israeli-Palestinian peace initiatives. Although this vision is manifestly untenable, and widely regarded as such, it nonetheless continues to be exploited as a make-or-break condition for any talks to move forward.

Just recently, amid the bluster of his pitch for unilateral Palestinian statehood at the UN, Palestinian Authority President Mahmoud Abbas deliberately reflected on Resolution 194 as the foundation for reaching "a just solution for Palestinian refugees." Article 11 of this 1948 General Assembly resolution is interpreted by the Palestinians as giving them entitlement to lands within Israel itself, which they'd lost through the vagaries of their wars against the Jewish state.

My View

Lawrence Hart

And as if to further embellish the intransigence of their political position, Palestinian ambassador, Abdullah Abdullah went so far as to declare that if a Palestinian state were to become a reality, not only would Palestinian refugees from Lebanon, Jordan, Egypt, Syria and other Arab countries be denied citizenship in the new entity, but even those currently living in refugee camps within the West Bank and Gaza "will not be considered citizens." Moreover, he declared to the *Lebanon Daily Star* that "when we have a state accepted by the United Nations, this is not the end of the conflict [but] only a new framework that will change the rules of the game."

On their face, such comments, though outrageous and irresponsible, may be dismissed as merely another opening gambit for future negotiations. But scratch the surface and what's re-exposed is an ominous undertone that endorses the rigid, ideologically driven and ultimately counterproductive manoeuvring on the part of successive Palestinian interlocutors that would sooner doom large numbers of their own people to everlasting refugee status rather than recognize the sovereignty of an Israel that refuses to heel to the existential threat that a Palestinian "right of return" signifies.

Dead Sea vying to be 'new' natural wonder

If you have ever had the chance to float on the Dead Sea supported by its salty waters, you now have the opportunity to return the favour and support the Dead Sea. The unique body of water is a finalist in an international competition to be named as one of the New Seven Wonders of Nature.

By Nov. 11, hundreds of millions of votes will be cast for familiar contenders such as the Amazon, Galapagos, Grand Canyon and Great Barrier Reef, as well as lesser-known wonders such as Vietnam's Halong Bay and Azerbaijan's Mud Volcanoes. Closer to home, the Bay of Fundy, home to the greatest tides in the world, is Canada's lone entry. Just to get a spot on the shortlist, all 28 finalists had to beat more than 400 other contenders. **[http://bit.ly/deadsea1]**

Jewish & Digital

Mark Mietkiewicz

This competition is very much a popularity contest in which bids that are more adept at mobilizing public opinion will excel. **[http://bit.ly/deadsea5]** So how does the Dead Sea compete with formidable natural wonders from around the world? Talk about it:

- Being the lowest place on earth
- Being the saltiest lake, 8.6 times saltier than the ocean
- Having six per cent more oxygen than anywhere else on earth
- Being the world's largest natural spa
- Having a winning combination of history and nature surrounded by ancient ruins, and of course, pillars of salt. **[http://bit.ly/deadsea4]**

The challengers are taking this competition very seriously. A win means not just bragging rights but free global publicity that could lead to increased tourism. In the case of the Dead Sea, the bid is shared by Jordan, the Palestinian Authority and Israel, whose government has allocated more than $2.5 million to promote its candidate. **[http://bit.ly/deadsea3]**

The Friends of the Earth Middle East responded that the Israeli bid smacks of "Greenwashing." "We welcome the decision to publicize the choice of the Dead Sea as one of the New Seven Wonders of Nature," the environmental organization said. "But while one arm of government is promoting the global marketing of the Dead Sea, other areas are not concerned about protecting it and are even taking steps that would harm it." **[http://bit.ly/deadsea7]** The shores of the Dead Sea are dropping by one metre per year and huge sinkholes have been opening up, evidence of a severe water shortage and the growth of chemical extraction industries. **[http://bit.ly/deadsea6]**

Nevertheless, Dead Sea supporters have been doing their utmost to keep their nominee in the news.

- Earlier this year, 25 of the rescued Chilean miners took some time off to float on the sea's salty waters. **[http://bit.ly/deadsea8]**
- Ido Tadmor, one of Israel's leading choreographers and dancers, has created a special dance inspired by the sea. "The Dead Sea is my favourite spot in Israel… the place to which I feel the strongest spiritual connection, where I feel purified and cleansed." **[http://bit.ly/deadsea9]**
- There have also been some unorthodox campaigns to grab headlines. Recently, 1,000 Dead Sea boosters stripped off everything to proclaim their fealty to the natural wonder and to raise awareness of the diminishing water levels of the lake. **[http://bit.ly/deadsea10]**

Whatever your reason, you can vote for your top seven wonders of nature until Nov. 11. **[http://bit.ly/deadsea11]**

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Max Eisen: a story of courage and gratitude

Eli Rubenstein

My octogenarian friend, Holocaust survivor Max Eisen, maintains a schedule that most people half his age could not keep up with. In a given week, Max can be found speaking to elementary school children, high school and university students, military officers, police officers, Christian and Muslim groups – the list is endless.

But Max's passion is educating young people. Over the past decade, he has crisscrossed the country telling his story to thousands of Canadian high school and university students, and he has participated in 10 March of the Living trips to Poland and Israel. The students sit spellbound as Max shares his story, his wisdom, his insight and the many lessons he hopes they will glean from his experience

Under the auspices of Toronto's Sarah and Chaim Neuberger Holocaust Education Centre, Max is one of a group of survivors who has dedicated the latter part of his life to teaching the next generation. They are not only survivors – they are educators, historians, philosophers and, most importantly, imparters of critically important morals and ethics to the next generation.

Max Eisen

I remember being with Max at Queen's University for a March of the Living training weekend for educators. As a Torah was being brought into the conference centre, Max noticed the perplexed students looking at this exotic, unfamiliar object, clothed in velvet, with two wooded circular poles protruding from each end.

Surrounded by professional educators, teachers and rabbis, Max was the only one to speak.

"This is a Torah," he patiently explained to the young students, "the Hebrew Bible, the holiest book of the Jewish people. And it's written on parchment, on scrolls attached to these wooden poles inside. You know, when the Nazis came into Europe, they burned thousands of Torahs, holy scrolls, just like this one. They say, when you first burn books, eventually you will end up burning people. And that's exactly what the Nazis did."

The students began to ask Max questions, and the conversation began – and once again, these students, like thousands of others – were privileged to hear Max's lessons about life.

I, too, have heard Max share his story on numerous occasions. While his story spans eight decades, a few moments among many stand out.

It was the spring of 1944, the first night of Pesach to be exact. Fifteen-year-old Max and his family were celebrating the seder together in his hometown of Moldava (then part of Hungary), singing songs about the delivery of the Children of Israel from slavery to freedom. Hours later, their door was kicked in by Hungarian gendarmes. The family were thrown out of their homes and eventually deported to Auschwitz, where almost all of Max's family and extended family of some 60 souls were murdered.

At this point, Max always reminds the students about how fragile democracy is – in any country. "One moment we were free, singing songs about our liberation. And the next moment, we were in chains, with every single one of our basic human rights brutally taken away from us."

Max also recalls his beloved dog, Farkas (wolf, in Hungarian.) This beautiful Alsatian was Max's most loyal friend. (To this day, Max cannot bring himself to use the term german shepherd, the better known name for the breed.) During the entire process of their expulsion from their homes, the dog barked frantically, understanding something was desperately wrong. It was a bark Max would never forget.

Max was liberated from the Nazi concentration camp of Ebensee on May 6, 1945, (two days before the end of the war) by members of the 761st Tank Battalion, comprised of African-American soldiers in the then-segregated American army.

The troops were shocked by the piles of bodies they saw, and by the condition of the sick and emaciated prisoners, many of them dying in front of their eyes.

"The black soldiers were horrified," Max recalled. "I'll never forget how big their eyes were."

Among the liberators was a young sergeant, Johnnie Stevens, whom Max was reunited with more than five decades later, when Max was finally able to express his gratitude for being given his freedom.

"Without the 761st, I would not be here to tell the story," he would say many times.

After liberation, Max returned to his hometown. His trusted (and sorely missed) canine friend was gone, but not the neighbours who had moved into his home and even refused to offer the frail 16-year-old Auschwitz survivor a glass of water. To this day, Max still thinks about his loyal dog and the contrast to his perfidious neighbours.

But Max almost did not live to see his day of liberation.

Continued on page 19

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NATIONAL POST
CAMBRIDGE SUITES HOTEL

Arrived at Auschwitz at age 15

Continued from page 18

To survive the Holocaust, hundreds of doors had to open up for you, each in a specific order, at a specific time. If one of those doors failed to open – your life was over.

Two such doors opened for Max.

Arriving in Auschwitz-Birkenau when he was only 15 years of age, he was immediately assigned to a work detail, draining swamps in the vicinity of the camp. Unfortunately, on one work detail, an SS officer beat Max unconscious. His fellow prisoners carried the inert boy to the Auschwitz infirmary where his fate was all but sealed. But then a door opened up for Max. Dr. Tadeusz Orzeszko, the kindly Polish doctor in charge of the clinic, took pity on the boy. He saved him from certain death, nursed him back to health and engaged him to be his assistant. What Max did not know was that Orzeszko was also a member of the Polish resistance, carrying on activities even in the heart of this notorious death camp.

One freezing night – on Jan. 18, 1945 – Max and many of his fellow prisoners were forced to march out of Auschwitz, herded by SS guards with dogs and guns. Wearing only wooden clogs and slipping in the snow, many were shot when they could not keep up. Max walked for four or five days without food or water, only managing to pick up a few handfuls of snow for moisture on the way. From time to time, a prisoner would just drop dead, but the guard would dispatch a bullet to the fallen body, just to be sure.

Eventually they were loaded onto open metal boxcars. When they arrived in Plzen in the western Czech Republic, a second door opened. Some kindly Czechs appeared on the overhead bridge, throwing pieces of bread into the open boxcars, but too far away for Max to reach them.

The guards shouted: "Don't throw any bread. These are Jews."

But the Czechs kept on throwing bread until the guards began to shoot at them. For Max, this was one of the most important moments of his life. After all he had been through, to learn that there were still decent people left in the world, this began to restore the boy's faith in the humanity.

"It was like a hand reaching out to me," Max recalled.

Max never forgot the goodness of the people of Plzen, the faces of the men of the 761st battalion and the kindness showed to him by Orzeszko, for whom he felt a debt of gratitude every day of his life.

Max always wondered what happened to Orzeszko, if he had survived the war, and how could he ever repay him. On the 2008 March of the Living, Agnieszka Chrabolowska, a young Polish student on our bus, approached Piotr Cywinski, the director of the Auschwitz-Birkenau Museum, with a request for information on Orzeszko. A few days later, we were faxed a document from the museum containing Orzeszko's testimony, which he had submitted to the authorities in 1946. On the bus in Poland, Max learned that the good doctor had indeed survived the war, and had passed away in 1974 in Radom at 67 years of age.

With the help of Polish Holocaust survivor and hidden child Renata Zajdman, we tracked down Orzeszko's remaining family members, and on a trip with the Simon Wiesenthal Center last year, Max met the members of Orzeszko's family for the first time. They had no idea about the heroic efforts of their father and grandfather in saving Max's life, and were moved to tears to hear about his brave act.

On March 15 this year, Max received a phone call. "It was my 28th birthday," he recalled. "You see, we Jews read from right to left, so that's how 82 becomes 28," he joked.

The call came from Rome, Italy. It was Orzeszko's son, Jan Orzeszko, a retired diplomat for the Polish government, calling to wish him a happy birthday.

Max was grateful, but also a little surprised. Sensing this, Jan said, "I'm calling you on your birthday, because we are all family now." Max could not hold back the tears.

The Nazis were intent on building the Third Reich – a vicious empire that was to last 1,000 years. Their demonic plans have now been consigned to the dustbin of history.

But the courage of the members of the 761st Battalion, the kindness expressed by the people of Plzen and by a brave Polish doctor to a young Jewish boy, live on in the thankful eyes of Max Eisen every time he tells the story.

Our sages teach us that the deeds of the righteous continue to resonate long after their deaths. Our scriptures teach us that love can overcome even death. (Song of Songs, 8:6).

Long into the future, the memory of these events and of one Polish doctor's noble deed will hold a treasured place in the hearts of the family of Max Eisen and of Dr. Orzeszko's descendants – and in the hearts of everyone privileged to hear this story of courage and gratitude.

Eli Rubenstein is national director of March of the Living Canada and founder of the Canadian March of Remembrance and Hope program.

Max Eisen is currently completing a book describing his wartime experiences, which will soon be published.

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DECORATING THE SUKKAH

President Shimon Peres decorated his sukkah with the help of children from Jerusalem. During Sukkot he will receive citizens in his sukkah.

[Mark Neyman/GPO photo]

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Arab Citizens and Jewish Citizens of Israel - Moving Toward Equality?	**Ali Haider and Ron Gerlitz**, Co-Executive Directors of Sikkuy: The Association for the Advancement of Equality in Israel
The Current Moment - Insights From Within	**Professor Naomi Chazan**, President, New Israel Fund, Former Deputy Speaker, Israeli Knesset, Professor Emerita, Hebrew University of Jerusalem
Panel Discussion - The Road Ahead For Israel	Presenters, moderated by **Shira Herzog**, Israel Affairs Analyst

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גלעד שליט

רבבות מלים תיכתבנה על גלעד שליט עד שישוב בשלום הביתה. כל יום עכשיו ייראה כשנה וכל קצהו של משפט יגרום לבהלה וחשש. אני מקווה שהוריו ובני משפחתו מקבלים סיוע רפואי ונפשי נאותים, כי אירועים מסוג זה יכולים לשבור אפילו את ארזי הלבנון. חייל ישראלי אחד תמורת אלף פלסתינאים- זהו פחות או יותר מדד מחיר האדם בין שתי התרבויות האלה הכל כך שונות. ישראל, שבה כל אחד ערב לשני, ופלסתין שבה מתפללות אמהות לא מעטות שבנן יהיה שאהיד ויעלה השמיימה אחרי שהרג יהודים. השר לנדאו ורבים אחרים העלו את החשש שאלף המשוחררים רק יגבירו את תיאבונם של אנשי החמאס והג'יהאד לחטוף עוד ישראלי. ואיך אפשר למנוע הישנות מעשה כזה? רק לאלוהים פתרונים.
הורים שכולים לא מעטים אמרו שאפשר להתחיל לספור לאחור לקראת החטיפה הבאה. והרב הצבאי הראשי לשעבר, אביחי רונצקי סבור שהיה צריך לראות את גלעד שליט כמת. לדבריו הדרך הנכונה לשחרור שליט היתה צבאית, ואם הדבר לא ניתן, היה צריך להשלים עם העובדה הקשה שהחייל יישאר בשבי. לתפיסתו "העסקה תתפוצץ לנו בפנים". ולמרות זאת- עם שלם שמח בשובו של בן אחד. אם יש משהו שמעיד על הרוח הישראלית יותר מכל דבר אחר- זוהי העובדה הפשוטה שגלעד הפך לילד של כולם. זה אולי הקטע הכי חזק והכי ישראלי בסיפור חמש שנות השבי של גלעד שליט- הילד של כולם.
ישראל הסכימה לשחרר תמורת גלעד 280 אסירי עולם ועוד שבע מאות עם עבירות פחותות, וקרוב לודאי שבכך גם קבעה שלא יהיו יותר אסירי עולם פלסתינאים- כי תמיד אפשר לנסות לחטוף עוד חייל ישראלי.
אבל שישאר בינינו.

More Gidi Koren at gidikoren.com

Schalit's release will increase danger of terror

Ari Shavit
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Comment

There are many very good reasons to oppose the deal for the release of kidnapped soldier Gilad Schalit. They include the fact that the deal is a surrender by Israel to terror; that it will spur Hamas on and weaken Palestinian Authority President Mahmoud Abbas and PA Prime Minister Salam Fayyad. It will empower extremists in the Arab world and in Palestine. It will increase the risk of Israeli soldiers being kidnapped in the not-too-distant future. It will increase the danger that a wave of terror will rock Israel.

The deal will strengthen the feeling that sensitivity to human life is Israel's Achilles' heel. The deal will renew the image of Israel as a power encumbered by cobwebs. The deal that saves the life of Gilad Schalit could cost the lives of many Israelis whose names and faces we do not yet know.

And yet, there is one decisive reason to support the deal: Israeli solidarity.

Israel's main asset in human and security terms is the sense of mutual responsibility that its citizens and soldiers feel toward one another.

Without this feeling, there is no meaning to our lives here. Without this feeling, we have neither army, security nor the ability to protect ourselves. Rightly or not, Schalit has become a symbol of mutual responsibility. And therefore his upcoming release will not only be the redemption of a captive and the saving of the life and the return home of a son. Schalit's release will be the realization of Israeli solidarity.

It is unclear what exactly prompted the prime minister and the defence minister to do what they did over the past few weeks regarding Schalit. This exorbitant price could have been paid a year or two years ago. The red lines could have been crossed right after the government came into office.

Apparently Benjamin Netanyahu and Ehud Barak were prompted to act determinedly at this specific time by motives that are not especially gladdening.

The two apparently realized that there will be no diplomatic, economic or social breakthrough here in the coming year. They understood that security could decline in the year to come. They recognized that they are under strategic, political and public siege, and the Schalit front is the only one in which they can chalk up an achievement and engender any kind of hope. And so Netanyahu and Barak stormed the Schalit front, giving it everything they had. Right or not, justified or not, these two former officers of the elite reconnaissance unit conquered their target.

In the coming weeks, Israel will be enveloped in euphoria. The thrilling pictures broadcast from Schalit's home community of Mitzpeh Hila will push out the threatening pictures from the West Bank and the Gaza Strip. People will feel that with Schalit's return, we have returned to ourselves. Older people will weep, younger people will celebrate, the social protest will be forgotten.

And yet, the world around us will see things differently. Even our allies will find it difficult to understand us. Sooner or later, Schalit's pictures will be replaced by pictures of others, and so only in a few years will we be able to know who was right at last week's cabinet meeting and who was wrong. Only with time will we know what the proper balance was between what was correct and what was dangerous in the deal to release Schalit.

But until history has its say, we can all rejoice. We will rejoice with Gilad's parents, Noam and Aviva, and with his grandfather, Zvi. We will rejoice with Gilad, the heartbreaking boy Gilad, the son that became a son to all of us, and who is finally returning home.

Canada joins first Sukkot World Festival

Viva Sarah Press
CJN Israel Bureau

TEL AVIV – Thousands of people came to see how the holiday of Sukkot is celebrated around the world during the First Sukkot World Festival in Netanya. A Canadian sukkah was among the 20 countries to set up traditional booths at the October 16-18 event.

For story, please go to cjnews.com

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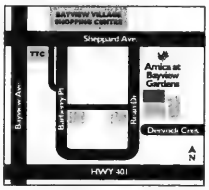

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Hampstead noise bylaw heads to QHRC

Compiled by CJN Staff

MONTREAL — A Hampstead resident who opposes the town's bylaw prohibiting lawn-mowing and other outdoor noise deemed excessive on Rosh Hashanah and Yom Kippur has complained to the Quebec Human Rights Commission.

The commission confirmed that it had received the complaint, based on the perceived discrimination against those who do not adhere to Judaism, but did not disclose the identity of the plaintiff.

On Yom Kippur, a Saturday, certain residents deliberately defied the regulation, which was adopted more than a year ago, saying they would contest any fine imposed.

The town said it received a few complaints, but it was ascertained that the noise was within any acceptable limit and no infraction was committed.

Hampstead resident Fred Chano, who has been publicly critical of the bylaw and is considering lodging a complaint with the human rights commission, said, "I have received many calls of support in this cause. There will surely be many who are going to try to combat this ridiculous law, which is, in my opinion, very racist toward other religions, above all the majority religion of Quebec."

He made a point of cutting his grass on Yom Kippur.

Constitutional lawyer Julius Grey says Hampstead has probably exceeded its municipal authority in enacting laws based on religion.

A longstanding bylaw in Hampstead bans excessive noise on all statutory holidays. In June 2010, the council amended the regulations to include Rosh Hashanah and Yom Kippur as well.

At the Oct. 3 council meeting, at least two residents requested extending the bylaw even further, including forbidding use of the dog run on Yom Kippur, in one case, and extending the anti-noise rules to Sukkot, Shmini Atzeret and Simchat Torah.

Markham Chabad gets over $1M from federal government

Compiled by CJN Staff

The government of Canada last week gave the Canadian Federation of Chabad Lubavitch more than $1 million to build an addition to its Markham Centre for Skills and Independence.

Peter Kent, minister of the environment, announced the funding on behalf of Diane Finley, the minister of human resources and skills development.

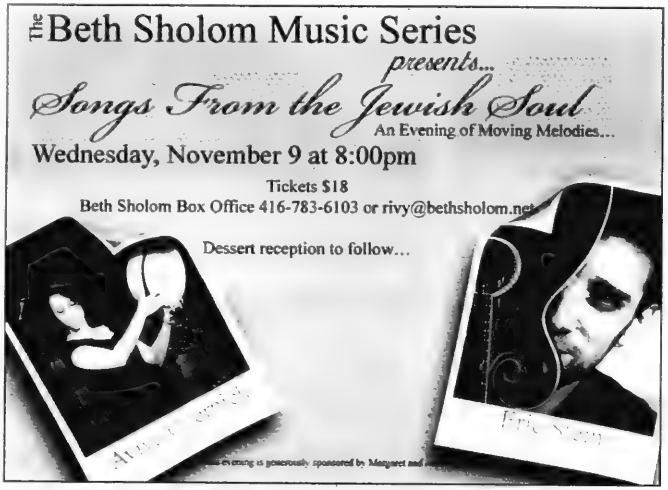
The funds will go to help build "a fully accessible addition" to the centre, the government said.

"The new addition, as well as other accessibility improvements, will enable the facility to expand its services for people with disabilities and other members of the community," Kent said.

The money comes from the Ministry of Human Resources and Development's $45-million enabling accessibility fund, which was created in 2007.

Chabad submitted a request for funding during the government's last round of requests for proposals for mid-sized projects, which ran from Oct. 28, 2010, to Jan. 13 this year.

According to the ministry, mid-sized projects eligible for funding include "retrofits, renovations or new construction of facilities within Canada that house services and programs that focus on the social and labour market integration needs of people with disabilities."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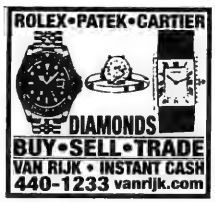

$300M expansion planned for Montreal's JGH

Janice Arnold
Staff Reporter

MONTREAL — The Jewish General Hospital (JGH) in Montreal has been given approval and funding by the Quebec government to undertake its largest-ever expansion of patient-care facilities.

Health Minister Yves Bolduc announced at the JGH Oct. 7 that the government will invest $300 million in the project, which includes the addition of 128 general care beds, as well as new emergency and critical-care departments, among other services, located in a new six-storey tower.

The expansion, which will increase the JGH's available space by 40 per cent, is expected to be completed by the end of 2014.

Bolduc was accompanied by Finance Minister Raymond Bachand, Environment Minister Pierre Arcand, the local MNA for Mont Royal, and Lawrence Bergman, chair of the government caucus, who was credited with persuading the Liberal government to move ahead with the project.

The funds will enable the JGH to complete the three-phase expansion announced in June 2010, for which construction began a year ago. The province provided nearly $94 million for the first phase – a new emergency ward.

The foundation has been poured for the new building, and the ministers were taken on a tour of the massive construction site. An atrium will connect it to the rest of the hospital.

"This ambitious project will have positive repercussions on the environment in which doctors, nurses and other health professionals practise and, of course, improve the quality and accessibility of patient care," said Bolduc, who is a physician.

The new pavilion will include a 53-stretcher emergency department.

There will also be a new surgical unit with 18 operating rooms and a 36-bed intensive-care unit and a coronary unit with 12 beds. A birthing centre will have 15 delivery rooms, as well as 12 beds reserved for women whose pregnancies are high risk. The postpartum unit will have 50 beds and a neonatal unit will care for 40 babies.

In addition, the birthing centre will have two operating theatres for performing caesarean sections, as well as a recovery room.

Touring the construction site for the Jewish General Hospital's new pavilion are, from left, hospital president Richard Dubrovsky, Quebec Environment Minister Pierre Arcand, MNA Lawrence Bergman, JGH executive director Dr. Hartley Stern and Quebec Health Minister Yves Bolduc.

The upper floors of the pavilion will have four 32-bed care units, each equipped with four isolation rooms. Seventy per cent of the beds will be in private rooms, and the rest will have two beds in them.

The patient floors are the third phase of the project. The pavilion will also include space for such technical support as sterilization, transfusion, respiratory therapy, medical imaging and hemodynamics – observation of blood circulation.

The emergency department is scheduled to open by February or March 2013, said JGH executive director Dr. Hartley Stern.

"These additions will enable the JGH to further improve the quality of its care through higher levels of cleanliness, efficiency and safety," he said. "The newly configured patient rooms will preserve privacy and dignity, while limiting the spread of infection."

Stern said once the project is completed, the JGH will be the best-prepared of any hospital in the region when a pandemic inevitably strikes.

He said the JGH is committed to seeing the project finished on time and on budget, because its agreement with the government is that it will be responsible for any financial overruns. The JGH will also have to pay for a small portion – less than 10 per cent – of the cost of equipping the new facilities, amounting to between $25 and $30 million, he said.

A new ER was the priority, because the current overcrowded department sees about 70,000 patients annually, but was intended to receive only 38,000. While the new facility will be more modern, spacious and efficient, it will have the same number of stretchers as the current one. It should afford patients more dignity, however, because stretchers are to be in individual areas.

Montreal mayor hosts High Holiday reception

Janice Arnold
Staff Reporter

MONTREAL — Montreal Mayor Gérald Tremblay welcomed a cross-section of the Jewish community to city hall to toast the New Year and to express appreciation for the community's contributions to the city and its moral values.

Mayor Gérald Tremblay, second from left, greets Federation CJA president David Cape, left, and Sheila and Victor Goldbloom at city hall. At right is councillor Marvin Rotrand.

It was the first time that Tremblay, now in his 10th year in office, received such a large Jewish group during the High Holidays.

"Montreal, Quebec and Canada would not be what they are without the Jewish community," he said, emphasizing his wish that all of the 120 different cultural groups in the city live in fraternity.

He also officially received the new Israeli consul general in Montreal, Joel Lion.

Tremblay recalled that his association with the Jewish community goes back a long time –50 years, in fact, to when he was 19 and working as a financial analyst for Dun & Bradstreet. Most of his clients were Jewish merchants on St. Lawrence Boulevard.

He was later the member of the National Assembly for Outremont and a cabinet minister, and became well-acquainted with the chassidic communities, whose members were among the guests.

Also speaking at the Oct. 6 event were the chairman of the city's executive committee, Michael Applebaum, and councillor Marvin Rotrand, the majority house leader. Several other executive members and councillors attended.

"The Jewish community has been in Montreal since 1763 and has played a major role in building the city," Rotrand said. "It has left an imprint on what it means to be a Montrealer." He added that he hopes young Jews will stay here.

Rotrand noted that Tremblay is "a friend of Israel" and sensitive to the need to commemorate the Holocaust. Rotrand, the son of survivors, reminded the assembled that every year on Yom Hashoah, Tremblay takes part in a reading of the names of Holocaust victims on the outdoor steps of city hall.

"If Montreal is the economic engine of Quebec, then the Jewish community is an integral part of that engine," Applebaum said.

Rabbi Reuben Poupko of Beth Israel Beth Aaron Congregation lauded the mayor for his defence of diversity and pluralism, and his vigorous denunciation of any form of racism.

Similarly, Federation CJA president David Cape said the community is grateful for the mayor's affirmation that everyone is a Montrealer, whatever their beliefs.

Shul bomber waives right to parole

Compiled by CJN Staff

MONTREAL — The man convicted of arson against two Montreal Jewish institutions in 2006 and 2007 waived his right to early parole last week.

Omar Bulphred, 28, who is serving a seven-year prison term, didn't show up for a scheduled hearing before the National Parole Board Oct. 6.

Bulphred's next statutory release date is set for February, but his parole officers have recommended that his statutory release be revoked because of his hostile behaviour.

Bulphred, with an accomplice, was convicted of throwing a Molotov cocktail at the chassidic Skver yeshiva in September 2006 and of igniting an explosive device outside the Snowdon YM-YWHA in April 2007.

He was sentenced in February 2009. He had 40 months left to serve at that time because his detention since his arrest counted for double time.

Bulphred is incarcerated in the Leclerc Institution in Laval. Earlier this year, he had been released to a halfway house, but was returned to jail after threatening someone at the house. He's also considered a threat to an employee with Correctional Service Canada.

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Judy Siblin-Librach

Recommended by the father of dear friends of ours, *Everyday Holiness* is full of riches such as this: "Life is a curriculum. Each of us is assigned to master something in our lives. You have already been given your assignment and you have already encountered it, though you may not be aware that what faces you is a curriculum, nor that this is the central task of your life. My purpose is to help you wake up to your personal curriculum and to guide your steps towards mastering it."

So what is your personal curriculum? He talks about how your curriculum shows up in issues that repeatedly challenge you.

"I'm talking about the behaviours that dunk you in the same soup, time and time again. The sooner you become familiar with your curriculum and get on with mastering it, the faster you'll get free of these habitual patterns. Then you will suffer less. Then you will cause less suffering for others. Then you will make the contribution to the world that is your unique and highest potential."

The author suggests we learn about *mussar*, which is also the simple Hebrew word for "ethics." It is a way of life and a way of living and through studying it, we learn how to "realize our highest spiritual potential, including an everyday experience that is infused with happiness, trust and love."

Imagine waking up every day and feeling elevated, pure and whole? What does it take to achieve that? So many of the answers are contained in this book that states: "When all is said and done, holiness and wholeness and any other elevated idea of the spiritual goal comes down to a simple Yiddish notion: you are supposed to be a mensch, which means "a decent human being."

Morinis talks about how the word mensch really captures the integrity, honour and respect that a person can hope for in his life. *Mussar*, this path of spiritual self-development, is extraordinary because its goal is not self-help or to gratify all of your desires, but its purpose is to "become the master of your desires so you can fulfil the potential of your higher nature."

It becomes clear that you can't achieve holiness without beginning by being a mensch. Then in order to become holy, what you are really doing is uncovering the holy purity that is already innate within you. Then through introspection and self-examination, you can identify the traits that are hindrances in your life, and are getting in the way.

Some of the ways we can uncover the holy purity is through meditation, silence and retreat, and keeping a *mussar* diary. The author writes about "bearing the burden of the other," which translates into acts of generosity, loving-kindness and compassion, and care undertaken for the benefit of another.

Says Morinis: "In endeavouring to help others, we will surely encounter our own spiritual curriculum, which provides us with an ideal opportunity to grapple with our own soul traits and to grow spiritually."

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net

Snedden, Kay passed away Thursday, Oct. 6th (8th of Tishrei) at home. Beloved wife of Scott, loving mother of Randy and Sharon, Susan and Larry Bidner. Adored Bobbie of Daniel, Elana and Avi, Jonah and Chaya Leah, Ronit and Ahava. Proud great bobbie of Bracha, Eden and Galli. She will be sadly missed by all, and her brother Al Starr, sister in laws Tobi, Bertha and Rose Starr and friends.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Sara Fisher & Mark Korytowski, married Aug. 14 in Vancouver. Parents are Joanne & Barry Fisher, Tita Korytowski and the late Manfred Korytowski.

Lesley & Allan Kroach and Marsha & Shawn Klerer are thrilled to announce the engagement of their children Ali & Marc. Mazel tov!

Melissa & Daniel Stober are thrilled to welcome son Shane Mason, born Aug. 9. Loved by big brother Matthew, grandparents, great-grandparents, uncles, aunts and cousins.

Mazel tov Shari Haimovitz & Mitchell Leckner on the birth of Ethan Sage. Grandparents, Gloria & Rick Leckner, Faigie Light, Fred Haimovitz, great-grandmother Pearl Labow.

Tyler and Adam Boltman wish their brother Cooper a happy first Birthday. Mom & Dad, Lisa & Rob, Grandparents Ruth & Mark, Bonnie & Michael love you!

Mazel tov to Ryan Marc Pinchuk on his bar mitzvah! Parents, Gilda & David, sister, Alice, and Bubbie Miriam & Zaidie Sydney.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LILA SARICK

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Deadline reminder: Oct. 24 is the deadline for Nov. 3, Oct. 31 is the deadline for the issue of Nov. 10. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Saturday, Oct. 22

A WALK TO BEAUTIFUL

Am Shalom Congregation, 767 Huronia Rd., Barrie, is showing the film *A Walk to Beautiful*, the story of five women in Ethiopia suffering from devastating childbirth injuries, at 3 p.m. Call 705-792-3949.

Sunday, Oct. 23

JEWS AND BASEBALL

The film *Jews and Baseball: An American Love Story* will be shown, 7:30 p.m. at Congregation Habonim, 5 Glen Park Ave. The movie will be introduced by **Paul Godfrey**, former CEO of the Toronto Blue Jays, and followed by a discussion with **Adam Stern**, a former MLB outfielder.

SINGLES DANCE

Shaar Shalom Synagogue hosts a dance for singles over 45, 7:30 p.m. Call **David** 416-224-9494.

Monday, Oct. 24

FALL LECTURE SERIES

Christopher Hume speaks about "From Black Box to Glass Box," 2 p.m. at Temple Emanu-El.

VISIONARY JEWISH LEADERS

Hana Werner presents eight sessions on visionary leaders from Biblical to modern times at Beth David Synagogue, 7 p.m. Call 416-633-5500.

JEWISH IDENTITY

Micah Goodman, of the Shalom Hartman Institute, Jerusalem, speaks about, "Jewish Identity That Excludes Israel? Israeli Identity Without a National Vision?" at 7:30 p.m. at Beth Tzedec Congregation.

Micah Goodman addresses the Young Professionals at a wine and cheese gathering, Oct. 26 at Beth Tzedec, 8 p.m. RSVP 416-781-3514 ext. 234, e-mail mlaba@beth-tzedec.org.

INTERMARRIAGE

Rabbi Michael Skobac speaks about "Intermarriage: The Challenge –Is There Light at the End of the Tunnel?", 8 p.m. at Shaarei Tefillah Congregation.

Tuesday, Oct. 25

PLANNING FOR AGING

A social worker from Circle of Care presents a workshop on community support services available to help seniors live independently, 7 p.m., North York Central Library, 5120 Yonge St.

ROM CURATOR

Corey Keeble, curator at the Royal Ontario Museum, speaks at Temple Har Zion. Bring your lunch at noon, the program begins at 12:30 p.m.

LUNCH AND LEARN

Mordechai Ben-Dat, editor of *The CJN*, speaks about current key events in Israel and their meaning for Israel and the Diaspora, 12:15 p.m. at Beth Tikvah Synagogue. By reservation only. Call 416-221-3433 ext. 352.

THE JEWS OF POLAND

The movie *Image Before My Eyes*, about interwar Polish-Jewish life, will be shown at Beth Tikvah Synagogue at 8 p.m. as part of a three-part series on the Jews of Poland.

Continued on page 27

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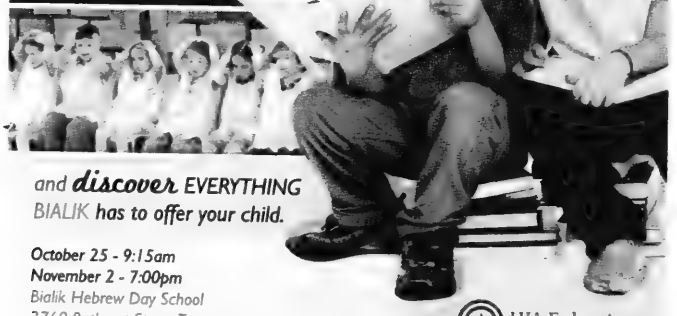

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Jewish identity that excludes Israel?
Israeli identity without a national vision?

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discusses his groundbreaking work to find and inspire a fresh Zionist idea

Monday, October 24 at 7:30 PM
Dr. Micah Goodman kicks off
Monday Night Learning at Beth Tzedec

Wednesday, October 26 at 8:00 PM
Join Young Professionals@Beth Tzedec (22-36ish)
for a wine and cheese get together and presentation

A dynamic new voice addressing the complex issues of identity and leadership, Micah Goodman teaches at the **Hebrew University.** He directs the **Ein Prat Institute for Leadership,** working to inspire thousands of young Israelis from across the religious spectrum through Jewish-Zionist education and leadership training.

Admission Free – Please let us know if you will be joining us.
RSVP to Marlene Laba at mlaba@beth-tzedec.org or 416-781-3514 ext. 234.

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בית צדק
Beth Tzedec Congregation

Sponsored by The Nicholas M. & Hedy J. Munk Annual Memorial Lecture

Continued from page 26

CHUG HA-TANACH

Prof. Martin Lockshin will lead a discussion on the Book of Obadiah, 8 p.m. at Beth David Synagogue.

Wednesday, Oct. 26

JEWS FOR JUDAISM

Rabbi Michael Skobac speaks about "How to Effectively Reason With a Jew For Jesus," as part of Jews For Judaism Counter-Missionary Seminar, 8 p.m. at the Lipa Green Centre. e-mail toronto@jewsforjudaism.ca or call 416-789-0020.

MARLEY & ME

John Grogan, author of the book *Marley & Me*, is the guest speaker at a benefit for the Canadian Friends of the Israel Guide Dog Center for the Blind, 7:30 p.m. at Beth Emeth Bais Yehuda Synagogue. Tickets $50. Includes a dessert reception and a signed copy of Grogan's book. Call 416-577-3600 or e-mail sara.israelguidedog@rogers.com.

POMEGRANATE GUILD

Anna VanDelman presents the "History of the Guild through Images and Stories," 8 p.m. at Shaarei Shomayim Synagogue.

Thursday, Oct. 27

TO LIFE!

Journalist **Libby Znaimer** speaks about "To Life! The Best is Yet to Come," at Temple Har Zion Sisterhood's opening program, 8 p.m.

GROWING UP IN CHINA

Enjoy the music of **Willie Lindo**, followed by a presentation on "Growing up Jewish in China," by **Dolly Beil**, 7:15 p.m. at Pride of Israel Synagogue.

SEXY HORMONES

Dr. Alvin Pettle, co-author of the book *Sexy Hormones*, discusses how natural hormones, supplements and nutrition can improve your love life. 7 p.m. at Beth David Synagogue. Tickets $22 in advance, $25 at the door. Call 416-636-5425 or visit clubsimchakadima.giving.officelive.com.

Other News

VOLUNTEERS NEEDED

The Muki Baum Outreach Program is looking for volunteers to help in its recreational program for children with autism and their families Sundays from 4-7 p.m. Call **Einat**, 416-630-2222, ext. 238, or e-mail einat@mukibaum.com.

Baycrest is looking for people over 55, in good health and not volunteering more than 3 hours a month, to volunteer and be part of a study that will examine the benefits of volunteering. Call 416-785-2500, ext. 2572.

Volunteer drivers are needed by the Jewish Club for the Vision Impaired to drive members from their homes to and from the Prosserman JCC. The group meets the first Monday of the month, 7:30-9 p.m. Call **Sheila Abraham** at 905-731-9667 or **Bess** at 905-508-2892.

MEKOROT PROGRAMS

Rabbi Noah Sonenberg is teaching a woman's Talmud class, starting Oct. 30; **Rabbi Mordechai Torczyner** teaches the Book of Zachariah starting Oct. 25; **James Diamond** speaks about the Torah's views of love and sexuality starting Nov. 9. For more classes, call 416-877-2050 or www.mekorot.ca.

YIDDISH CLASSES

A 6-week course of conversational Yiddish will be offered at Temple Har Zion Sunday mornings beginning in November. Call 905-889-2252.

BEREAVEMENT GROUP

A spousal bereavement group for people over 55 will be offered by Circle of Care beginning Nov. 1, 1-2 p.m., at 4700 Bathurst St. Call 416-635-2860.

JEWISH HISTORY LECTURES

Congregation Darchei Noam presents a 6-part series on the history of the Jewish people. Oct. 30, **Carl Ehrlich** speaks about "The Babylonian Exile and Return." 7:30 p.m.

NEW ISRAEL FUND

New Israel Fund of Canada is holding a symposium on "Israel From Within: The Dream Reborn," featuring writers **Naomi Chazan, Derek Penslar, Shira Herzog** and others, Oct. 30, 12:45-5 p.m., Toronto Reference Library, 789 Yonge St. Registration required. Call 416-781-4322, www.nifcsymposium.eventbrite.com.

VENDORS WANTED

Bialik Hebrew Day School is looking for vendors for its boutique event, Nov. 14. Call 416-398-7070 or www.BialikBoutique.ca.

JF&CS GROUPS

All programs require preregistration. Call **Shawna Sidney** 416-638-7800, ext. 6215, or www.jfandcs.com.

A 6-session group for adult children who have recently lost a parent begins Oct. 25, 7:30-9 p.m., Lipa Green Centre. Topics include coping with grief, loss and legacy, resolving unfinished business.

An eight-session group for women who want to learn mindfulness, meditation begins Oct. 26, 3-4:30 p.m. at 35 Madison Ave.

A workshop for parents about to separate or in the early stages of separation. Oct. 26, 6:30-8:30 p.m., at the Lipa Green Centre.

A workshop for parents and professionals wanting to understand more about learning disabilities in children, teens. Oct. 27, 7-9 p.m. Lipa Green Centre.

FOR SENIORS

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips and low membership fees. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Casino Rama, Oct. 19. Kosher lunch Oct. 26, noon. Ongoing activities: Tuesdays, gentle exercise class, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

LZA Seniors Cultural Club meets Tuesday mornings, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. ROM curator **Corey Keeble** presents an illustrated talk on "Masterpieces of Judaica," Oct. 27, 1:30 p.m.

Beginners computer course for seniors starts Nov. 1, 1-3 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

A course on Broadway's great composers taught by **Beth Ann Cole**. Oct. 24-Nov. 14, 1-3 p.m.

Hugh Innis teaches a course on "How Much Government," Nov. 1-Nov. 22, 10 a.m.- noon.

Iain Scott teaches a course on "The Heart of Italian Opera: Verdi," starting Oct. 26, 7-9 p.m.

Nick Maes reviews the novel *The Finkler Question*, Oct. 25, 1:30 p.m.

Learn to Speak Hebrew in a one-day crash course, Oct. 23, 10 a.m.-5 p.m. at either the Prosserman JCC or Miles Nadal JCC.

Basic Jewish Cooking Class teaches classics of dairy cooking with **Rabbi Elyse Goldstein** and **Suzanne Kaye**, Nov. 8, 6:30 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Shabbat groups for young children begin Nov. 4. E-mail sarahbn@mnjcc.org.

Adult daytime choir meets Tuesdays 1-2:30 p.m. No audition or experience required. E-mail gillians@mnjcc.org.

Film critic **Shlomo Schwartzberg** looks at specific film genres Mondays, 7-9 p.m. Oct. 24, horror.

Beginner Yiddish classes with **Sharon Power** start Oct. 27. E-mail sharonis@mnjcc.org.

A free monthly support group for adult children of Holocaust survivors meets Oct. 24, 6:30 p.m. E-mail syaakobi@baycrest.org or call **Shoshana Yaakobi**, 416-785-2500, ext. 2271.

Join **Liz Pearl** and the contributors to *Living Legacies III* for a book launch, Oct. 30, 10:30 a.m.

Tickets on sale for an interview with **Gilad Sharon**, son of **Ariel Sharon**, discussing his new book *Sharon: The Life of a Leader*, Nov. 10, 7 p.m. Call ext. 0 or visit www.algreentheatre.ca.

What's New is now online. You can find it at cjnews.com

FREEDOM DAY: Greg Beiles, right, the Toronto Heschel School's curriculum consultant and director of the Lola Stein Institute, received the Wiesenthal Graduate Scholarship for Holocaust Studies, awarded by the Friends of the Simon Wiesenthal Center. The awards ceremony took place at the Freedom Day Brunch. From left, Yael Schacter, Senator Romeo Dallaire and Beiles.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Rabbinic college emerges in Germany

Sheldon Kirshner
Staff Reporter

BERLIN — Historical firsts are nothing new to Abraham Geiger College.

In its original incarnation as the Hochschule fur die Wissenschaft des Judentums, it was the first Reform rabbinical seminary in Germany.

Opened in 1872, it was dedicated to the principle that Judaism could be refreshed, updated and modernized.

One of its principals, Rabbi Abraham Geiger (1810-1874), was a founder of Reform Judaism and a fervent believer in the thesis that Jewish theology and academia could be seamlessly combined.

Closed by the Nazis in 1942, it reopened under its present name in 1999, becoming the first liberal rabbinical seminary in Germany and Europe since the Holocaust.

Like its predecessor, the college – housed on two floors of a non-descript building in central Berlin – integrates Judaic studies with a secular program of education in a rigorous five-year course.

Affiliated with Potsdam University since 2001, it has been a member of the World Union for Progressive Judaism for the past nine years.

The co-founders of the college were two German-born rabbis, Walter Homolka and Walter Jacob, respectively the current rector and president.

One of the first members of its senate, Rabbi W. Gunther Plaut, was for many years the spiritual leader of Holy Blossom Temple in Toronto.

Starting with only four students in 2001, compared to 23 today, the college ordained its first three rabbis in a ceremony at the New Synagogue in Dresden in September 2006.

This marked the first time a rabbi had been ordained on German soil since the Holocaust.

"Obviously, it [was] a big step forward," Rabbi Homolka was quoted by the *Washington Post* as saying.

Jascha Nemtso
[S. Kirshner photo]

"It was an unbelievable experience," recalled the college's academic director, Jascha Nemtsov, a 47-year-old Russian-born concert pianist who also heads its cantorial school, which was established in 2007.

Despite the quadrupling of its enrollment after a decade, the student body is still very much international.

While the first three graduates were from Germany, the Czech Republic and South Africa, today's students hail from Germany, Russia, Argentina, Serbia, Israel and the United States, noted Nemtsov, who immigrated to Germany from St. Petersburg in 1994 as a totally secular Jew.

Interestingly enough, two of its students have been converts to Judaism, said Nemtsov. He added that converts must live a fully Jewish life for five years before they are accepted as students.

The college fulfils a deep need. "We have a great hunger for rabbis," the chair of the Jewish Central Council in Germany, Dieter Graumann, was quoted as saying.

Taking such subjects as Jewish history, Hebrew Bible, Talmud and comparative religion, students are instructed by a staff of 21 men and 13 women. "Since we're a small institution, we take a personal approach to each student," said Nemtsov.

Students spend three months in Israel in a traditional yeshiva-style environment, learning Hebrew and perfecting their skills in text study. They are also required to participate in a one-year internship.

As per its requirements, students take a general degree at Potsdam University as they complete their rabbinic studies.

Judging by its mixed gender faculty, the college abhors sexism. One of its recent graduates, Alina Treiger, was the first female rabbi in postwar Germany. (Regina Jonas, the first ever women to be ordained as a rabbi in Germany, was murdered in Auschwitz.)

There are no tuition fees, given the fact that every student is on a scholarship.

At the beginning, the college was funded exclusively by private donors, but today 70 per cent of its budget is provided by the government.

According to its managing director, Tobias Barniske, the college plans to move its physical plant to Potsdam University within the next two years, but plans to maintain its premises in Berlin.

Barniske – the son of a Protestant pastor and a graduate in Jewish studies – personifies the ecumenical spirit of the college. As he put it, "Jews and non-Jews can work together to rebuild."

By contrast, Nemtsov appears to typify the Russian Jewish immigrant struggling to fit into a new society in contemporary Germany.

"It was not my dream to come to Germany," he admitted, saying he and his family intended to immigrate to the United States before discovering they were no longer eligible to do so under its revamped immigration regulations.

"I don't feel at home here," said Nemtsov, who's married to a German Jewish woman. "I'm still a foreigner here. But I feel like at home in the college."

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Benson, Dora	Sept. 29/11	541 Finch Ave. W
Kizner, Leia	Oct. 1/11	Private
Dadoun, Maurice	Sept. 30/11	48 Purple Sageway
Guest, Peggy	Sept. 30/11	131 Torresdale Ave.
Andrews, Robert (Remy David Allal)	Sept. 30/11	6 Acton Ave
Hefner, Anna	Oct. 4/11	88 Promenade Circle
Vol, Gita	Oct. 3/11	
Kadych, Alexandre	Oct. 4/11	39 Crosby Ave
Wasserman, Brian Adam	Oct. 3/11	
Korngut, Edmund	Oct. 5/11	
Vainbraum, Frida	Oct. 5/11	1131 Steeles Ave. W
Snedden, Kay	Oct. 6/11	1201 Steeles AveW

BENJAMIN'S PARK MEMORIAL CHAPEL

Gail Marks	Sep 28/11	370 Ridelle Avenue
Anne Pollock	Sep 29/11	150 Dunn Avenue
Joel Kaplansky	Sep 29/11	4003 Bayview Avenue
Hyman "Hy" Arlin	Oct 1/11	484 Steeles Ave. West
Faye Cohen	Oct 1/11	866 Sheppard Ave. West
Clara Egit	Oct 3/11	3560 Bathurst Street
Barbara Dubins	Oct 5/11	129 Serle Avenue
Saba Singer	Oct 5/11	541 Finch Avenue West
Milton (Shopsy) Shopiro	Oct 6/11	221 Kehl Street
Monty Simmonds	Oct 6/11	61 St. Clair Ave. West
Rose Stern	Oct 6/11	6000 Bathurst Street
Edythe Abron	Oct 6/11	260 Heath Street West
Babe Rubinoff	Oct 6/11	3636 Bathurst Street
Wicia (Vita) Reich	Oct 7/11	161 Elder Street
Max Westelman	Oct 8/11	268 Ridley Blvd.
Alex Rose	Oct 8/11	10 Ladyslipper Court
David Forberg	Oct 9/11	85 Skymark Drive

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Schulich pledges $100M for new scholarships

JTA

Canadian mining magnate Seymour Schulich has established a $100-million endowment to encourage students in Canada and Israel to study science, technology, engineering and math.

"What I am trying to do in Canada is equivalent to the Rhodes scholarship," Schulich, 71, told the *Toronto Star*. "I'm trying to emulate my own experience, just like Cecil Rhodes did. It's not so much about science as much as creating leaders."

Once fully implemented in 2014, the program will provide 75 students annually – 60 from Canada and 15 from Israel – with Schulich Leader Scholarships worth $60,000 over four years for each recipient.

Seymour Schulich

Twenty Canadian and five Israeli universities are invited to gather nominations from some 1,600 high schools. Schulich, one of Canada's best-known Jewish business leaders, has chosen the UJA Federation of Toronto to administer the endowment.

Ultimately, the fund will generate $5 million annually, and be indexed to inflation.

"We plan on piloting this initiative for three years," Schulich said. "Science and technology are the principal drivers for a country's economy where education, fuelled by strong math, is essential for national and global economic performance. My hope is that after a successful pilot, this initiative will help ensure Canada and Israel are at the forefront of excellence in science and research for generations to come."

Schulich said he didn't inaugurate the program because he felt Canada needed help against foreign competition. But Israel, he told the Montreal *Gazette*, is a different story.

"We can't outnumber the Arabs," he said, "so we've got to be smarter than them."

Filmmaker quits awards panel

JTA

Robert Lantos, a prominent Canadian Jewish filmmaker, has quit the jury of a student film awards show over the inclusion of a critic of Israel.

Lantos, who has produced the films *Barney's Version* and *Being Julia*, had been asked to judge films at Cinesiege, an annual showcase of student movies from Toronto's York University set to begin Oct. 25.

Lantos resigned in protest after seeing John Greyson's name in the credits of many of the films. Greyson, a filmmaker and York professor, sparked controversy in 2009 when he withdrew his short film from the Toronto International Film Festival to protest the festival's decision to spotlight movies from Tel Aviv.

Greyson also was among the participants in the Canadian Boat to Gaza in July that attempted to break Israel's naval blockade of the Gaza Strip.

Lantos said his decision to quit the jury because of Greyson's involvement was a personal one as a Jew who came to Canada from Hungary, a country that deported thousands of Jews to concentration camps during World War II. In an e-mail to Greyson, Lantos wrote, "I am a Jew, hence I am an Israeli. There is no difference. You are determined to vilify and undermine my people. You have targeted Jews because you think we are vulnerable and because you think you can get away with it in the current climate. About that, you are mistaken."

Canadian Council of Conservative Synagogues

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STIR CRAZY

Israeli chef recalls experience at the front line

Beverly Levitt
Special to The CJN

A few days before the war in Lebanon broke out in 2006, Israeli chef Ido Shapira was getting ready to cater a large party in Tel Aviv. The event was cancelled, but he was left with pounds and pounds of beef.

"There was only one thing to do," he says. "Our soldiers were putting their life on the line, and my partner and I wanted to show our support. We piled everything you can imagine that goes on a hamburger into a truck, bought a big barbecue and drove to a training camp in Haifa."

"We grilled 1,000 burgers for the soldiers, but we weren't the only ones. So many people had the same idea, including grandmas who cooked something every day and drove it to the border, piping hot, never thinking of the danger."

A few weeks after the war ended, Shapira celebrated Rosh Hashanah. He performed the same pre-holiday ritual he does every year. Just before the 10-day High Holidays, he gathers flour, honey, fruits and vegetables, fish and meat, and brings packages to Israelis who can't afford a holiday dinner.

"If you give families the raw ingredients they have the opportunity to recreate recipes just the way they remember them. They will celebrate with their own traditions and retain their dignity," he says.

Although the Days of Awe are a time to rejoice, they are also meant to jolt people and produce a more compassionate response to the plight of others, he adds.

The creative chef feels as much at home cooking typical Israeli dishes as he does creating a more sophisticated cuisine.

"I grew up in Tel Aviv, and my mother, Ruth, always had delicious fruits and vegetables on the table," Shapira says. She would serve a variety of salads including his favourite farm-fresh Israeli salad made with tossed lettuce, pomegranates, leek hearts and pears; a special carrot salad with Middle Eastern herbs; and roasted eggplant with onions, garlic and tomatoes.

"When I eat these dishes, I'm transported back to my childhood," he says.

But even though his mother's homegrown offerings are his comfort food, it was his grandmother's aristocratic cuisine that gave him a sense of culinary adventure. From the time he was five, a favourite activity was hanging out in her kitchen.

An immigrant to Israel from Riga, Latvia, his grandmother, Bertha, arrived with suitcases of splendid belongings, but she also transported memories of the exotic foods she had enjoyed growing up.

"My grandmother made dishes that weren't part of the Israeli table, and used ingredients I had never seen before," Shapira says. "She gave me my love of experimenting." In his holiday offerings he combines both traditions.

The High Holidays are Shapira's favourite time of year.

"Israel is the only country in the world where [Rosh Hashanah is] a national holiday," Shapira says. "Everything comes to a halt, and there's a special feeling in the air. We work very little and spend time with friends and family." To add zing to a dish of acorn squash, he surprised us with oyster mushrooms and sage.

ROASTED ACORN SQUASH WITH WILD MUSHROOMS AND SAGE

2 lb. acorn squash, coarsely chopped
1/2 cup brown sugar
1/2 cup extra virgin olive oil
1 lb. cremini mushrooms
1 lb. oyster mushrooms
salt and pepper to taste
7 sage leaves, coarsely chopped

Preheat oven to 350. In a 9x12 baking dish toss together squash, brown sugar and 2 tbsp. of the oil. Roast until al dente, about 45 minutes. In a separate baking pan, roast mushrooms, salt and pepper with remainder of the oil until golden brown, about 20 minutes. Combine mushrooms and squash, toss with the sage leaves and roast at 200 for 30 minutes longer. Serve warm.

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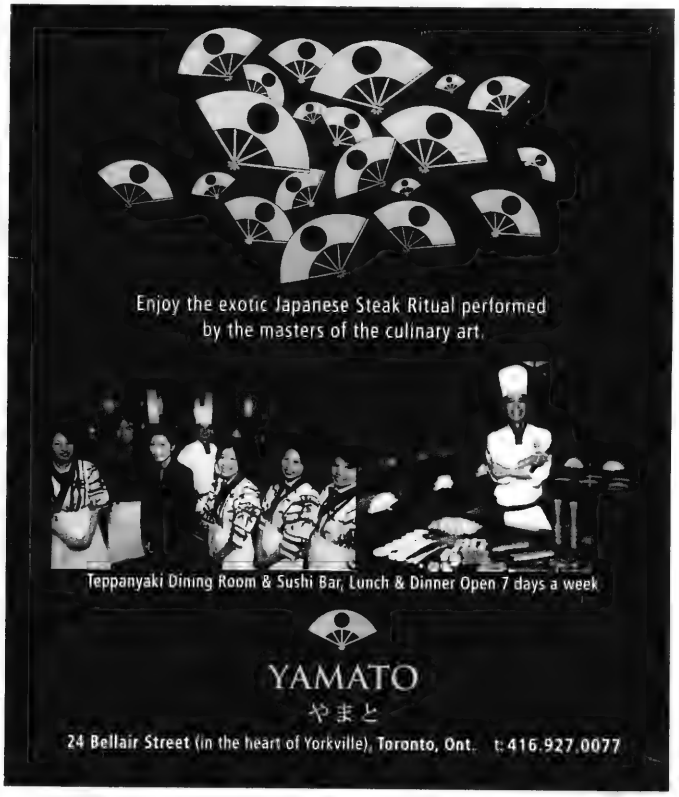
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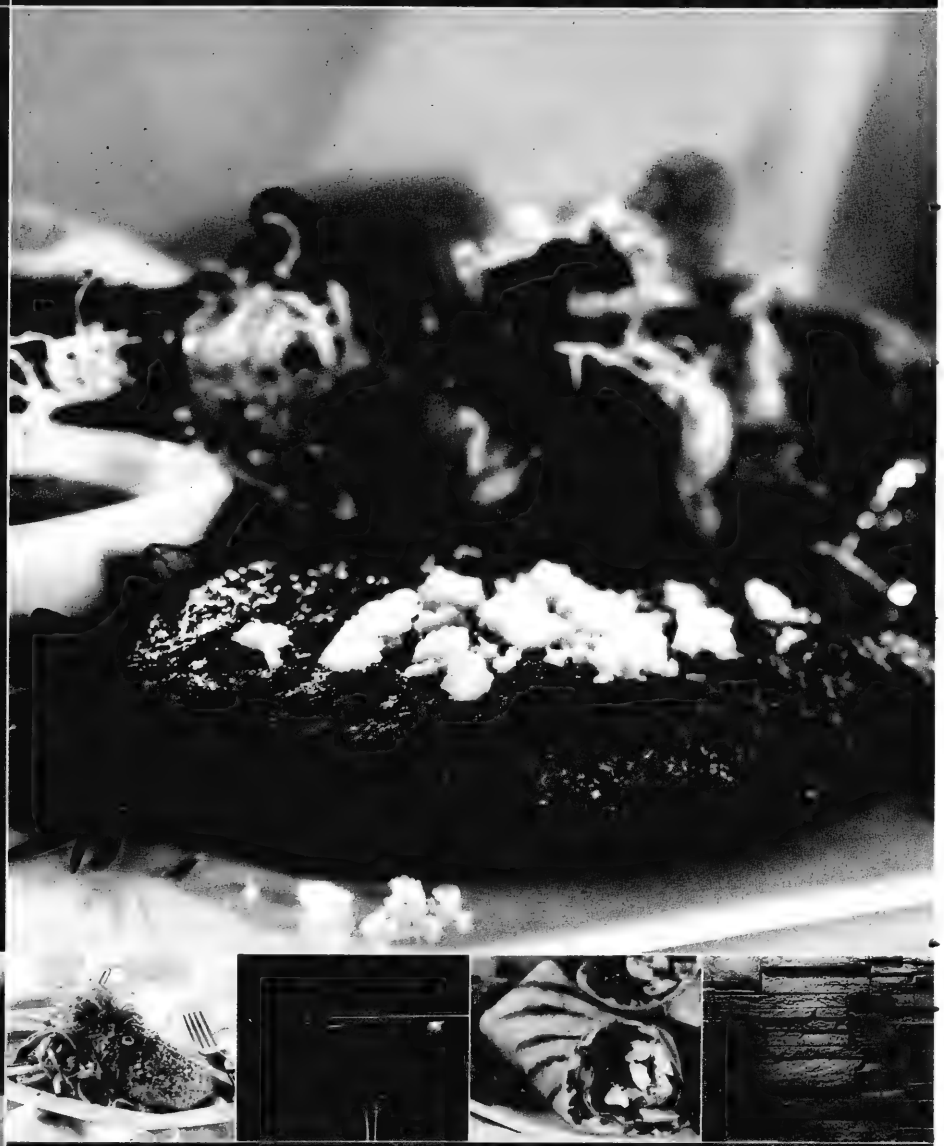

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Culinary instructor shares secrets of kitchen confidence

Jennifer Libman
Special to The CJN

Elise Burton has only two rules when it comes to cooking: "Don't poison anyone, and try not to set anything on fire – unless it's supposed to be. Everything else is totally acceptable!"

Burton, who started cooking at the age of 12, is a Toronto-based culinary instructor, food writer and recipe developer. When she was in school at Brandeis University, Burton realized she could make extra money by teaching students how to make Shabbat dinner. "I was amazed that people didn't know how to do things like roast a chicken or make a soup. I already knew I loved to cook, but I realized that even more than that, I loved helping people learn to cook."

After graduating, Burton returned to Toronto and held a number of different jobs in the Jewish community, but quickly realized that she missed cooking. "I ended up taking culinary classes at George Brown College, and somehow I found my way into a food writing workshop. When I completed that program I was hired… [by] a food blog and I also wrote for a few different online magazines. I had finally found a career I loved."

Burton was asked to teach a community cooking class at Loblaws and found that she loved cooking for an audience. Soon after she was hired for other classes at the LCBO, Longo's and the Miles Nadal Jewish Community Centre. She is also available for private and corporate classes in people's homes or other private kitchens. "I feel lucky that I have been able to find success doing something I'm so passionate about," said Burton. "I love being in front of a crowd, teaching and entertaining. Most importantly, I pass on the love of cooking."

Burton tries to encourage people not to take cooking so seriously. "Chances are, the mistake you made is not as bad as you think. And if it is, the worst thing that can happen is you have to order pizza for dinner. Move on, and make sure to try again." She also stresses the importance of straying from the traditional ideas of what a meal should be. "One of my favourite weeknight meals is breakfast for dinner. Even people who think they can't cook can cook eggs. Pair a quick omelet with a green salad and you have an easy and healthy dinner in just a few minutes."

Elise Burton

For those without basic culinary skills, or for people who are nervous in the kitchen, Burton suggests taking a cooking class. "For the same price as a movie and popcorn you can learn skills that you'll have for the rest of your life." She encourages people to take a hands-on class instead of a cooking demonstration so they will have the opportunity to try out new equipment and have guidance as they build their confidence. "There is something very empowering about learning to prepare a successful dish."

Burton gets her inspiration for creating new recipes from reading cookbooks, watching The Food Network and by spending time at farmers' markets. She also reworks foods she grew up eating by giving them a contemporary spin.

She tries to cook from scratch as much as she can, but often makes use of convenience products to make her work a little bit easier. "I love things like store bought chicken broth, and no-bake noodles. One of the most versatile products you can buy is a prepared roasted chicken. From that you can make things like chicken salad, pot pie or quesadillas and have meals all week." She also wants to make sure people know that spending more time in the kitchen does not mean they can't still indulge in their favourite guilty pleasures. "Everyone loves going out to eat and you still should – just make it a special occasion rather than a regular occurrence."

In the future Burton would love to expand her audience and have her own television show. In the meantime, for cooking tips and recipes visit her Facebook page, Elise's Cooking Classes, or follow her on Twitter at elisecooks.

Continued on page 33

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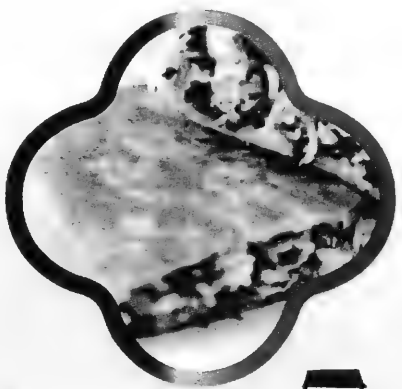

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Salmon cakes are not ones your mom made

Continued from page 32

BAKED SALMON CAKES

Forget those old salmon patties your mom used to make – these are nothing like them. Use leftover salmon – poached, grilled, baked; it makes no difference. Serve with a simple lemon aioli and you have a great appetizer, hors d'oeuvre, lunch or dinner. Put them on a tasty roll with butter lettuce, sliced tomato and some of that aioli and you have a killer sandwich.

For the aioli:
1/2 cup mayonnaise
1 tbsp. lemon juice
2 tsp. lemon zest
1 garlic clove, minced
salt and pepper

For the cakes:
12 Ritz-style crackers
1 lb. salmon, cooked, flaked and cooled
1 egg
1/4 cup mayonnaise
4 green onions, finely chopped
1 tbsp. Dijon Mustard
1 tsp. Worcestershire Sauce
3-4 dashes hot sauce
2 tbsp. butter, melted

Aioli

In a small bowl, combine mayonnaise, lemon juice, lemon zest and mince garlic. Season with salt and pepper. Refrigerate until ready to use.

Salmon Cakes

In a food processor, pulse crackers until they are fine crumbs. Transfer crumbs to a small bowl and set aside.

In a large bowl, combine egg, mayo, green onions, Dijon mustard, Worcestershire sauce and hot sauce. Add flaked salmon to bowl with egg mixture and fold to combine. Add in cracker crumbs and continue to fold together. Refrigerate mixture for minimum 10 minutes. While mixture is chilling, preheat oven to 375. Line a baking sheet with parchment paper. Using damp hands, form mixture into cakes. Brush the top of each cake with melted butter. Bake for 20 to 25 minutes until cakes are golden brown.

Makes approximately 8 cakes.

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Moshe Basson's Eucalyptus now in Jerusalem

Rosie Schwartz
Special to The CJN

Moshe Basson readies for a performance. His theatre is his eatery, Eucalyptus, a longtime favourite in Jerusalem. He eyes the crowd and then selects an eager participant to accompany him.

Together they will carry out Basson's Ma'aluba ritual as the crowd watches, cheering them on. Aprons are donned and Basson brings out a very large pot and platter. The participant circles his hands above the pot seven times and then lifts it off to reveal a steaming perfectly moulded, aromatic mix of rice and chicken.

Basson has been a performing chef for many years, well before TV chefs became popular. Whether it's a table full of patrons, an entire restaurant, a television program or a large charitable cooking event, he captivates everyone. Not only does he inspire his audiences to cook and savour his creations, he also constantly offers tidbits of the history of the ingredients he uses. His specialty is biblical fare – dishes that were eaten thousands of years ago, many of which have been forgotten in modern times.

But Basson is also Israel's expert on the indigenous food of modern Israel –what grows wild and when and where, as well as how it has been eaten. Mention an herb or an edible plant and he will provide intriguing facts about it. For example, as he presents a dish with a herb called mallow or hubeiza, he tells us of how it was used by Jerusalemites to stay alive during the siege of 1948. On another visit, as we were ready to drive north to the Galil, he instructed us to look for Jerusalem sage, as it was flowering at the time.

The original Eucalyptus dates back to 1988 to the place where Basson had planted a eucalyptus tree on Tu b'Shvat many years before. Since that time, the restaurant has moved a few times, but each time, his fans follow. It seems, however, that he has now found the perfect location: the artist colony of Hutzot Hayotzer at the Sultan's Pools right across from the Old City at Tower of David and the Jaffa Gate.

The artist colony dates back to 1969, not long after the reunification of Jerusalem. It's home to famed studios such as the Engel Gallery and that of Zelig Segal. Stroll down the laneway, and you can glimpse the origins of Judaica pieces known around the world. But be prepared to be tempted to make a purchase – whether it be beautifully designed jewelry made from Roman glass, silver or gold, ceramic pieces, a newly woven tallit or a painting that you may fall in love with.

Chef Moshe Basson
[Earl Schwartz photo]

Since Basson opened Eucalyptus in the artists' lane, he has been actively promoting events that would bring visitors to the area. The latest is the 36th annual Jerusalem International Arts and Crafts Fair, which showcased works by more than 150 artists from Israel and around the world this past August. The fair also included theatre, dance and musical performances.

Try to visit Eucalyptus when Basson is on the premises and then put yourself in his hands. Ask questions about what's being served and you'll be treated to both taste sensations and fascinating stories at the same time. Be prepared to spend time to take in the entire experience – you won't want to tear yourself away from either course after course of Basson's creations or his wisdoms. But don't worry. While there may be many plates, this chef knows how to offer amounts to provide a sampling of all of Israel's flavours without making you feel stuffed. For example, while three soups are presented with the tasting menu – biblical lentil, Jerusalem artichoke and tomato mint – each is in an espresso cup to allow for just a taste.

And speaking of stuffed, while many of his specialties such as stuffed figs or sage leaves may be filled with meat or poultry, Basson will provide vegetarian versions if they are requested in advance. But even if there's no advance notice, there are plenty of delicious vegetarian options to choose from – ones that meat eaters will also love. Eggplant preparations, both hot and cold, hummus and couscous may sound ordinary, but they're unlike any others you've tasted. And there are creations such as his green smoked wheat salad that you've likely never come across before.

Here's a taste of one of Moshe Basson's specialties.

CHICKEN STUFFED FIGS IN TAMARIND SAUCE

2 tbsp. extra virgin olive oil
2 medium onions, finely chopped
2 chicken breasts, finely chopped
3/4 tsp. ground cardamom
1 tsp. ground allspice
1 tsp. cinnamon
salt to taste
1 tbsp. tamarind concentrate
2 cups water
2-/2 tbsp. brown sugar
24 fresh figs

In a large skillet, heat the oil over medium heat; add onion and sauté until golden brown, about 10 minutes. Add the chopped chicken breast and cardamom, allspice and cinnamon, and continue to sauté until chicken is cooked through and begins to brown. Turn out into a bowl and cool. In the same skillet, without cleaning it, add the tamarind, sugar and water; stir well and bring to boil. Lower the heat and stir until sauce is smooth, about 5 minutes. Remove from heat.

With fresh figs, make a small incision in the upper part, so it can be closed back after stuffing. With a very small spoon, dig out the flesh and stuff the fig with about 1 tbsp. of the chicken mixture.

Place pot with tamarind sauce back on stove; add figs, bottom side down and bring to a boil. Reduce heat, cover and simmer very gently for 15 minutes.

Serve with rice, couscous or your whole grain of choice. Makes 4-6 servings

Rosie Schwartz is a Toronto-based food and travel writer.

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Prisoner exchange debated

Avi Issacharoff and Amos Harel
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OPINION

In the debate on the prisoner exchange for the release of Gilad Schalit, many Israelis identify with the suffering of the Schalit family and feel a duty to return a captive soldier, while others feel anger over the release of murderers who slaughtered hundreds of Israelis.

Symbolism has also received a lot of attention, but the issue that has been shoved aside in the debate – and it was surely raised in Monday's petitions to the High Court of Justice – is the risk posed by the prisoners being set free.

The last time a possible deal on Schalit came to a head, in December 2009, the chief of the Shin Bet security service at the time, Yuval Diskin, argued that a massive release of terrorists into the West Bank would severely affect Israelis' safety. Meir Dagan, then the head of the Mossad espionage agency, said such a deal, the one on the table, would hand a victory to the "opposition camp" in the Arab world.

But Dagan and Diskin's successors took precisely the opposite stance in the current round of negotiations on Schalit. Mossad head Tamir Pardo told the cabinet last week that Israel was strong enough to deal with the release of 1,000 Arab prisoners.

The current Shin Bet chief, Yoram Cohen, agreed that the defence establishment could handle the risk the releases posed in the West Bank and minimized the importance of the prisoners who were being sent to Gaza.

Cohen's assessment was seconded by a senior Israel Defence Forces officer a few months ago regarding the return of "100 to 150 terrorists to the West Bank." In the end, the number in the deal is 110, including 14 to east Jerusalem. About half those returning to their homes rather than receiving expulsions are from Hamas.

Families of victims murdered in terror attacks pleaded on Monday before the Supreme Court to prevent the release of the Palestinian prisoners as part of the deal for the release of Gilad Schalit. "The blood of the murdered cries out from the ground," the sign at left reads. ***[Flash90 Photo]***

Reserve intelligence officer Ronen Cohen told *Ha'aretz*, on Sunday, he thought most of the freed Hamas prisoners would be absorbed into the group's political wing.

"Their contribution to terror will be relatively small," he said. "You have to remember that the ones returning to the West Bank are under close security supervision by Israel and the Palestinian Authority."

These assessments are disputed by officials such as Strategic Affairs Minister Moshe Ya'alon, a former IDF chief of staff and former military intelligence chief.

He reminded the cabinet last week that a prisoner swap in 1985 was followed by the murder of 178 Israelis. Defence officials who oppose the current swap warn that the "small fries" among the released security prisoners are actually most likely to revive the terrorist infrastructure, using the knowledge they amassed in prison.

Israeli intelligence officials have also raised the prospect that prisoners denied release could direct a wave of terrorism from their prison cells.

A senior Palestinian security source said it was just a matter of time before another Israeli soldier is abducted in an effort to negotiate the release of the remaining prisoners.

Netanyahu writes to families of victims of Schalit-deal prisoners

JTA

JERUSALEM — Israeli Prime Minister Benjamin Netanyahu wrote to family members of the victims of attacks perpetrated by some of the 1,027 prisoners to be released in return for kidnapped soldier Gilad Schalit.

In letters issued Monday, Netanyahu told the families that he understands their "negative feelings" toward the deal because of the death of his brother Jonathan, who was the sole casualty of the 1976 Israeli operation to free hostages at the Entebbe Airport in Uganda.

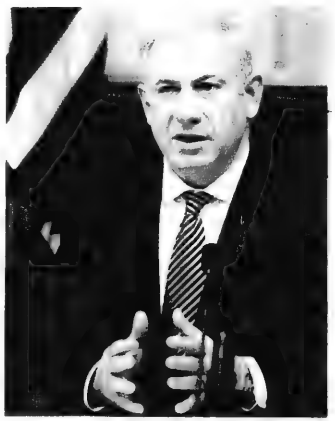
"In my many deliberations throughout the negotiations, you were always on my mind," he wrote, according to the Prime Minister's Office. "The decision to release Gilad Schalit was one of the most difficult ones I have ever made. It's difficult for me for the same reason it's difficult for you, dear family members."

Dozens of those families and other protesters marched Monday morning to the Supreme Court in Jerusalem, where a three-justice panel convened to hear petitions opposing the deal. The release of the Palestinian prisoners was scheduled to begin Tuesday. Schalit was to gain his freedom the same day.

The petition was filed by the Almagor Terror Victims Association, which asked the court to cancel the prisoner-swap deal. The association also asked the court to delay it to allow more time to study the list and make objections. Several families also have filed separate petitions against the release of particular prisoners.

Schalit's father, Noam, also attended the proceedings and submitted his own response to the petitions, arguing that "any change in its delicate framework could torpedo the entire deal."

The Prime Minister's Office also announced Monday that Gilad Schalit would be promoted to the rank of sergeant-major in time for his release. He was a corporal when he was captured in a cross-border raid in June 2006 and since then has been promoted twice.



Israeli Prime Minister Benjamin Netanyahu addresses the cabinet before the approval of the prisoner swap for Gilad Schalit. The vote in cabinet was 26 ministers in favour; three opposed. ***[Israel Sun photo]***

Eight new arrests in Claims Conference fraud

JTA

NEW YORK — Eight additional people were arrested in connection with the ongoing investigation into the fraud at the Claims Conference, which now tops $57 million. The Oct. 12 arrests brought the total number of arrests in the case to 30.

Of the eight new suspects named by the U.S. Attorney's Office – Henry Gordin, Genrikh Kolontyrskiy, Viktor Levin, Ella Voskresenskiy, Zlata Blavatnik, Pyotr Blavatnik, Yevgeniya Abramovich and Asya Galindo – five are former Claims Conference employees. A ninth suspect, Lana Kagan, was expected to voluntarily surrender to authorities on Oct. 13, the FBI said.

The suspects are charged with conspiracy to commit mail fraud.

"These defendants had a hand in fabricating, filing or processing nearly five thousand fraudulent claims on behalf of non-qualifying applicants," the U.S. Attorney's Office said in a statement.

"Claims Conference funds have been drained of $57 million meant for Holocaust victims, and a large portion of the diverted money went into the pockets of corrupt insiders."

The inquiry into the fraud at the Claims Conference, which has been carried out cooperatively by Claims Conference officials and the FBI, was discovered in November 2009 but dated back at least to 1993. The investigation has uncovered 3,839 false claims with the Hardship Fund and 1,112 false claims with the Article 2 fund.

Germany created the Hardship Fund to provide one-time payments of approximately $3,500 to Jews who fled the Nazis as they swept through Europe. The Article 2 fund, also funded by Germany, pays monthly pensions of about $400 to victims of Nazi persecution who meet certain criteria related to time spent in a concentration camp and current income levels.

In a recent interview with JTA, Gregory Schneider, executive vice-president of the Claims Conference, said the fraud figure will likely continue to rise until the investigation is concluded and all involved are brought to justice. So far, 626 recipients of payments due to the fraud – most of whom are thought to have participated unwittingly in the scheme – have repaid or agreed to repay the money they were sent, amounting to about $4.7 million. Of that, the Claims Conference has recouped $1.7 million and has agreed to instalment payments for $3 million more.

IDF declares transfer point 'closed military zone'

Continued from page 1

Many of the prisoners set for release are convicted terrorists who were involved in planning and masterminding attacks that killed numerous Israelis.

Among them are Nasser Yataima, who was sentenced to 29 life sentences for the 2002 bombing of a Netanya hotel on Passover; Yussuf Dhib Hamed Abu Aadi, who was convicted of stabbing Israel Defence Forces soldier Nir Kahana at the Qalandiya checkpoint in 2005 and was sentenced to life in prison, and Nahid Abd al-Rauf al-Fakhuri, who recruited suicide bombers in Hebron and was sentenced to 22 years in jail.

The prisoners to be exchanged are from both the West Bank and Gaza. About half of the prisoners will not be allowed to return to their homes. Some will be deported abroad and the rest will go to Gaza.

Meanwhile, on Sunday, Israel began transferring Palestinian prisoners to jails near their release sites.

Over the weekend, reports from the Middle East indicated that Syria, Turkey and Qatar had all indicated they would accept the deported prisoners.

In anticipation of Schalit's release, on Monday the IDF executed an order that closed off a large swath of southern Israel, including the area around the Ketziot prison, as well as all border crossings into the Gaza Strip, declaring it a "closed military zone."

The order will also apply to the press, in order to prevent the distribution of images of Schalit from the moment he is brought back to Israel until he is reunited with his family. Soldiers guarding the areas through which Schalit was scheduled to be transferred would have their cellphones temporarily confiscated.

Schalit's transfer was to be photographed solely by the IDF's spokesperson unit, as well as the Government Press Office. The edited photographs will be released to the press immediately after Schalit is reunited with his family in the Tel Nof military base in central Israel.

On Saturday, Israeli President Shimon Peres began formally pardoning the prisoners who are part of the exchange. He reportedly will attach a letter to the pardons saying that while he is pardoning the released terrorists, "I do not forget and I do not forgive."

Noam Schalit told Israeli media on Monday that the family had not yet received proof that his son is alive. The last proof came in a one-minute video released by Hamas two years ago. But Israeli Prime Minister Benjamin Netanyahu said last week that Israeli intelligence indicated that Schalit is alive.

After an emergency session last week – in which Israel's cabinet approved the controversial prisoner exchange agreement with Hamas by a vote of 26 to 3 – Netanyahu declared: "Today I bring a proposal to the government for a deal that will bring Gilad Schalit home alive and well."

Schalit's release would mark a remarkable end to a five-year saga that has transfixed the Israeli public, frustrated two successive Israeli governments and spanned two wars.

Almost immediately after his capture, his family launched an incessant public campaign to free him. Schalit's plight struck a chord in the Jewish state and the Jewish world, and Israelis and Jews from all walks of life and political camps took part in activities calling for his release.

News of Schalit's impending release was met with feelings of both joy and trepidation across the Jewish world.

In Ottawa, Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said the development elicited "mixed emotions."

"On one hand, we are excited and relieved by the prospect that Gilad will be reunited with his family. This young man and his parents have suffered the unimaginable. His release not only closes an agonizing chapter in Israel's history, it demonstrates the country's extraordinary commitment to protecting every single life," Fogel said.

Conversely, he said, the release of hundreds of convicted terrorists, "including those who have murdered civilians… is a terribly painful concession on the part of Israel, and we are conscious of just how emotionally taxing it is for Israelis."

In a statement last week, John Baird, Canada's minister of foreign affairs, said he welcomed the release deal. "Canada has consistently called for the release of Gilad Schalit over the course of his imprisonment and hopes that he will soon be reunited with his family after being held in captivity by Hamas for more than five years."

Regarding the timing of the deal, Netanyahu said it was "the best deal we could have at this time." Netanyahu said last week that "storms are sweeping the Middle East," and he did not know if Israel in the near future could secure a better deal "or any deal at all" for Schalit.

The Schalit family last week said it would dismantle its protest tent in Jerusalem once Gilad was home.

"As far as we are concerned, it will only be over when we see Gilad descending the staircase, entering the home. Only then will the circle be closed," Naom Schalit said.

Previous efforts to free Schalit have been frustrated by Hamas demands that Israel release terrorists responsible for some of the deadliest attacks on Israel.

Germany and Egypt had also been attempting to broker a deal.

Thousands of Palestinians in Gaza and the West Bank celebrated news of the deal last week and were preparing a hero's welcome for the released prisoners.

Palestinians regard brethren jailed by Israel as prisoners of war in a struggle for statehood. Israel holds some 6,000 Palestinian prisoners.

For up-to-date coverage of this story, please visit www.cjnews.com.

With files from Ha'aretz and Andy Levy-Ajzenkopf.

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Iran to investigate assassination plot

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Iran said Monday that it has asked the United States to provide information about the two people arrested in a plot that Washington linked to Tehran and said was aimed at assassinating the Saudi ambassador to the United States.

Foreign Minister Ali-Akbar Salehi said Iran would investigate the case as well while at the same time accusing the United States of using propoganda methods similar to those employed by Nazi Germany.

"These charges are like propaganda methods used during the Hitler era when they said make the lie big and loud and repeat it over and over again so that even you yourself would eventually believe it," Salehi was quoted by the website of the state television network IRIB as saying. Iran has denied being involved in the alleged assassination plot.

Ayatollah Ali Khamenei

Iran's chief diplomat also warned Saudi Arabia to not follow up on its plan to bring the case to the UN Security Council, warning that the U.S. charges were "aimed at creating political differences in the region."

Meanwhile, the Iranian Foreign Ministry for the second time in a week summoned the Swiss charge d'affaires, whose country represents U.S. interests in Tehran since the two countries severed ties more than three decades ago.

The ministry reiterated that Mansour Arbabsiar, who the United States said was an Iranian agent who was to kill Ambassador Adel A Al-Jubeir in Washington, was in no way linked to Iran's security services. The ministry also demanded the United States extradite the accused agent to Iran's interest section at the Pakistani embassy in Washington.

On Sunday, Iran's Supreme Leader Ayatollah Ali Khamenei warned that Tehran would respond robustly to any "inappropriate measure" by western powers linked to the alleged Iranian plot, state television reported.

"Any inappropriate measure against Iran, whether political or security-related, will be strongly confronted by the Iranian nation," Khamenei said, in a clear reference to U.S. allegations that two men with links to Iran's security forces had planned to assassinate the Saudi ambassador to the United States.

Iran says the allegation is without foundation and has been cynically engineered to further isolate Tehran – whose disputed nuclear program has triggered several rounds of international sanctions against it.

In his first reaction to U.S. charges that Iran was involved in the assassination plot, President Mahmoud Ahmadinejad said Sunday that the United States, not Iran, were terrorists.

"The Iranian nation has civilization and culture and does not need to have recourse to terrorism," Ahmadinejad said in a speech to students in Tehran.

"The culture of terrorism belongs to you," the president said in remarks directed at Washington, the official IRNA news agency reported.

Meanwhile, Saudi Arabia has taken a first step to have Iran reported to the UN Security Council, a move that could lead to new sanctions, Saudi-owned newspapers reported on Sunday.

"Saudi Arabia's permanent mission to the United Nations… formally requested the United Nations Secretary General notify the Security Council of the heinous conspiracy," the *Asharq al-Awsat* newspaper reported, citing a statement from the kingdom's UN mission.

Ahmadinejad said that all the U.S. accusations against Iran were solely futile attempts to deprive Iran of progress and development.

Last week, the United States claimed Iranian agents planned to engage a Mexican drug cartel to assassinate the Saudi Arabian ambassador to the United States, possibly through a bombing at his favourite Washington restaurant.

U.S. President Barack Obama said there was "no dispute" that Iran was involved. "We would not be bringing forward a case unless we knew exactly how to support all the facts contained in the indictment," Obama said.

Supply of kosher meat threatened in Holland

Renee Sanders
Special to The CJN

Depending on the decisions of the Dutch parliament, this year's High Holidays may well be the last in which the Dutch Jewish community was able to consume kosher meat that was ritually slaughtered in the Netherlands. And a public debate about circumcision is next.

What's going on in the Netherlands? In a country known for its freedom and tolerance, freedom of religion seems to be increasingly in jeopardy. There was an upheaval last June in the Dutch Jewish community when the lower house of parliament passed a bill against ritual slaughter. But that upheaval was nothing compared to a more recent one that arose earlier this month when daily newspapers ran an essay by the Royal Dutch Medical Association that discouraged "non-therapeutic circumcision of male minors."

For both the Dutch Muslim community (numbering roughly one million people) and the Dutch Jewish community (numbering 50,000, including some 10,000 Israelis), the furors over ritual slaughter and circumcision have created a precarious situation.

The bill against shchitah (ritual slaughter) was initiated by the only pro-animal party in Europe that focuses entirely on animal rights. This bill, proposed by the Dutch Party for Animals, must still be approved by the senate and the government. The party includes only two of the 150 members in the parliament, but it nevertheless succeeded in convincing a vast majority to vote against ritual slaughter without first stunning the animals.

For full story, please go to cjnews.com.

Prisoner swap with Egypt

Egypt will reportedly release dual American-Israeli citizen Ilan Grapel in a prisoner exchange deal with Israel. The swap will occur after the Israel-Hamas prisoner swap to free captured Israeli soldier Gilad Schalit, which was scheduled to take place Tuesday, the Egyptian Ahram online newspaper reported Sunday, citing an unnamed Egyptian security source. Grapel, who Egypt accuses of being a spy, will be released in exchange for 81 Egyptians being held in Israel on charges such as trying to illegally cross into the country, murder, drug trafficking, illegal residency and holding unlicensed weapons, according to Ahram. Three of the Egyptians held are under the age of 14, Ahram reported. Grapel has not yet been indicted, and his detention was extended recently by 45 days. Egyptian security officials said Grapel entered the country shortly after the start of the Jan. 25 uprising that led to the resignation of President Hosni Mubarak and posed as a foreign correspondent. Grapel denies he is a spy. He says he came to Egypt to intern for a non-governmental organization that assists refugees from Sudan and elsewhere. Grapel is a New Yorker who moved to Israel following his graduation from Johns Hopkins University in Baltimore. He joined the Israeli army, served as a paratrooper during the Second Lebanon War and was wounded in southern Lebanon in August 2006.

Aid to the PA

The Israeli general in charge of the West Bank is on the record opposing cuts in U.S. funding to the Palestinian Authority. "Stability in the region includes the ability of the Palestinian Authority to pay its salaries," Brig.-Gen. Nitzan Alon was quoted last week as telling the *New York Times*. "Reducing the Palestinians' ability to pay decreases security. American aid is relevant to this issue." The United States already has disbursed the $200 million in 2011 funds designated for Palestinian Authority infrastructure, but Republicans and Democrats in Congress are saying they are ready to cut all funds for 2012 because of the Palestinians' UN push for statehood recognition and reconciliation talks with Hamas.

With files from JTA

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Israeli housing sales head downward as recession looms

Arik Mirovsky and Raz Smolsky
© Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The construction industry is facing a recession, with moderate drops in new housing prices and a large drop in the number of sales, both new and second hand, figures released by the Finance Ministry last week reveal.

As to what will happen to housing prices in the near future, the general consensus in the industry and among analysts is that prices will continue to fall, but only a little. A *Ha'aretz* survey of contractors and developers showed they also expect moderate declines in new housing prices. But as a result, developers also say they don't expect to buy new tracts of land for construction in the near future.

The Finance Ministry's monthly evaluation of the Israeli economy and its warning signs, known as the *Red Lights Report*, showed 6,000 new residential units were sold in August, a 32 per cent drop compared to last year. Preliminary figures from September show the third quarter of the year was the weakest since 2002 for housing sales. This is the continuation of a trend that has been going on for months, as the housing market has taken a downward turn.

Israel's housing construction industry may be facing a recession. ***[Nati Shohat/Flash90 photo]***

The biggest fall in sales is for expensive units, mostly new apartments bought from developers in the centre of the country, the treasury report revealed. The number of deals closed in new projects dropped 47 per cent in August, compared to the same month last year, with the drops in the Tel Aviv and central regions 68 per cent and 55 per cent respectively. Sales of second-hand housing fell 28 per cent, and there was a significant slowdown in sales all over the country, except for the Upper Galilee.

The main reason for the steep drop is a decrease in the number of people buying homes as an investment, the ministry said. Purchases by investors plunged 40 per cent in August compared to the previous year; they were down 22 per cent from July 2011. About 24 per cent of all housing purchases were for investment purposes, said the treasury.

Purchases for investment purposes accounted for a third of all sales in 2009-2010, but new tax regulations encourage investors to sell and make it less attractive to buy for investment purposes. When new regulations take effect in February 2012, the Finance Ministry expects a steep drop in such purchases.

As to which way housing prices will move, buyers' expectations are extremely important. Foreigners have also disappeared from the Israeli housing market, giving hope to homebuyers who expect to see lower prices after five years of steady increases. The recent waves of social protests and the possibility that the state will improve the lot of homebuyers as part of the socio-economic reforms have served to increase hopes for lower prices and more affordable housing.

Parental abduction of children to Russia

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 30 years

On Thursday, 28 July 2011, the Russian Federation deposited its instrument of accession to the Hague Convention of 25 October 1980 on the Civil Aspects of International Child Abduction. The Convention will enter into force for the Russian Federation on 1 October 2011. This means that for the first time ever, if a parent abducts his or her child to Russia, the parent left behind may be able to successfully apply to a Russian court to have the child returned and do so on a reasonably expedited basis.

Up until now, no Russian court would do so since under Russian law, even a child born in Canada to a Russian parent was deemed to be 'Russian' no matter how old that child may be. In many cases, abducted children would be snatched from their Canadian homes, their schools, friends, relatives and the parent left behind in Ontario.

The typical scenario occurs during a planned vacation when a Russian-born mother announces she is leaving for a brief vacation with a child to visit her family in Moscow or St. Petersburg. Once there the mother (or father) announces that she (or he) is not returning. Moreover, she immediately obtains a court order from a Russian court for custody.

A Canadian lawyer might then obtain a Canadian court order for custody in Canada and an Order for the return of the child, contact the RCMP and even retain a lawyer in the Russian Federation. However, in the past, obtaining such a court Order in Ontario was useless as it would not be enforced by any Russian domestic court since the child would be considered Russian, no matter how many years he or she had lived in Canada, and even if the child was born in Toronto. It was only useful in the event the child ever left Russia since it could be enforced by the international police, INTERPOL.

If an abduction now takes place the parent in Canada should retain a competent Family Law lawyer in Ontario. He or she would then call the Ontario Government at (416) 240-2484 to enforce the Hague Convention Treaty for the international abduction of children. The Ontario Government would contact the Russian Government which would notify the appropriate court in Russia. The lawyer in Ontario would retain a lawyer in Russia to make the court application to return the children in accordance with the Hague Convention and help draft the court documents.

Under the Hague Convention, a parent "left behind" normally only has one year from the date of the abduction to file an application for the return of a child, but there are exceptions to the rule. There are also "defenses" to such an application. For instance, if the child is old enough and insists that he or she does not wish to return to Canada — or if the parent who left with the child can prove that there was violence — the foreign Courts may possibly not enforce the Hague Convention. But these are defenses that do not normally succeed because in international family law such issues should be decided where the child normally resides.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

Neither Garfin Zeidenberg LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion.

Sponsored by the Community for Jewish Culture of B'Nai Brith Canada.

Salaries at state monopolies rival those of doctors, VPs

Avi Bare-Eli and Eran Azran
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TEL AVIV — Workers at state-controlled monopolies where the Histadrut labour federation reigns supreme earn some of the economy's top salaries, comparable to those earned by doctors and vice-presidents, according to 2010 public-sector salary data disclosed last week by the Finance Ministry.

The report was released after months of social protests over the distribution of public resources. It also came when a protest by hospital interns came to a head after hundreds of medical residents announced a mass resignation.

Some port workers, including navigators and crane operators, cost their employers between NIS 60,000 ($16,800) and NIS 90,000 ($25,200) a month, most of which was their gross salary.

The average salary at the ports increased eight to 14 per cent last year, and average salary costs passed NIS 30,000 ($8,400) a month per worker.

As a whole, port salaries were the highest in the public sector. Second was the Bank of Israel, with total compensation cost of NIS ($7,960).

In comparison, the average wage was NIS 8,900 ($2,500) in July.

In a move that surprised some, protest movement leaders recently announced they would be working with Histadrut chair Ofer Eini to fight the Trajtenberg committee recommendations. Many people perceive Eini as defending workers at state monopolies such as the Israel Electric Corporation, the ports and the Israel Airports Authority, where high salaries come at taxpayers' expense. In addition, Eini is considered a close associate of senior business sector leaders who have been vilified by the protest movement.

So how much did workers at these monopolies earn last year? Here are some striking figures.

Ashdod port navigators earned gross salaries of NIS 71,813 ($20,100) a month, for a NIS 90,077 ($25,200) total wage cost to the Ashdod Port Company. Their counterparts in Haifa port cost their employer a total of NIS 83,440 ($23,360).

A work steward at the Haifa port cost his employer NIS 81,828 ($22,900). General stewards received a comparable sum.

A crane operator at the Ashdod port cost the port company NIS 60,348 ($16,900) a month. And an assistant docking co-ordinator in Haifa received NIS 58,010 ($16,240).

Meanwhile, over at the Israel Airports Authority (IAA), a passenger service representative cost the IAA NIS 67,659 ($18,940)for his monthly salary. Inspectors cost NIS 80,594 ($22,560) a month.

To put things in perspective, vice-presidents for communications and other special roles at government companies cost their employers some NIS 87,580 ($24,520) a month.

In contrast, compensation levels were much lower at other public sector agencies. The average monthly wage at the Magen David Adom emergency medical service organization was NIS 13,194 ($3,700). At the Yad Vashem Holocaust remembrance authority, it was NIS 10,223 ($2,860), while at the prisoner rehabilitation authority it was NIS 8,723 ($2,440).

EYE ON ARTS

By BILL GLADSTONE

SON OF ARIEL SHARON TO TALK ABOUT HIS BIOGRAPHY OF HIS FATHER

Gilad Sharon, son of **Ariel Sharon**, is interviewed on stage about his new book, *Sharon: The Life of a Leader*, a biography of his famous father, the former prime minster of Israel. Presented by HarperCollins, the Miles Nadal JCC and the Canada-Israel Cultural Foundation. $15, $10. Al Green Theatre, Miles Nadal Jewish Community Centre, Thursday, Nov. 10, 7 to 9 p.m. www.algreentheatre.ca

* * *

I Believe. Composed of words and music in 12 movements in the musical language of today, *I Believe – A Holocaust Oratorio for Today* tells an inspired story of the inextinguishable will to survive. Created by award-winning Canadian musician-composer **Zane Zalis** and featuring conductor **Roberto Paternostro** (music director of the **Israel Chamber Orchestra**), **Opera Canada Symphony**, the **Orpheus Choir**, the **University of Toronto MacMillan Singers**, the **Hamilton Children's Choir** and special guest soloists. Presented by Attila Glatz Concert Productions. Roy Thomson Hall, Oct. 25, 8 p.m. $45 to $135; VIP tickets $300. 416-872-4255, www.roythomson.com

* * *

Chai Tea: The Toronto Jewish Film Festival presents *Restoration*, a much-celebrated Israeli film drama that premièred at the recent Toronto International Film Festival. An elderly antique refinisher is determined to keep his workshop despite his son's wish to tear it down and build an apartment complex on the site. Directed by **Joseph Madmony**, starring **Sasson Gabi**, **Henri David**, **Nevo Kimhi**, **Sarah Adler** and **Ruth Borenstein**. Hebrew with English subtitles. $15. Cineplex Odeon Sheppard Centre Cinemas, Yonge St. and Sheppard Ave. Sunday, Oct. 30, tea at 4 p.m., film at 5. 416-324-9121, tjff@tjff.ca

* * *

Arts in Brief

• Film critic **Shlomo Schwartzberg** looks at the horror film genre and discusses such films as *Dracula*, *Carrie*, *Jaws* and *The Exorcist*. Media Mondays, Miles Nadal JCC, Monday, Oct. 24, 7 to 9 p.m. $12 drop in at the door, students $6. 416-924-6211, ext. 606. film@mnjcc.org

• Comic actor **Eugene Levy** inaugurates a new season of the Harold Green Jewish Theatre Company's "Conversations On the Green" series as he is interviewed by host **Ralph Benmergui**. $36. Jane Mallett Theatre, St. Lawrence Centre, 27 Front St. E. Monday, Oct. 24, 7:30 p.m. 416-366-7723, www.stlc.ca.

• Active Seniors presents Royal Ontario Museum curator **Corey Keeble** giving a beautifully illustrated talk on "Masterpieces of Judaica in Base and Precious Metals." Miles Nadal JCC, Thursday, Oct. 27, 1:30 p.m.

• *Rabies*, Israel's first horror film, has been celebrated by gore lovers around the world. Shot in 19 days on a shoestring budget, the film plays with all the conventions and themes of the genre, and revels in its own excessiveness as it delivers much tongue-in-cheek humour – and lots of blood. The Toronto Jewish Film Festival presents one screening on "Erev Challoween." $10 at the door. Innis Town Hall, Innis College, 2 Sussex Ave. Sunday, Oct. 30, 8 p.m. tjff@tjff.ca

• Join **Liz Pearl** and the contributing authors of *Living Legacies* for the launch of the third volume of original creative nonfiction writing by Canadian Jewish women. Miles Nadal JCC, 750 Spadina at Bloor, Sunday, Oct. 30, 10:30 a.m. to 12 noon. Free admission, light refreshments. www.mnjcc.org

* * *

At the Galleries: *Chagall and the Russian Avant-Garde – Masterpieces from the Collection of the Centre Pompidou, Paris* opens this week at the Art Gallery of Ontario. This major exhibition features the lush, colourful, dreamlike art of **Marc Chagall** alongside the visionaries of Russian modernism, including **Wassily Kandinsky**, **Kasimir Malevich**, **Natalia Goncharova**, **Sonia Delaunay**, and **Vladimir Tatlin**. On view until Jan. 15, 2012. www.ago.net

• Israeli poet-novelist **Michal Govrin** discusses the sacred in art and shows clips from her experimental performance of *That Night's Seder* and her stage adaptation, *Gog and Magog*, based on **Martin Buber**'s chassidic novel. Presented by the Koffler Gallery. Admission is free. 80 Spadina Ave., Suite 501. Sunday, Oct. 23, 7 p.m.

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Since 1959

Israel Film Festival returns with a roster of solid films

Sheldon Kirshner
Staff Reporter

This year's edition of the Israel Film Festival in Toronto runs from Oct. 23 to 27 and features eight movies.

All screenings are at the Cineplex Odeon Sheppard Cinemas at 4861 Yonge St. Students are admitted free of charge, subject to availability

A sampler:

Family in Captivity (Monday, Oct. 24, at 6:30 p.m.) is Tal Goren's emotionally wrenching documentary about the captivity of Israeli soldier Gilad Schalit and its repercussions within his family.

[It was made long before last week's sudden announcement that Schalit will be set free under an Israeli prisoner exchange agreement with Hamas.]

Schalit was 19 when he was abducted by Hamas on June 25, 2006, while serving in a post adjacent to the Gaza Strip. Despite Israel's efforts to set him free, he remains a prisoner, languishing somewhere in the depths of Gaza, a young man whom fate has dealt a cruel hand.

Goren focuses on Schalit's grief-stricken parents, Noam and Aviva, who deeply miss their youngest son. "This kind of pain can't be put into words," says Aviva, a dignified woman who never stops thinking of him and constantly worries about his well-being. "It is an open wound that doesn't heal."

Noam, whose brother was killed in the 1973 Yom Kippur War, is more stoic, but his son's incarceration has taken a toll on him. "It seems like an eternity," he muses.

Goren, in this empathetic and moving 56-minute film, covers every aspect of how Schalit's captivity has affected his family.

In one scene, Noam meets with supporters in Israel to plan a public relations campaign to garner interest in and sympathy for Schalit's plight. Then, while visiting the town of Sderot, he is urged by a brash sympathizer to be more assertive.

Noam meets former president of the United States, Jimmy Carter, who has hand-delivered a letter to Hamas on behalf of the Schalit family. "I hope you have your son back soon," says Carter.

As the camera pans to Aviva, she admits to feeling helpless. A bit later, in a speech to well-wishers, she asks for forgiveness for having failed to "protect" her son.

Shortly after moving into a protest tent near the Prime Minister's Residence in Jerusalem, the Schalits fly to New York City. They meet the mayor, Michael Bloomberg, but seem to be dispirited. The cause weighs heavily on their shoulders.

In one of the most pivotal scenes, an Israeli general hands them a Hamas-made video of Schalit. It is the first tangible sign of life from him in years. "It did us good," says Aviva, trying to hold back her tears.

Schalit's older brother, Yoel, also appears in *Family in Captivity*. Like his parents, he copes with this crisis as courageously as he can, with support from his girlfriend.

The film establishes beyond a doubt that Israelis, in public demonstrations and marches, are fully behind the Schalits. This is a singular family tragedy that has captured the imagination of the Israeli public, along with that of Jews and non-Jews around the world.

* * *

In Jorge Gurvich's affecting drama, *Mrs. Moskowitz and the Cats* (Tuesday, Oct. 25, at 8:30 p.m), romance blooms in the most unexpected of places: the geriatric ward of a hospital.

Yolanda Moskowitz (Rita Zohar), a lonely widow and French teacher living in Tel Aviv, falls down a flight of stairs in her apartment building after trying to silence a brood of meowing cats in the courtyard. She wakes up in a hospital bed, a titanium plate in her hip.

She makes new friends and develops a special attachment to Shaul (Moni Moshonov), a Holocaust survivor from Serbia who once played professional soccer in France but is now dependent on crutches to walk. Like Yolanda, Shaul lives alone, his wife having died and his son having moved to the United States.

For the first time in decades, thanks to Shaul, Yolanda feels like a woman again. But will her feelings remain the same after she is discharged from the hospital?

In virtually every scene, Zohar delivers a virtuoso performance, as does Moshonov, who's extremely effective as a man whose physical decline does not match his mental vigour.

Mrs. Moskowitz and the Cats is a no-frills, down-to-earth movie that touches your emotions.

* * *

Guy Nattiv's *The Flood* (Oct. 23 and Oct. 24 at 8:30 p.m.) is a poignant film about the disintegration of a family.

Poster of Gilad Schalit in Jerusalem

The Roshko household is in frayed condition. Gidi (Tzahi Grad), the breadwinner and a crop duster pilot, may lose his job as a result of his fondness for marijuana. Miri (Ronit Elkabetz), his wife, is having an affair. Yoni (Yoav Rotman), their youngest son, is struggling: though bright, his problem is that he's physically underdeveloped.

Tension builds when Yoni's autistic brother, Tomer (Michael Moshonov), returns home from the institution where he has lived for many years. Tomer's unconventional behaviour irritates Yoni, imperils Miri's daycare business and puts Gidi on edge.

Tempers flare and passions rise as this gentle yet powerful film unfolds. The actors, particularly Rotman, turn in first-rate performances.

* * *

In Tzipi Baider's documentary *Just the Two of Us* (Sunday, Oct. 23, at 6:30 p.m.), the last two survivors of Treblinka visit this death camp in Poland. Kalman Taigman and Samuel Willenberg, both 88 and Israeli citizens, escaped from Treblinka in August 1943 during a prisoners' revolt.

Now, somewhat frail and in wheelchairs, the pair, accompanied by their wives, return to this terrible place, which has been converted into a memorial to the Holocaust.

They start their journey in Warsaw, from which they were deported in October 1942, and stop in the Majdanek concentration camp before proceeding to Treblinka. "We didn't know where we were going," says Taigman, who was separated from his mother in Treblinka. He feels "lousy" in Poland, likening the country to a cemetery.

Willenberg, whose mother was a Russian convert to Judaism, mentions the contrast between Treblinka's pastoral setting and its diabolical function. "I couldn't grasp what was happening," he recalls.

As they walk down a wooded path toward the site, they are beset by a range of emotions. They cry and laugh as they remember the horrors. During the revolt, Taigman says, "The whole camp was on fire."

It's a pleasant surprise when they meet a group of uniformed Israeli soldiers who have been sent to Treblinka to honour them. But Taigman does not consider himself a hero. "I wanted to live," he says simply.

Just the Two of Us is a fine film that could have been better had Taigman and Willenberg described their escape and survival.

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NATIONAL POST

Writer converted to Judaism three times

Kathryn Kates
Special to The CJN

Circumcise Me! is the story of Yisrael Campbell's quest for spiritual enlightenment.

The writer and star of this one-man show was born a Roman Catholic, but converted to Judaism, not once but three times.

The comedian grew up as Christopher Campbell in Pennsylvania. His father was a Catholic schoolteacher, his mother spent a year as a novice in a convent, and his aunt was a nun for 50 years.

But at the age of 30, Campbell converted to Judaism, first as Reform, then Conservative and finally Orthodox. He has since also made aliyah.

His spiritual journey began as a troubled teenager in Philadelphia when he had an alcohol and drug problem. Part of his recovery was to find a power greater than himself. That sent him on a spiritual seeking path.

"I had always been kind of fascinated by Judaism, but I always thought I wasn't a religious person because Catholicism hadn't spoken to me," says Campbell, whose show comes to Toronto this month.

"So, if Catholicism comes from Judaism, I thought if I don't like the end product, I'm not going to like the source. And yet, I would be fascinated by Jewish stories, chassidic tales, the birth of Israel, the country and Jewish people. I liked being invited to seders."

He decided to check out Judaism, thinking his infatuation with it was blocking him from moving on in his true spiritual path. He took a basic Judaism course, thinking he wouldn't like it more than any other religion, and the exact opposite happened. Campbell fell in love with what he learned and the kind of method of being in a relationship with God.

"So, I pursued the first conversion," he recalls. "At the time, I thought I was converting to Judaism – I would now describe it as my Reform conversion. Then it led to two more conversions and ultimately moving to Israel."

When he first visited Jerusalem, he planned to stay only for a few months but decided to stay the year. It was at that time he met and married his wife, and the two are now parents of four young children.

One day, Campbell was asked to tell his story to a conversion class. The attendees encouraged him to write a book or to turn his story into a one-man show.

Campbell began to develop material around his life story. It started as an hour of standup. The comedian Cory Kahaney suggested they do a one-nighter Off Broadway together. With the help of executive producer Eva Price and director Sam Gold, the standup routine turned into a scripted show with video elements. The show, originally intended to run for eight weeks in November 2009, ran for eight months, ending when the Campbell family, missing Israel, went home.

Campbell says he's proud of how the show turned out and is glad to do it. He feels his humour has always been about why he doesn't fit in and what makes him stand out. He insists the show is not about his finding the truth, as much as he feels it's about his journey and, if anything, he would want to inspire people to go on their own journeys.

Presented by the Harold Green Jewish Theatre Company, Circumcise Me! *runs from Oct. 25 to Nov. 6 at the Jane Mallett Theatre, St. Lawrence Centre for the Arts. For tickets, call 416-366-7723 or online at www.stlc.com. For more information, visit www.hgjewishtheatre.com.*

Diva to perform in Thunder Bay

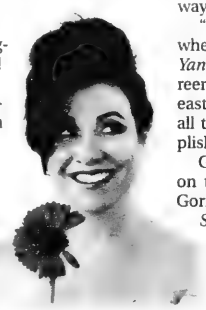
Marvin Glassman
Special to The CJN

Up until she married actor Beau Gravitte in 1986, famed Broadway musical star Debbie Gravitte was known as "the Jewish girl with the big voice" as famed Broadway producer Hal Prince called her.

Gravitte will showcase her voice in *Bravo Broadway* featuring the best music on Broadway from Gershwin to Stephen Schwartz in concert with the Thunder Bay Symphony Orchestra Oct. 22 at the Thunder Bay Community Auditorium.

Over her 30-year career, Gravitte was known for 10 years as Debbie Shapiro and was drawing comparisons in her singing range and style to famed Jewish singers Eydie Gorme, Bette Midler and Barbra Streisand.

"Being Jewish in New York always worked to my advantage in getting noticed," Gravitte says in a phone interview from her home in Connecticut. " I was concerned at first when I used my married name, but thank goodness nothing has changed in my career."



Debbie Gravitte

Gravitte earned her big break on Broadway at 25 when she was in the chorus of the original Broadway cast of *They're Playing Our Song* and never stopped working since. Gravitte went on to lead roles in *Chicago, Les Miserables* and *Zorba* among other roles. Gravitte won critical acclaim and fame for winning the 1989 Tony Award as best actress in *Jerome Robbins Broadway.* For the past decade, Gravitte has traded her role as a great Broadway diva for that of a great Jewish mother, giving up the grind – as she calls it – of eight shows a week on Broadway to select concert tours for a few months per year.

"I have no regrets raising my three children who I wanted to spend much time with," she says. "I did not want to miss any precious moments, like celebrating all the holidays, Jewish and secular with them. It would have been a mistake for me to put show business ahead of my children and husband."

However now that her children are older, she might consider returning. "My children want me to go back to Broadway even if I prefer to be home. They are telling me that they want to see me back on the stage and I hope to go back in a few years."

Born in Los Angeles, Gravitte wanted a career in show business, even as a child singing in the choir at Congregation Magen David. But she was never "star struck" for a career in the movies. Rather, she was attracted to performing on the Broadway stage.

"I admired Gwen Verdon when I saw her in *Damned Yankees,* and wanted a career on the stage. So. I went east to New York and did all that I wanted to accomplish."

Gravitte also appeared on the big screen as Eydie Gorme in the 2000 film *Isn't She Great* starring Bette Midler.

"I have been compared to Eydie for many years because of our similar vocal range and styles, so it was fun playing her on screen."

"It was wonderful to go to Israel and, not only sing, but having the opportunity of touring there and exploring my Jewish heritage."

Singer/actress Debbie Gravitte stars in Bravo Broadway *in concert with the Thunder Bay Symphony Orchestra Oct. 22 8 PM at the Thunder Bay Community Auditorium, 1 Paul Shaffer Drive. For tickets, call 807-474-2284 or go to www.tbso.ca*

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Dystopian novel thrusts author onto centre stage

Bill Gladstone
Special to The CJN

Gary Shteyngart, the Russian-born Jewish writer who immigrated to America in 1979 at the age of seven, spoke only Russian in his parents' home and did not lose his Russian accent until he was a teenager.

His third novel, *Super Sad True Love Story* (Random House), from which he is scheduled to read at the International Festival of Authors at Harbourfront on Oct. 22, demonstrates not only how fluid he has become in English but also how fully he has reinvented the language for his own hilarious purposes.

Super Sad True Love Story is a dystopic novel of the near future in which an almost-totalitarian America is ruled by one party, the Bipartisans, featuring a powerful defence secretary named Rubenstein. As the country teeters on the brink of economic collapse, its soldiers are fighting a war with Venezuela and confronting hordes of low-income rioters in the streets of New York.

Advances in technology have made it possible for select people ("HNWI" – High Net Worth Individuals) below a certain age to sidestep the aging process and death; and all citizens carry the remarkable "apparat," which allows them to download information instantly about almost everyone and everything. It's mostly used to provide sexual data on passing strangers.

Our protagonist, Lenny Abramov, is a salesman who works in the Indefinite Life Extension department of PostHuman Services, a company whose main commercial product is immortality; it is headquartered in an old synagogue. At 39, Lenny is possibly already too old to be treated, but his prospects change dramatically after he falls in love with the much younger Korean-American Eunice Park, whose beauty re-invigorates him to the point where he becomes a candidate for extended life.

Super Sad is an epistolary novel filled with Lenny's diary entries and alternating passages of Eunice's lengthy e-mail correspondence with her parents, sister and others. Lenny confides that his dearest wish is "to trick her into aligning her youth with my decrepitude." Although she at first considers him a disgusting middle-aged nerd, she condescends to live with him and – surprise! – falls in love.

Shteyngart's writing is highly satiric and explodes with energy and inventiveness.

The prose is littered with Internet-age acronyms, most too profane to repeat: TIMATOV – "Think I'm About To Openly Vomit" – is one of the milder ones. Techno-neologisms and commercial Internet-speak phrases ("GlobalTeens SuperHint: Switch to Images today! Less words = more fun!") are sprinkled on every page.

Instances of comic nomenclature include Welcome Back Pa'dner, the government's program for citizens returning home from abroad. The airline on which they might return is called UnitedContinentalDeltamerican. There is also a spectrum of vulgar product names. While the novel entertains, some may find that depth of theme and character have been sacrificed on the altar of cheap laughs.

Shteyngart may be compared to numerous writers: Nabokov for the wordplay, Bradbury for the science fiction, Huxley for the dystopic vision, Lawrence Sterne for the epistolary character development, Woody Allen for the humour. (Shteyngart once wrote an essay titled *The Mother Tongue Between Two Slices of Rye*.)

In his satirical swipes the author targets reading itself, depicting it as a vanishing pastime. He paints a post-literate society in which books are disdained for their awful smell ("like old socks") and anyone seen reading one in public attracts impolite stares. Clearly, books are a thing of the past. "I've never really learned how to read texts," Eunice admits. "Just to scan them for information."

In ironic stories of this type, where humans sink to their most basic, animalistic selves and civilization seems on the verge of dissolution, some sort of remarkable character transformation or redemption is often in the wings. Super Sad makes good on this expectation: as usual, love is the ennobling factor.

Even more than its two predecessors – *Absurdistan* (2006) and *The Russian Debutante's Handbook* (2002) - *Super Sad True Love Story* has thrust Shteyngart onto centre stage in the world of American letters. And that's where he'll be on Oct. 22 (8 p.m.) and again on Oct. 23 (3:30 p.m.), at the International Festival of Authors. Please visit www.readings.org for information and tickets.

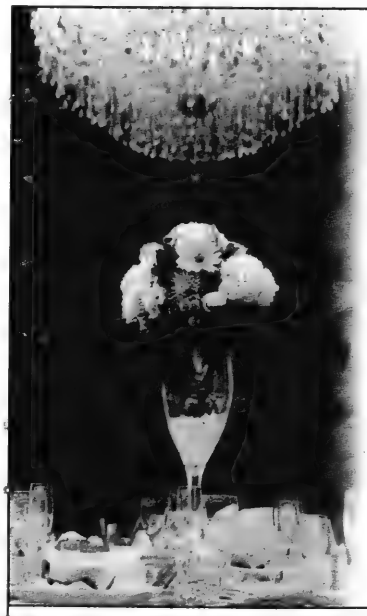
* * *

When They Come For Us, We'll Be Gone (Houghton Mifflin Harcourt) is American writer Gal Beckerman's riveting account of the epic struggle to save the nearly three million Jews who were languishing in the Soviet Union after World War II, unwanted yet forbidden to leave.

While some Jews trickled out of Russia in the 1970s – including the families of Gary Shteyngart and Toronto author David Bezmozgis – Beckerman shows how the movement to free Soviet Jewry led to a mass exodus in 1989 and forced human rights into the centre of American foreign policy. The book won the National Jewish Book Award in the United States in 2010.

Beckerman, Bezmozgis and Shteyngart are all appearing at the International Festival of Authors. The special track on Russian-Jewish themes is part of the "Koffler at the IFOA" programming presented by the Koffler Centre for the Arts in lieu of a 2011 Jewish Book Fair.

Koffler at the IFOA also includes Peter Filkins, Michal Govrin, Irwin Cotler and others, complementing an already luminous galaxy of Festival literary lights. See www.readings.org for details.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Al Davis was key figure in NFL-AFL merger

Compiled by CJN staff

OAKLAND, Calif. — Al Davis, the maverick owner of the Oakland Raiders, has died.

Davis, who served as coach and general manager of the NFL team and later became its principal owner, died at his home in Oakland, Calif. on Yom Kippur. He was 82.

Davis was born in Massachusetts and grew up in the Flatbush section of Brooklyn. He was inducted into the Pro Football Hall of Fame in 1992.

A colourful and controversial figure, he had been a fixture in professional football for 60 years. He's credited with playing a key role in the merger of the American Football League (AFL) with the National Football League (NFL).

After stints in college football, he began his professional coaching career in 1962 as an assistant with the San Diego Chargers.

He joined the Raiders a year later. Known for their distinctive silver and black uniforms and pirate logo, the Raiders played in 14 AFL or AFC championships, won five AFL and AFC championships and three Super Bowls, (1976, 1980 and 1983). They're one of two teams, along with the Pittsburgh Steelers, to play in Super Bowls in four different decades. Davis gave the team its motto, "Just win baby." The Raiders' mystique was Davis' creation and embodied his rebellious, bad-boy persona.

Under Davis, the Raiders were home to a motley collection of misfits and quirky individuals who also happened to be great players: Ted Hendricks ("the Mad Stork"), Otis Sistrunk ("University of Mars"), Lyle Alzado, John Matuszak and Ken Stabler ("the Snake") among many.

Davis recruited at historically black colleges when such a thing was looked down upon. He gave Bill Walsh, arguably the greatest coach of all time, his first job in pro football. He gave John Madden, the winningest coach of all time, his team. He drafted Howie Long, Art Shell, Marcus Allen, Stabler, Tim Brown, Charles Woodson, Nnamdi Asomugha and Darren McFadden. His emphasis on speed and toughness, his self-cultivated renegade image, and even his leather jackets, Brylcreemed hair and Brooklyn accent made the Raiders arguably the most distinctive, mystique-laden franchise in professional sports.

Davis was also a leader off the field. He was the first owner to hire black and Hispanic head coaches in the NFL (Art Shell and Tom Flores, respectively) and current Raiders CEO, Amy Trask, is the highest-ranking woman in NFL history.

He was involved in several lawsuits against the NFL and had a longtime feud with its late commissioner, Pete Rozelle. Davis won a lawsuit allowing him to move the Raiders to Los Angeles in 1982. He returned the team to the Bay Area 12 years later.

Writing on ESPN LA, sports journalist Steve Springer recalled Davis as an intimidating figure. One story told by Springer went back to 1991. Boris Yeltsin had just become president of Russia, but was faced with a potential coup.

"I was watching practice on the sidelines when Davis came up to me. Staring straight ahead without looking in my direction, he said, 'Yeltsin is going to be all right.'

"What?" I responded, thinking he must be talking about some obscure kicker named Yeltsin.

"'Boris Yeltsin,'" Davis said. "'He's going to be OK. He's got a lot of Jews around him.'"

"Momentarily speechless, feeling like I was in the middle of a Saturday Night Live routine, I finally blurted out, "How do you know this?"

"'I talked to him,'" Davis said. "'I called him last night.'"

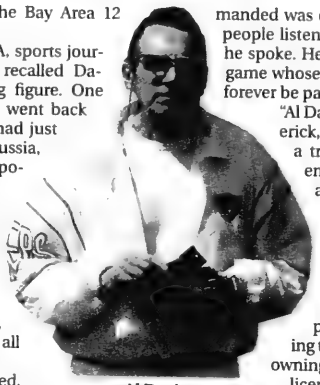
"And with that, he walked away, leaving behind a trail of mystery, doubt and disbelief. Just the way he liked it, ever playing his mind games."

Springer, who is also Jewish, wrote that Davis honoured his religious heritage. "Every year on Yom Kippur, the Jewish Day of Atonement, Davis would arrive by limousine at an out-of-way synagogue in time to say *Yizkor*, a prayer for the dead, leave a generous donation and then disappear back into his limo."

Writing in *Tablet* magazine, Marc Tracy said Davis revolutionized football's vertical passing game. Back in the late 1960s, when the Raiders became the second AFL team to lose to the Green Bay Packers in the Super Bowl (33-14), they were led by the "mad bomber," quarterback Daryle Lamonica.

"Davis invented the 'bump-and-run' style of pass defence, which is now as elementary to the game as the handoff, and upended the popular understanding of players, who no longer needed to be cogs who fit tidily into predetermined systems but could instead be electric athletes whose improvisational genius enabled their teams to win," Tracy wrote.

In a statement after his death, NFL commissioner Roger Goodell said, "Al Davis' passion for football and his influence on the game were extraordinary. He defined the Raiders and contributed to pro football at every level. The respect he commanded was evident in the way that people listened carefully every time he spoke. He is a true legend of the game whose impact and legacy will forever be part of the NFL."



Al Davis
[Oakland Raiders photo]

"Al Davis was unique, a maverick, a giant among giants, a true legend among legends, the brightest star among stars, a hero, a mentor, a friend," the Raiders said in a statement.

By moving his franchise to Los Angeles, Davis established the primacy of owners, paving the way for today, when owning an NFL franchise is a license to print money. He was the very last figure – George Halas of the Chicago Bears and Paul Brown of the Cleveland Browns and Cincinnati Bengals are others – who embodied their team wholly, Tracy wrote.

In his last years, Davis' stubborn insistence on maintaining control was probably in error. The Raiders have failed to make the playoffs since their last Super Bowl appearance in 2002.

Ron Mix, a Hall of Fame offensive lineman, knew Davis when the former was a player and the latter a coach with the San Diego Chargers of the early 1960s. Mix kept up with Davis through the years. Mix, who is Jewish, attributed Davis' me-against-everyone mentality to the climate of antisemitism he experienced and the recent history of the Holocaust.

"I've never seen anyone as loyal as he is to his former players," Mix said. "He's given more jobs to former players in scouting, coaching, front office, than I would bet any other three owners combined. He has secretly helped more former players who have had problems than you can imagine. He is the best friend there is of former players."

Davis is survived by his wife, Carol, and his son, Mark. Raiders chief executive Amy Trask said the team "will remain in the Davis family."

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Ovarian cancer survivor raises disease's low profile

Vicky Tobianah
Special to The CJN

Elana Waldman always dreamed of having a big family, but after giving birth to her daughter she found herself unable to conceive.

Waldman, then 32, began fertility treatments for "unexplained secondary infertility," but nobody thought to pay attention to her family history: her mother had twice survived breast cancer and had tested positive for the BRCA1 mutation, which increases a woman's lifetime risk of getting breast cancer from 17 per cent to 80 per cent and from seven per cent to 40 per cent for ovarian cancer.

During the course of her routine fertility treatments, her doctor found what she thought were cysts – but turned out to be cancerous tumours.

Waldman, now 38, grew up in Montreal and moved to Toronto to attend Osgoode Hall Law School in 1995, going on to practice family law. It was while working as a lawyer that she met her husband on a blind date. They got married in 2002 and had their daughter in 2003.

In August 2005, Waldman was diagnosed with stage 3 ovarian cancer and given a 30 per cent chance of surviving five years.

Elana Waldman

"My cancer was found by accident. That's the problem with ovarian cancer – the symptoms don't present themselves until the disease is advanced so no one thinks about it. There's ignorance in the general medical population regarding ovarian cancer. Even when I was diagnosed, my oncologist said I was too young and that it was probably a border-line tumour," said Waldman.

It was not.

To raise awareness about the disease, Waldman organized events and spoke at different engagements. She started charity events called aWEARnesss, selling donated fashion items at discounted prices, with the money raised going to Princess Margaret Hospital in Toronto. The hospital's research arm, the Ontario Cancer Institute, has an international reputation as a global leader in the fight against cancer. These events raised more than $500,000 in total.

Three years ago, she was approached by a friend of her husband's, Leigh Himel, who had seen a video of Waldman speaking for the Israel Cancer Research Fund and wanted to do something to help raise awareness of the disease. Himel works in digital social media and approached Waldman and her husband, Mark, about starting a project called It's Time To Shout.

This interactive website, which allows women to send in their own stories or the stories of others they know who have had ovarian cancer, aims to educate women about the symptoms of the disease. One of the challenges, as Waldman says in her video on the website, is that "if you're going to interview people who have ovarian cancer, you're much harder pressed to find the survivors to do so.

"There is just a lack of awareness – people don't know the symptoms, and the fact that there is no good diagnostic tool makes it even harder because doctors don't even think about it when you do have the symptoms," she said.

Ovarian cancer is called the "silent killer" because too often there are no symptoms until the disease has progressed to an advanced stage. If diagnosed in stage 1, there is a 90 per cent chance of survival, but the problem is that 90 per cent of cases are caught at a later stage.

Waldman hopes that the video will help women and doctors become more informed about the disease and that the money raised can help fund research to find a proper diagnostic tool, which is a main reason for late diagnosis. "The greatest misconception is that a pap smear can detect ovarian cancer, but it can't," she said.

"That's the shame. People don't know as much about it because it's not as common as the other cancers, but it's more deadly than other types."

Elana Waldman with her husband Mark and daughter Sydney.

More Canadian women die from ovarian cancer than all other gynecologic cancers combined.

Waldman hopes to create something positive from her experience. "If I can turn this into something better, accomplish something, and help make a difference and something positive can come out of this, then that would be great," she said.

She believes that a breakthrough in ovarian cancer research is near. "The research that is going on right now in targeted therapy is unbelievable. Whether it's going to benefit me or the next generation, I don't know but I feel we're on the cusp of something major."

The hardest part for Waldman has not been the physical effects of chemotherapy treatments but the toll the disease takes on her family and, in particular, her daughter, Sydney.

"My daughter told me she hates cancer because it means she doesn't have any brothers and sisters. Not much keeps me up in the middle of the night, but worrying about her – and worrying that I passed down the BRCA mutation to her does," said Waldman.

She hopes women become knowledgeable and become their own best advocates, she said. "We need to make our voices heard, we need to not whisper anymore. I say we need to shout."

For more information, visit www.itstimetoshout.com.

More news for young Jews on heebonics.ca

SYMPTOMS OF OVARIAN CANCER

Fatigue
Persistent pressure or pain in abdomen or pelvis
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Frequent or urgent urination
Back pain
Gas
Changes in bowel movements
Painful intercourse
Vaginal bleeding
Bloating or swelling of the abdomen
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Texting replaces talking

Dear Ella,

Either I'm nuts, or everyone else is. OK, so I may be a little older, and maybe I'm not so "with it," but I can't understand how people communicate today.

I had the pleasure of spending the holidays with my daughter's family. I have two bright, wonderful grandsons, 12 and 15. Except for their cellphones, the family functions quite normally, but what I witnessed was very disturbing.

Josh, the 15-year-old was sitting on the couch with his head buried in his iPhone. I thought he was playing a game. Within minutes, his angry brother appeared in the room with an iPad and grudgingly threw it at Josh.

"What was that all about?" I asked.

"I texted him that his time was up and it was my turn," Josh replied. My jaw dropped. He texted his brother, who was in the next room? Why couldn't he get up and get the iPad? The next few days continued in the same manner. Very little talking, but lots of texting.

I see this in the streets too – people walking, standing, driving with their heads down and their thumbs moving on their devices. What happened to communication, to talking face to face and seeing expressions? Has LOL taken over the sound and sight of a real laugh? Is it me, or has the world gone mad?

Talk To Me

Dear Talk To Me,

There's no question that texting has grown steadily in the last few years, and with the addition of full keyboards to most phones, technology has made it very convenient for people to use this as a new primary form of communication.

What texting has essentially accomplished is the elimination of small talk. No need for pleasantries – after all, it's a text message. It's meant to be succinct and quick. You want someone to know you are happy or sad, just add one of those emoticons. No more "How are you?" "What have you been up to?" "Did you hear about the latest?" Who needs to be burdened with unnecessary communication?

Parents are to blame as much as technology. They, too, set this kind of example, and most don't impose boundaries. For example, not using cellphones in the house is a simple rule that would force family members to speak to each other. How about old-fashioned family nights where people actually talk and practise verbal banter?

Our fast-paced society doesn't allow time for everyone to be in the same place at the same time. These kinds of family gatherings have gone the way of the dinosaur and have been replaced by mobile apps, video games and Facebook friends.

What you need to do is force your grandchildren to talk to you. Engage them in conversation. Don't just ask a question like "How's school?" or you will get a one word answer: "Fine." "What did you do today?" will get you, "Stuff." Bring up an interesting subject, maybe sports. Your wanting to talk face to face makes you a minority. You'll need to be creative if you want to break through and get the kids to look up.

Ask Ella

By Ella Burakowski

Readers may submit their questions to Ella at The CJN, *e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

HONEY-ORANGE CHICKEN

2 eggs
2 tsps water
1 c breadcrumbs or matzah meal
1 tsp salt
1/8 tsp pepper
2 3 lb chickens cut up
½ c vegetable oil
1 c hot water
¼ c honey
1 c orange juice
2 tbsp grated fresh ginger

Preheat oven to 325° F. Beat eggs with 2 tsp water. In another bowl, mix breadcrumbs with salt and pepper. Dip chicken in egg mixture, then in breadcrumbs. Heat oil in heavy skillet and brown chicken on all sides. Combine 1 c hot water with honey and orange juice. Place chicken in casserole and cover with honey mixture. Add ginger. Cover and simmer in oven 45 min., basting occasionally. Serve with rice.

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Joël Lion, the new Israeli consul general in Montreal, who recently spoke at Congregation Or Hahayim in Côte Saint-Luc.

Israeli poet Ronny Somech, who was recently a guest participant at the international poetry festival in Trois-Rivières. Here Somech talks about the role of poetry and culture in the Jewish state.

Eric Zemmour

French author Éric Zemmour who reflects on the question of how France's Muslim population will reconcile their identity as Muslims with their identity as part of the French republic.

Exclusive to cjnews.com

Web columnist Lauren Aginsky finds that family recipe book offers a peek into her grandmother's private life.

Exclusive to cjnews.com in Hebrew

Two prisoners — two destinies.

Musical joy from a retired surgeon

I hear the refrains as I enter the common area on the sixth floor that houses a palliative care and a complex continuing care unit. It's the piano being played by Dr. Irv Koven, a retired surgeon whom I have known for 35 years. He can play anything – jazz, pop classics and good old "oldies" that the patients can hum to and move to in their chairs, in time with the music's rhythm. He always has a smile on his face as he plays.

I met Koven when I became the medical chief resident at Mount Sinai Hospital in 1975. I met him first through the patients he referred for consultation as I began my medical focus on elders. There was not yet a specialty in geriatrics, but when initially recruited, I was given the opportunity to learn on the job by attending to the older patients, including those who were transferred from Baycrest Geriatric Centre for medical or surgical treatment or were applying to go to Baycrest after their Mount Sinai hospitalization.

I learned about Koven's musical talents at the first holiday show I attended during my first year at Mount Sinai. In the show, students, residents and staff physicians brought humour and music to the audience of Mount Sinai staff. I was impressed by Koven's musical virtuosity as he pounded out song after song in a medley of popular classics.

Senior Side of Life

Michael Gordon

Over the years that we both worked at the hospital, we shared many elderly patients. I always found Koven extremely sensitive and thoughtful and a fine and considerate surgeon. When I moved my practice primarily to Baycrest and then accepted a major administrative role, I was delighted to discover that he had agreed to be our consultant surgeon there, which meant he attended periodically at our geriatric clinics, thereby helping patients avoid the trip downtown for a consultation or followup after some surgical procedure. I know that the patients and the staff enjoyed working with him because of his warm and engaging manner.

Now, having retired from surgical practice, he continues to bring joy to the patients of Baycrest. Born in Grand Falls, N.B., he started piano lessons as a child and used his musical talents throughout his years of education. While attending high school in Montreal, he was attracted to the special qualities of jazz and added that genre to his popular music repertoire. While studying medicine at Dalhousie in Halifax, he continued playing the piano at parties and other gatherings, making him a very popular guest. This love of music and performing continued through his years of training in surgery at the Beth Israel Hospital in Boston.

He was recruited to Mount Sinai in Toronto, first as a surgical resident, and then on staff as a surgeon. He served there for 51 years, and for 40 of those years, he also had a University of Toronto faculty appointment.

Now retired, he still brings music and joy to patients at Baycrest playing for one hour weekly, and that's where I encounter his always smiling face as he delights patients, many of whom have severe complex illnesses. They are gathered around him and his piano in a large open space between wards bathed in natural light where the gardening program also occurs. Thus, music and greenery become part of the lives of those cared for on the hospital's sixth floor. Koven's contribution to their quality of life is enormous and a tribute to his dedication as a lifelong healer in surgery and through the magic of music.

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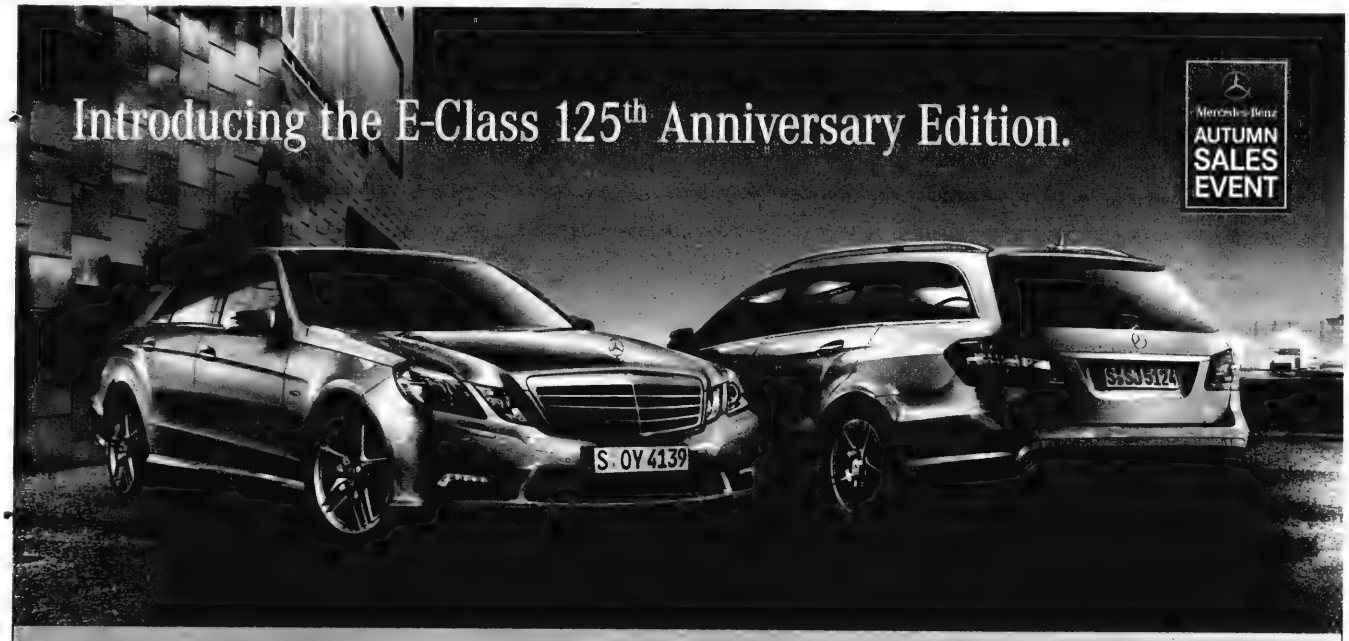

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Netanyahu offers Abbas partial construction freeze

Barak Ravid
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JERUSALEM — Prime Minister Benjamin Netanyahu said he's willing to freeze government construction in West Bank settlements as well as all construction on government land there in return for an agreement by Palestinian President Mahmoud Abbas to resume direct peace talks.

A senior Israeli official said Monday that Abbas had not yet responded.

The Prime Minister's Office said, however, that Netanyahu did not offer an additional freeze because Israel's position has not changed: it wants an immediate start to direct talks with the Palestinian Authority with no preconditions.

Benjamin Netanyahu

The senior Israeli official said the new proposal was relayed to Abbas on Oct. 19 by Colombian Foreign Minister Maria Angela Holguin, who arrived on a surprise visit to Israel and the Palestinian Authority. She was sent by Colombian President Juan Manuel Santos, who has launched a mediation effort in an attempt to break the deadlock in the peace process.

The mediation offer took shape Oct. 11, when Abbas arrived in Colombia to try to convince the president of Colombia, currently a member of the UN Security Council, to support the PA's bid for full UN membership, a senior Israeli official said.

Before Abbas' visit, Santos contacted U.S. Secretary of State Hillary Clinton, proposing that he serve as mediator in view of the close Colombian-Israeli ties and his good relations with Abbas. Clinton gave the effort her blessing.

Santos also spoke to Netanyahu, with whom he had met two weeks earlier on the sidelines of the meeting of the UN General Assembly. Netanyahu said he was ready to co-operate in the Colombian initiative. Although Santos told Abbas he strongly

Continued on page 42

Mahmoud Abbas

Schalit slowly recovering at home

Israeli President Shimon Peres, left, visited Gilad Schalit last week at Schalit's home in northern Israel. The recently freed captive told the president that he was recovering slowly and enjoying the company of friends and family. [*Israel Sun photo*]

Please see related story on page 44.

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Alleged Iranian assassination plot worries Washington - see page 41

CANADA

Premier Visits Israel

HALIFAX — Nova Scotia Premier Darrell Dexter is in Israel and the West Bank this week leading a trade mission. A number of Nova Scotia businesses are taking part in the Oct. 19-26 mission, including Dalhousie University, the Halifax Port Authority and the Brain Repair Centre.

Dexter was to meet with senior Israeli officials, including President Shimon Peres, as well as Palestinian trade officials and Hasan Abu-Libdeh, the Palestinian Authority's minister of national economy. "There are tremendous opportunities in the Middle East for Nova Scotia's high-growth sectors, including information and communications technology, clean technologies and marine and life sciences," Dexter said.

TV Show Scrapped

TORONTO — A reality TV show featuring a character who said she hated "everyone equally – especially Jewish people" won't be aired after a network failed to pick it up, its producers said this month. *Lake Shore* was billed as Canada's answer to MTV's *Jersey Shore*. It was to have featured a cast of eight, labelled by ethnic background, including a Jewish woman and one of Turkish descent who made the anti-semitic remark in a promotional video. It led critics to call the show racist.

Tory Areas Favoured

OTTAWA — Shuls and mosques in ridings with Tory MPs had far more requests for federal security funding approved versus those from ridings of opposition MPs, the *Ottawa Citizen* reported. Only 28 per cent of applications from opposition ridings to the four-year-old, $3-million Communities at Risk Infrastructure Pilot Fund were approved, compared to half of those in Tory ridings.

Most rejected requests came from Montreal Liberal MP Irwin Cotler's Mount Royal district.

Controversial Speakers At Conferences

MONTREAL — Conferences held in Montreal and Toronto by a British-based Muslim group drew criticism from those who believe it espouses antisemitic, anti-feminist and homophobic views.

The Sheraton Toronto Hotel and the Muslim Students Association of Concordia University decided not to provide a venue for the Calling the World Back to Allah conferences following the outcry.

The Islamic Education and Research Academy (IERA) held the meetings at the Islamic Centre of Canada in Mississauga, Ont., Oct. 23 and at a hall next to a Montreal Islamic centre Oct. 21. About 500 people attended each event. The IERA wants to set up a Canadian branch.

In Mississauga, about 30 protesters from the Jewish Defence League rallied outside the gathering. It became heated enough that police had to separate the sides.

In Montreal, the Jewish gay group Ga'ava expressed concern over certain scheduled speakers' "heinous remarks" in the past about Jews and homosexuals.

It asked Immigration Minister Jason Kenney to bar the British Hamza Andreas Tzortzis and Abdur Raheem Green from entering Canada. Tzortzis did speak here.

IERA spokesperson Saleem Chagtai said the group is being unfairly demonized. "We are not responsible for things that [speakers] say out of IERA's venues and conferences," he said. "And in the cases where we have investigated their statements, we've found they were taken grossly out of context."

The Friends of the Simon Wiesenthal Center and B'nai Brith Canada also warned of the IERA's history of being associated with controversial views.

WORLD

Newspaper To Close

PORTLAND — An Oregon Jewish paper, the *Jewish Review*, will close in January after publishing for more than 40 years. The Jewish Federation of Greater Portland said it would save $100,000 by closing the semi-monthly, which it owns, citing the economy and a changing newspaper industry. A new company hopes to publish a monthly Portland Jewish magazine.

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Advertising E-mail: adscjn@gmail.com Editorial E-mail: cjninfo@gmail.com
Website: **www.cjnews.com**
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Vol. XLI, No.42 (2,021)*

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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.

CCNA verified circulation August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
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We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Schalit's release celebrated

Ron Csillag
Special to The CJN

The mood was far more joyous at the Sephardic Kehila Centre Sunday morning than seven months ago, when a rally was held at the Thornhill facility demanding the release of kidnapped Israeli soldier Gilad Schalit.

About 200 revellers clutching Israeli and Canadian flags gathered at the hastily arranged event to celebrate Schalit's Oct. 18 release. It was organized by the Centre for Israel and Jewish Advocacy (CIJA) and UJA Federation of Greater Toronto.

Members of an Israeli scout troop mingled with politicians and community members to rejoice in the setting free of the young soldier who was kidnapped by Hamas terrorists in June 2006 and held for 1,947 days.

Debate continues around the world on the wisdom of the deal to release Schalit in exchange for more than 1,000 Palestinian prisoners collectively responsible for the deaths of an estimated 569 Israeli civilians.

But addressing the crowd on Sunday, Israel's consul general in Toronto, Amir Gissin, said "no price was too high" to secure Schalit's release.

"We do not give up on our kids – never, ever," Gissin said to applause.

Despite Schalit's frail physical condition, "he stood straight, saluted the prime minister and chief of staff, and showed the dignity of a soldier," Gissin said.

Compare that, he went on, "to the reception of criminals and murderers – bloody murders – had on the other side. It should be said that on the other side, our neighbours are making criminals and murderers their heroes."

Hopes for peace are dimmed, Gissin said, "as long as their society continues to cherish and respect terrorists and killers. "We hope to see in our time a change of values in our neighbours," he said.

Gissin lauded as "a true friend" France's consul general in Toronto, Jerome Cauchard, who attended the rally because the Schalit family holds French citizenship.

In his remarks, Cauchard said France "refused to accept" Schalit's status as a hostage and "took every opportunity to express its refusal." Indeed, Paris bestowed on Schalit the title of Citoyen D'Honeur (Citizen of Honour) around 2008, Cauchard said.

Continued on page 38

Jerome Cauchard, France's consul general in Toronto, left, with his Israeli counterpart, Amir Gissin, at last Sunday's rally to celebrate the release of Gilad Schalit. *[Ron Csillag photo]*

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Days of dignity

From the editor's desk...

For the past several years in Jewish communities across the country, the first week in November has been designated as Holocaust Education Week.

The timing of the weeklong series of events is quite deliberate. It is no mere appointment of programs to fill a vacant slot on the calendar post-High Holidays and pre-Chanukah.

Holocaust Education Week usually culminates on or around – or somehow centres upon – Nov. 9. For it was the night of Nov. 9 and the early morning of Nov. 10 in 1938 that became known as Kristallnacht, the Night of Broken Glass.

"Starting in the early hours of 10 November 1938 and continuously until nightfall," Sir Martin Gilbert wrote in the introduction to his book, *Kristallnacht* (HarperCollins 2006), "violence against the Jews of Germany was unleashed in a whirlwind of destruction. Within a few hours, more than 1,000 synagogues were set on fire and destroyed. Where it was thought that fire might endanger nearby non-Jewish buildings, the rioters smashed the synagogues with hammers and axes. This was no spontaneous outburst of destruction, but a co-ordinated, comprehensive rampage.

"Jews were chased, reviled and beaten up. Tens of thousands of Jewish shops and homes were ransacked. Jews were attacked in every German town... In 24 hours of violence, 91 Jews were killed."

Sir Martin points out in his seminal work that Kristallnacht happened during peacetime. There was, one might say, a "calmer" attitude toward Nazi Germany among many Europeans. World War II would not erupt for 10 more months. Indeed, five weeks earlier, British prime minister Neville Chamberlain had triumphantly declared he had secured "peace in our time" after ceding Sudetenland to Germany.

Still, the xenophobic, antisemitic policies of the German government, the loud, aggressive brutishness of the brown-shirted storm troopers and the loutish clomping of their leather boots upon cobbled stone and human flesh alike had made Hitler's Germany something of a curio for western news services and media outlets. Reporters had flocked to Berlin in large numbers seldom seen in other capitals in Europe.

"There were several hundred foreign journalists in Germany, including those from the main international news agencies, who reported freely on what they saw and heard," Gilbert wrote about this period. "No event in the history of the fate of German Jews between 1933 and 1945 was so widely covered by the newspapers while it was taking place," he wrote of Kristallnacht.

That hideous night of terror and broken glass must have sent a wracking shock of horror throughout the decent consciences of the world. Kristallnacht was the tearing away of the curtain from German pretences and prevarications. Hitler's plans for the Jews were now plain for all to see. And his plan for Europe was easy to imagine.

Kristallnacht was considered the prelude for the premeditated, precisely detailed annihilation of European Jewry. And thus, for that reason today some 73 years later, throughout Canada, communities have dedicated time, space and the earnest strivings of the spirit to learn and teach about the Holocaust in Holocaust Education Week.

The Atlantic Jewish Council succinctly describes Holocaust Education Week as a "weeklong series of educational events relating to the Holocaust." It is in its eighth year there. The council will hold a community-wide Kristallnacht Memorial on Nov. 9. But it eloquently and poignantly refers to that day as Dignity Day, a solemnly symbolic and pointedly substantive rebuke of the violence associated with Kristallnacht.

Readers should also know that events are scheduled this year for Halifax, Sydney, Cape Breton and Moncton. Last year, the Nova Scotia legislature unanimously passed a resolution establishing Nov. 1 to 9 as Holocaust Education Week.

In Montreal, Hillel is hosting the community's activities.

In Toronto, the community marks its 31st annual week of Holocaust education. The emotional and educational core of the week is, of course, the personal testimonies of the survivors. This year, the organizers are also highlighting 50 years since the trial of Adolf Eichmann.

Though they are, perhaps, the most important audience, it is not only the young ones of the community for whom this education week was created. It now also informs the community at large. The day that was once so savage and so brutal for the Jews of Germany has, over time, been transformed in their memory as a commemorative day of dignity. Indeed Holocaust Education Week is itself a heartening collection of a number of days of dignity.

–MBD

SeeJN

SIMCHAT TORAH CELEBRATION

The junior kindergarten students of the Leo Baeck Day School, north campus, celebrated Simchat Torah. They sang *Torah, Torah, Torah* and *Eitz Chaim* to rejoice in the cycle of ending and beginning the reading of the Torah.

Trudeau minister served in Battle of Normandy

Compiled by CJN staff

Toronto native and former Trudeau-era cabinet minister Barney Danson passed away Oct. 17 at the age of 90.

Danson, born to a Jewish family in Toronto in 1921, joined the Queen's Own Rifles in 1939 at the start of World War II. He attained the rank of lieutenant colonel and served until he was severely wounded in the Battle of Normandy, losing an eye.

Obituary

Barney Danson
[CJN file photo]

In addition to his political career, Danson maintained philanthropic interests in the Canadian National Institute for the Blind and co-founded Katimavik, a national program that helps and encourages youth to volunteer across the country.

After returning from the war, Danson joined his family's insurance business and eventually started his own plastics company, the Danson Corporation.

Inspired by Trudeaumania, he ran for office in 1968 and won the riding of York North. He served as an MP until losing his seat in 1979.

In cabinet, he held positions as minister of state for urban affairs and as minister of national defence.

In 1975, he received the Family of Man award from B'nai Brith of Canada.

Danson also served as Canada's consul general in Boston from 1984 to 1986.

His autobiography, *Not Bad for a Sergeant: The Memoirs of Barney Danson*, was published in 2002.

He was the founding chairman of Toronto's Temple Emanu-El.

Danson also served on numerous boards and committees, both non-profit and for-profit, including the Canadian Executive Services Organization, Canadian Council of Christians and Jews, the Atlantic Council, the Empire Club of Canada, the Ballet Opera House Corporation, de Havilland Aircraft of Canada, Algoma Central Corporation, General Steelwares, the Royal Conservatory of Music and the Canadian Council for Aboriginal Business.

He also chaired the advisory committee and presided over the construction and eventual 2005 opening of the Canadian War Museum in Ottawa, where a theatre is named in his honour.

In 2008 he was made a Companion to the Order of Canada.

In a statement last week, the Canadian War Museum said it was saddened at Danson's death.

"Barney Danson's leadership and tireless support were instrumental in the building of the new museum," Mark O'Neill, president and CEO of the Canadian Museum of Civilization Corporation said. "On a personal note, Mr. Danson was an inspiration to me, and I often sought his sage advice. I offer my heartfelt condolences to his family."

The statement added: "Mr. Danson's energetic dedication to the creation of a new Canadian War Museum was based, in part, on his desire to memorialize the brave Canadians who died in war, including his four closest wartime friends, all of whom were killed in action.

"The Barney Danson Theatre in the Canadian War Museum is named in recognition of his key role in the creation of the museum. Tens of thousands of Canadians have already enjoyed events and public programs in the Barney Danson Theatre, and will continue to do so for generations to come. Mr. Danson's contributions will not be forgotten."

Danson and his wife, Isobel, have four children, Kenneth, John, Timothy and Peter, and 10 grandchildren.

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RABBI DR. DONNIEL HARTMAN, *Shalom Hartman Institute President, and the Director of the Engaging Israel Project, has a doctorate in Jewish philosophy from The Hebrew University of Jerusalem, a Master of Arts in political philosophy from New York University, a Master of Arts in religion from Temple University, and Rabbinic ordination from the Shalom Hartman Institute.*

Donniel is the founder of some of the most extensive education, training and enrichment programs for scholars, educators and rabbis in Israel and North America.

He is the author of **The Boundaries of Judaism** *and the co-editor of* **Judaism and the Challenges of Modern Life**, *both published by Continuum Press. Donniel is the co-author of* **Spheres of Jewish Identity**, *a model curriculum in Jewish philosophy for secular Israeli high schools.*

UJA Federation of Greater Toronto

Reena in the News

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By: Stacey Donaghy- Manager Reena's Learning & Development Department

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We recently completed the March 2011 program offering which began on March 21st; most of the students are now employed with Reena and partnering agencies. As they move forward in their careers, we also move forward. Our marketing has begun for the March 2012 session, and we hope to see many committed, dedicated, and enthusiastic applicants for next year's DDC program.

We are extremely pleased to announce that of the 11 sessions run, **259** students have graduated this program. That's 259 well trained and committed staff to our sector!

Over the past year two former graduates of the DDC Program were hired as Supervisors at Reena and the reports from our Partners are that students within their systems have also taken on senior roles.

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Historian to open program

Ron Csillag
Special to The CJN

Historian Deborah Lipstadt's latest book, *The Eichmann Trial*, whose appearance on the 50th anniversary of the storied court action she says is mere coincidence, is intended both as a primer and a corrective.

Holocaust Education Week

"It's a corrective in two areas," says the Emory University history professor on the phone from Atlanta. "One in terms of Hannah Arendt [the controversial author of *Eichmann in Jerusalem*] and two, in terms of the idea that before this trial, nobody had heard from Holocaust survivors, that survivors had not spoken about what happened to them. We know that's not true. A number of historians have now shown that survivors were speaking up, and the notion that the Eichmann trial pierced the silence is simply not correct."

It wasn't so much that this was the first time survivors spoke publicly, she adds, "but it was the first time the world was listening in such a serious fashion."

Deborah Lipstadt

Lipstadt will be the featured speaker at the opening of this year's Holocaust Education Week, whose theme is "Accountability: 50 Years Since the Eichmann Trial." She will discuss her newest book and the resonance of the trial on Nov. 1 at Holy Blossom Temple, 7:30 p.m.

As for Arendt, whose own book on the Eichmann trial was for decades considered a staple, Lipstadt, in attempting to set the record straight, offers up much that will please some readers, infuriate others, and raise a few eyebrows.

The broad strokes are now burned into the Jewish psyche: SS Lt.-Col. Adolf Eichmann, a major architect of the Final Solution, slipped away after World War II but was found by Israeli agents living under a false identity in Buenos Aires, Argentina. In an operation that electrified the world (and heaped scorn on Israel in many quarters for violating another country's sovereignty), Eichmann was captured by Mossad operatives in 1960 and brought to Jerusalem to face charges.

Following a trial denounced by detractors as a kangaroo court and others as treatment too kind and fair, Eichmann was found guilty of war crimes and crimes against humanity, and hanged on May 31, 1962. He remains the only person to have been executed in Israel following conviction by a civilian court.

Even as a "primer," Lipstadt's book upends many notions that may have been held until now, including just how accurate the prosecution's arguments were, whether Eichmann was a mere cog in a giant killing machine, and that he proved a tougher witness than had been thought.

Among public misconceptions, Lipstadt says, was that Eichmann "was the man who planned and carried out the Final Solution. [But] he was not the CEO. He was one of the COOs [chief operating officers] of the Final Solution."

Indeed, as she writes, prosecutor Gideon Hausner "got much of the history wrong" and pushed "past the evidence," accusing Eichmann "of things for which he was not responsible." In contrast to Hausner's accusations, Eichmann "did play a decisive role in aspects of the Final Solution, though he certainly did not control most aspects of it.

"Hausner made the man in the glass booth look more mythic than real."

But was Eichmann more than just a clerk, as many have viewed him?

"Oh God, yes," Lipstadt tells *The CJN*. "Absolutely."

And the defendant proved "disciplined" and "well-prepared." At times, "he really managed to prevail over Hausner more so than vice-versa."

Lipstadt, whose famous legal tangle with British Holocaust revisionist David Irving resulted in her award-winning 2006 book *History on Trial*, about the libel lawsuit Irving launched against her [and lost], says she was "struck by the fact that writing this [latest book] did bring me back to being a defendant." Having been in the dock, she notes the dark absurdity of deniers' logic: that while the Holocaust is a myth, "the Jews' nefarious behaviour made them nevertheless deserving of being destroyed."

Lipstadt allocates a good chunk of her latest effort on Arendt, who covered the Eichmann trial for *The New Yorker* and polarized many readers with her often harsh depictions of Israeli society. In fact, writes Lipstadt, Arendt "voiced a personal disdain for Israel that bordered on antisemitism and racism."

Though Arendt correctly deduced that contrary to Hausner's exaggerated claims, Eichmann was not the linchpin of the Final Solution, "she veered in the opposite direction" and famously declared him "a desk-level bureaucrat who showed little initiative and had few talents."

Continued on page 38

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For a complete listing of over 100 programs: **holocausteducationweek.com | 416.631.5689**

Opening Night Program Tuesday, 1 November, 2011 | 7:30 PM

The Eichmann Trial: A Perspective After 50 Years
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The Canadian Jewish news

An independent community newspaper serving as a forum for diverse viewpoints
Publisher and Proprietor:
The Canadian Jewish News, a corporation without share capital
Head Office:
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

With Schalit safe, Israel asked to save Abbas

Home a week and a half, Gilad Schalit is rebuilding his life in bits and pieces of ordinary humanity. He has gone to the beach with his father, where bystanders reported seeing the two wading into the water, laughing at the waves, casting soulful eyes to the sea's far horizon and, simply, walking free.

Not surprisingly, given his confinement for more than five years to small spaces and large darknesses, walking seems to be a key part of Gilad's regimen of restoration. The newspapers have reported that he has gone on walks with his brother, his mother and his father.

Gilad is healing, his father and his friends say, even as they plead that the 25-year-old's privacy be respected.

Now that Israeli Prime Minister Benjamin Netanyahu has rescued Gilad Schalit, he is being asked to "rescue" Palestinian Authority President Mahmoud Abbas, too.

Hamas has gained considerable purchase with the proverbial Palestinian man on the street. By repatriating hundreds of prisoners from Israeli jails, it has delivered the goods, so to speak. And to keep the pressure on the PA, it keeps the prisoner-release drum beat pounding. Ahmed Jabari, the head of Hamas' military wing, last weekend threatened more kidnappings of Israelis. "Those same operations will continue as long as there are Palestinian prisoners in jail in Israel," Jabari said.

Abbas and the PA are now seen by the Ramallah street as being weaker than Hamas. And it falls to Israel, some people maintain, to boost Abbas' standing and resuscitate his political stature with his own people. These very same individuals seem to have forgotten about Abbas' UN ploy last month and his massive betrayal of the American administration, the EU, the Quartet and even, it can be said, his putative Israeli bargaining partner.

The Abbas-rescue suggestions are many. They include increasing the number of Palestinians to be released under the next phase of the Schalit deal, returning the bodies of slain terrorists, and transferring additional portions of the West Bank to exclusive PA control. Indeed Netanyahu last weekend renewed his offer of a partial freeze on construction in the West Bank. But Abbas has expressed no willingness to return to the table. And herein lies the major problem for the government of Israel. It is entirely uncertain of Abbas' intentions. Does he plan to resume bilateral negotiations?

Once again, Israel is being asked to give the PA a tactical, stature-enhancing, confidence-building quid without receiving a reciprocal quo. If Abbas would return to the table, he would quickly see that merely by sitting across from his adversaries, making his people's case, his stature would soar among his own people – and with Israelis.

25 years ago in *The CJN*

The United Nations General Assembly rejected by a large margin an Arab motion sponsored by Oman calling for Israel's suspension from the 41st session of the world body. The vote – 87-41 against with 13 abstentions and 17 absences – followed a similar one in 1985 that was defeated 83-41.

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THESE DAYS IT'S NOT THE "BIG C" THAT SCARES US
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The price of Judaism

I would like to comment on the column "Synagogue dues and don'ts" (Oct. 6). One statement near the end of the article summarized it all: "I recognize that money needs to be raised and bills need to be paid." I feel the column trivialized the mundane fiduciary obligations to keep a synagogue physically intact. I don't know of any synagogue that makes a profit keeping its doors open. Many synagogues leverage their lines of credit to function. Many synagogues have empty seats on High Holidays, fully paid for but with no one occupying them. Perhaps that is indicative of the real problem. Have we as Jews lost our value system? Just speak to people who have children and listen to their "bone rattling" interpretation of the cost of being Jewish and practising Judaism. Anything of value has a price. When we want it, we pay for it. If we don't need it, we stay home.

Norm Zinman
Thornhill, Ont.

* * *

Criticism of Chrétien gov't unfair

There may have been reason to criticize the Canadian government's support of Israel under prime minister Jean Chrétien 10 years ago, but its performance at Durban I (the UN World Conference Against Racism) was not one of them (The Durban war, 10 years on," Sept. 22). While I agree with Gerald Steinberg's column, his characterization of the Canadian government at that time is somewhat unfair. I had the privilege of meeting Rabbi Michael Melchior at a Canada-Israel Committee meeting in Israel directly after his return from Durban I. He was the minister for the Diaspora in the Israeli government at the time. Rabbi Melchior was quite pleased with Canada and its comportment at Durban I. The United States was not present at Durban I. Canada jumped into the breach and was very active behind the scenes in attempting to ameliorate the anti-Israel diatribes that were coming forward and in general was very supportive of Israel.

Joseph J. Wilder
Winnipeg

* * *

A one-state solution

I was surprised to read your editorial in which you lambasted the CBC for a segment they ran on the radio program *The Current* ("Et tu CBC?" Oct. 12). They had two panelists, one a Jewish Israeli and the other you called a Chicago-based Palestinian activist, discussing the possibility of a one-state solution to the Israeli-Palestinian conflict. You took the position that allowing the discussion to take place on such a subject reflected a bias against the Jewish state that the CBC should be held responsible for.

What caused my surprise at your comments was that you published an opinion piece, written by Arie Raif of the Canadian Peres Center for Peace, that dealt with the same topic as a distinct possibility if an agreement is not reached soon ("Old habits die hard: divided in peace, united in war," Oct. 6). He wrote that "failure to reach an agreement could result in the PA handing the keys of the West Bank to Israel, meaning the latter would be directly responsible for the welfare and policing of 2.5 million stateless Palestinians." He continued that "controlling the West Bank is not Israel's inevitable destiny, but it has been an issue since 1967, evolving and expanding [our presence there]... preventing any real chance for peace."

So it is not only invited guests on the CBC that are thinking about and discussing what would happen if a two-state solution is not achieved. Everyone concerned about Israel's future has to be realistic in looking objectively at its situation today – the dangers and the opportunities – but not by keeping our heads in the sand and refusing to listen to warnings on the direction the country could be heading.

Saul Rose
Outremont, Que.

* * *

World turned upside down

Arie Raif's essay ("Old habits die hard: divided in peace, united in war," Oct. 6) is a prime example of what Melanie Phillips deplored in her latest book *The World Turned Upside Down*: "an implacable refusal... to acknowledge the authority of factual evidence over opinion, or distinguish truth from propaganda and lies, or differentiate between justice and injustice." The Israeli government ought to put an end to this ongoing rampage against factual evidence and truth and assert the Jewish People's rights to the Land of Israel.

Goldi Steiner
Salomon Benzimra
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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Welcoming Gilad home with mixed emotions

— 'Let's remember what it took to bring him home' —

Jason Kimelman
Special to The CJN

On July 28, 1990, my 17-year-old sister was enjoying the sun and some ice cream on a Tel Aviv beach with her friends. She had been in Israel on an organized tour. There were hundreds of people on the beach that day when a man-made pipe bomb, which had been buried beneath the sand, suddenly exploded and killed my sister, Marnie. She was the only person who died on the beach that day.

A man named Yasser Hijazi accepted responsibility for the murder. I learned that he was affiliated with Izzedine al-Qassam Brigade, which is the military wing of the Islamic fundamentalist group Hamas. A few months after the bombing, he was arrested and tried at the Yehuda Military Court near Jerusalem. He was sentenced to life in prison.

Marnie Kimelman who was killed on July 8, 1990 on a Tel Aviv beach.

I am a strong supporter of Israel. Always was, always will be. I am also a supporter of Israel's current Prime Minister, Benjamim Netanyahu. His strength and integrity have always impressed me. His own brother was killed responding to a terrorist attack, and I have always felt a connection with him.

I was overjoyed to hear two weeks ago that Israel had negotiated a prisoner exchange with Hamas. In exchange for the release of more than 1,000 Palestinians from Israeli prisons, Gilad Schalit, a young Israeli soldier who was captured by Hamas in 2006 and who has remained in their custody ever since, would be released and returned to his family and nation. I could only think of his parents at that moment. No one on earth could understand the hell they have lived in for the past five years.

And no one can understand the emotions they have dealt with since they heard that Gilad would be released. I looked forward to seeing the first clips of Gilad in the news and the interviews with family members that would follow.

On the morning of Oct. 16, I woke up to an e-mail sent by a loyal and good friend in Israel. It read: "Dear Jason, Pursuant to the Gilad Schalit prisoner release and the list of Palestinian prisoners scheduled to be released published last night, I checked the Israeli Prison Service, and found that one of them is your sister's killer. He's to be released to his home in the West Bank with certain restrictions... I am so sorry I had to contact you under these circumstances, and if there's anything I can do to help, please let me know."

This hit me hard.

I've read about shock before and think I experienced it for the second time that morning. I was livid. My soul was rocked.

Do I get on a plane to Israel? Do I call Netanyahu's office? Do I tell my parents, my brother, my zaidy? Do I keep it to myself and hope my parents don't find out? What would they say if they did?

Without time to rationalize, I responded to my friend by thanking him for contacting me, and I asked that he ensure that Netanyahu's office call me to explain their decision and thought process. Knowing full well that my request was unreasonable, I figured it could not be more unreasonable than deciding to release a savage beast who killed a beautiful, innocent 17-year-old Canadian girl who was eating ice cream on a beach.

This prisoner exchange is confusing for Israelis and Jews throughout the world, but especially for the thousands of people who have been directly affected by those criminals who are being released from prison. I believe we deserve and are entitled to an explanation.

I am thrilled for the Schalit family. I hope to speak with them one day and tell them that. But as delighted as they are right now, I bet they, too, are confused. I bet they do not know exactly how to feel when they walk past their neighbours whose child has been killed by one of the prisoners to be released. I bet even Gilad himself will have mixed emotions when he hears how many with blood on their hands have been released.

I know that this is an unrealistic proposition given the nature and confidentiality of the negotiations between Israel and Hamas, but if Netanyahu's office had called me beforehand to ask my permission to release the beast who killed my sister, in exchange for Gilad's freedom, I would have eventually granted it. I would have eventually worked through the anger and realized that no one is bringing my sister back and if, in some way, my sister's death could help the Schalits end their nightmare, I would have given the Israeli government my blessing.

> ***'While many Israelis celebrate Gilad's return in the streets of Tel Aviv, I will be thinking about Hijazi's family welcoming a cold-blooded killer home and dancing through the streets of the West Bank chanting, "We want another Schalit."'***

But my family was not consulted. We did not have the opportunity to think this through. We were pulled out of bed with e-mail notifications that the scabs on our lifelong and deep wounds were to be ripped off.

I feel ripped off. And confused.

I am writing this for no reason other than the fact that I have so many questions. Questions that have yet to be answered. And I assume I am not alone.

As we celebrate the release of Gilad, let's remember what it took to bring him home. Remember the families that are suffering through this. Remember that while many Israelis celebrate Gilad's return in the streets of Tel Aviv, I will be thinking about Hijazi's family welcoming a cold-blooded killer home and dancing through the streets of the West Bank chanting, "We want another Schalit."

Gilad's parents, Noam and Aviva, greet their son for the first time in more than five years. ***[Israel Sun photo]***

Dancing on my sister's grave.

Dancing on the graves of thousands of Israelis who have been murdered by terrorist organizations.

I have recently been advised that Prime Minister Netanyahu's office wrote to many of the families – at least in Israel – of the victims of individuals who were released as part of the exchange. My family has not received the courtesy of an explanation.

My intention is not to stir up emotions. Rather it is to provide some perspective.

I can only hope that people will respect my family's need for privacy in relation to the news of the past few days. My family is very happy for the Schalits. But our feelings will always be mixed.

Jason Kimelman lives in Toronto.

Finding new meaning, yet again

There's no doubt that today's uncertainties are enough to sober our enthusiasm. Such a sombre mood is reflected in every part of our lives, whether economic, political or personal. Things seem to be slipping out of control of the ordinary person.

One example: we have the Wall Street protesters without a real agenda, making their proclamation that there is no agenda. Do I need to cite the economic roller-coaster we are on or the fracturing of our social services? Suddenly we are wary of our leaders, no matter which party they're from. Are they up to the challenge? Come to think of it, what do we really want from them when we go to vote? Are they telling us the truth about anything?

Just when we might sink into cynical despair, fortunately, there's always a good story to bring us back up. Scarcely out of the holiday cycle, we begin anew the reading of the Torah, starting with the magisterial account of creation. It's not a literal account. Science has no place in this story, which is meant to teach us ethical and moral principles.

The Jewish holidays have a reassuring motion, marching along in regular fashion, each in its appointed season. Every year, we begin at the beginning of the world and read the same five books, over and over again, adding Haftarot that amplify a theme of the weekly Torah readings. It is indeed a never-ending story. Each year we, however, have brought to this cycle a year's worth of different experiences, for good or ill, and through that lens, we understand.

The first chapters of Bereshit are an account of struggles – between God and man, between brothers, between humankind and the world – that God wants to see grow out of the initial creation.

One year we think, how silly of Eve to trust that sly serpent. The next we wonder how an almighty Creator could say, "Don't eat that!" Surely such a Presence would know that telling humans not to do something inevitably results in them doing it the first chance they get.

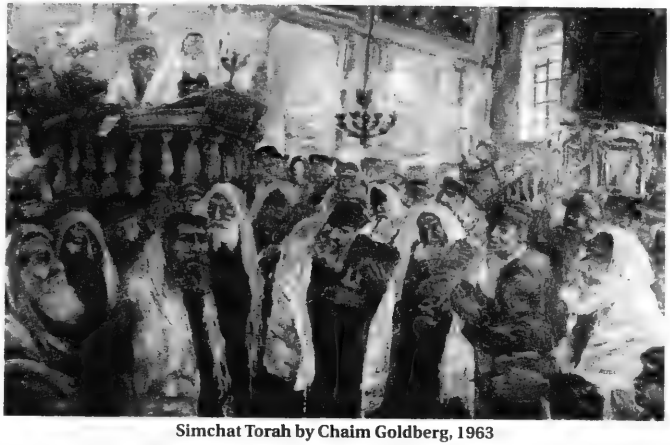
Jean M. Gerber

in Vancouver

Reading Noah one year, we may feel vindicated that Noah believed, obeyed and escaped while all others perished. Another year we might picture in brutal clarity the chaos as families clung together on the high ground while the waters rose inexorably.

Our patriarchs and matriarchs struggled to create out of one family, a nation (or two – remember Ishmael). One year we excuse Abraham for his half-truth about Sarah's status, knowing she could be at risk if he admits that she is his wife. Next time around, we may be appalled that he would put her in such jeopardy.

One year we see the rightness of Hagar's banishment, the next we marvel at Abraham's callous treatment of her, as she is thrust with her son into the waterless wilderness to die. One year, Jacob is a conniving, sneaky young lad, the next an ardent suitor willing to put up with being forced into 20 years labour to claim his bride and his wages.



Simchat Torah by Chaim Goldberg, 1963

One year, we fall in love with Joseph the ultimate, handsome survivor. The next year, he seems a bratty teenager thinking only of himself.

And who can remain unmoved when Moshe dies within sight of the Promised Land? He has seen his brother and sister die without achieving their goal, and his whole generation has been buried in the wilderness. It's nice to say that he died a vigorous man, but I picture him frail, bent, gazing over the Jordan River, his watery eyes straining to see the hilltops of Canaan.

One year, King David is the ruddy, charismatic youth who becomes a national hero and saves Israel from the erratic rule of King Shaul. The next he is a usurper and adulterer – that's what the story says, so no point putting a gloss on his actions.

Are we able, in our annual round, to find new meaning? I hope so. We celebrated Simchat Torah marking the completion of our Torah reading and immediately began with order being brought out of chaos, a dark formless world being turned into a seasonless garden. It's a whole new adventure all over again – same cast of characters, same situations, a fresh window into a familiar, yet ever-new, story cycle.

In our end is always a beginning.

So many friends

When I came to Montreal in 1970, I found it difficult to make new friends. I thought the problem sprang from Montreal's tightly knit community. People here still knew their high school buddies. They met people on the streets with whom they had gone to kindergarten. I wrote about this once before.

But I was wrong. The problem originated with me. I struggled with a number of misconceptions. I felt blessed that I had already had a number of BFFs (best friend forever). How many good friends was a person entitled to? Surely the number was limited and I had used mine up, I mistakenly thought. Moving here, I didn't expect to make anything more than acquaintances, and, therefore, did not extend myself in friendship. I remember all the people who tried to befriend us. Howard, my husband, responded, but it took me many years to see the genuine friendship that was being offered.

But my greatest error was in misjudging everyone based on my own biases. I believed that no one in the Jewish community could be a true friend to a rabbi, his wife and family. Surely, distance was the only safe possibility. Forty years later, secure in and sustained by the friendship of a large community, I can only laugh at my childishness and prejudices.

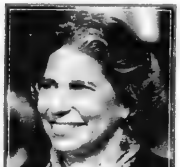
In fact, my first encounter with a future BFF was quite hilarious. A young woman on our block approached me. We chatted. She asked me what my husband did for a living. "Uh oh!" I thought. "If I tell her, she will look at me differently. What kind of a woman would marry a rabbi?"

So I said: "I can't tell you." With that kind of an answer she really did look at me oddly. Things really went off the rails. She thought I was married to a mafia boss. Which was worse: a rabbi or a mafia boss?

At this point in my life, with my children all living in the United States and my husband in a hospital, I have come to appreciate, understand and cherish the place of friends. Quite simply, we need them in order to exist.

My husband and I have no family in Canada. We rely on friends for all sorts of things, in good times and now in the difficult moments. When we were raising our children, we celebrated with our friends and their kids. I remember Chanukah parties with toys, latkes and laughter, and sukkah celebrations in the cold, with friends coming together to learn, live and laugh.

We travel to see our children and grandchildren quite regularly, but our daily and weekly lives are punctuated with our friendship circles. I couldn't imagine life without my friends, and I'm glad to have realized that there is no limited number of BFFs. As long as we're able to extend ourselves in friendship, to see others as significant individuals with whom we wish to engage in meaningful communication, then we can be blessed with associations that develop and grow into long lasting friendships.



Norma Baumel Joseph

in Montreal

John Lennon wrote: "I get by with a little help from my friends." That's exactly how I feel.

And now in our trying times, with Howard fighting to regain his reality, I have found a whole new meaning or genre of friendship. There are friends who visit and cheer us up, who tell long unending stories to feed our imagination, friends who sing the Song of Songs to feed our souls. Friends who bring all sorts of good food, some of it on silver trays, glass plates, with fancy cutlery and decorations so we can eat elegantly (or pretend to). Friends, who smile, tell jokes and just sit with us.

There are those friends who give good advice and those who know when to refrain from advising. Friends who let us use their places and friends who stay with us to keep us company. Friends who bring news of the outside world. Friends who walk with us. Friends who are there for us. So many friends that my heart overflows.

No one can be pessimistic about the world or the state of the nation or the values of our families or the future of the Jewish people if they know my circle of friends.

Novelist Eva Menasse is a rising star in Germany

At the age of 41, Eva Menasse is sitting pretty, but she does not take anything for granted, nor is she animated by any sense of entitlement.

Menasse's debut novel, *Vienna*, published in 2005, was a phenomenal success, with 50,000 hardcover copies having been sold in Germany and Austria alone.

Translated into more than 10 languages, including English and Hebrew, *Vienna* was also published in Canada and Britain, though it has yet to appear in the primary English-language market, the United States. Hailed by critics, *Vienna* was nominated for the Leipzig Book Fair Prize, won the Rolf Heyne Debut Prize in Germany and was shortlisted for the Independent Foreign Fiction Prize in Britain.

Sheldon Kirshner in Berlin

Her second book, *Forgivable Deadly Sins*, a collection of short stories also published in Hungary, Spain and the Netherlands, came out in 2009, selling a respectable 20,000 hardcover copies.

As a result of these literary coups, Menasse – a journalist who was born in Austria but has lived in Berlin for the past eight years – can support herself and concentrate on consolidating her career as a novelist. "But I don't know how long this will last," she confided in an interview in Berlin, knowing full well that life can be arbitrarily fickle.

Menasse's realistic appreciation of life's vicissitudes is reflected in mirror-like fashion in *Vienna*, her wry, uproarious and affecting novel about ethnic and religious identity in a half-Jewish Austrian family from the 1930s to the present.

A tall, slender, vivacious woman who merrily rides around Berlin on a bicycle regardless of the weather, she wrote *Vienna* from the heart, starting it in 2002, when she was still on the staff of the *Frankfurter Allgemeine Zeitung*, one of Germany's finest daily newspapers.

In a word, *Vienna* is autobiographical, modelled on her own family. "It's autobiographical in outline, but in substance it's a work based on my imagination."

The driving force behind *Vienna* was curiosity, a thirst to ascertain, once and for all, what happened to her family during the Holocaust. "My father and my uncle didn't remember the details, and my grandparents were dead," she noted, adding that she was familiar only with the bare bones of their story.

Menasse's family history is complicated, to say the least. Her paternal Jewish ancestors were originally from Tarnow, a town in Poland whose Jewish population was decimated by the Nazis. Her maternal Catholic ancestors hailed from Silesia and Bohemia.

Menasse's father, Hans, born in 1930, was the son of a Jewish man and a Catholic woman. Her fully Catholic mother, Christine, was born in Poland in 1943.

Fearing the spectre of antisemitism in Austria after its unilateral annexation by Nazi Germany, Hans Menasse's parents sent him to Britain in 1938 on a Kindertransport. They remained behind in Vienna, braving persecution.

Menasse's aunt immigrated to Canada, settling in Windsor, Ont.

Her great-grandmother, Berta, was deported to Theresienstadt in 1943 and died there. Her grandfather's relatives were either murdered or emigrated.

Hans Menasse, now 81, returned to Austria in 1947, becoming a gifted professional soccer player and a member of Austria's national team in the 1950s. After his retirement, he was a press officer for a major Hollywood film company. Always ambivalent about his Jewish background, he never encouraged Menasse or her siblings – Robert, a writer and translator, and Tina, a biologist – to practise Judaism.

"He doesn't want me to be Jewish," said Menasse, who wore a simple necklace with a stylized Star of David when I met her. "He wants me to be a 'normal' Austrian. He has a problem with my necklace, which I bought in Israel. For many years, he didn't want to touch the Jewish part of his life."

When asked whether she considers herself Jewish, she replied, "Yes and no." Although she attended church services as a child, she feels culturally Jewish today.

The wife of German writer/journalist Michael Kumpfmuller, she is not a religious person, but would have joined Berlin's Jewish community had she felt she would be wholeheartedly welcomed as a non-halachic Jew.

Menasse studied history and German literature and broke into journalism when she began writing for the Austrian newsmagazine *Profil*. She was a general assignment reporter there for seven years.

Joining the *Frankfurter Allgemeine Zeitung*, she covered the cultural scene in Vienna, as well as the trial of British Holocaust denier David Irving, whom she acidly likens to "a bit of dog shit on your shoe."

After converting her coverage into her first book, *The Holocaust on Trial*, she composed *Vienna*, which established her as a rising star in German literature.

She claims she had no difficulty making the transition from the grind of journalism to the solitude of novel writing. "It came naturally," she said without a trace of affectation.

Eva Menasse *(Sheldon Kirshner photo)*

She was planning to return to her job at the *Frankfurter Allgemeine Zeitung* after the publication of *Vienna*, but changed her mind as sales soared. "I was surprised and overwhelmed," said Menasse, the mother of a five-year-old boy.

Asked to explain its popularity, she replied, "There was something new in the book. It was written from the perspective of the second and third generation of children of Jewish survivors of the Holocaust."

And the humour was appealing, she noted. "Some readers were relieved by its tone. They said, 'We can laugh again.'"

Comparing her novel to her short stories, she remarked, "I always say *Vienna* is my 'Jewish' book and *Forgivable Deadly Sins* is my 'Catholic' book."

Though critics in Germany were receptive to *Vienna*, their counterparts in Austria were lukewarm. The discrepancy, she observed, was a function of the manner in which each country has dealt with the legacy of the Holocaust.

"Austria has finally come to terms with its Nazi past, but for a long time it considered itself Hitler's first victim. Germany was different. It confronted its crimes, and has learned from its history."

She has no intention of going back to live in Austria, but she keeps abreast of current events there. "Compared to Vienna, the atmosphere in Berlin is much more open and liberal and less traditional and conservative."

Although she has begun writing a new novel, due to be published in 2013, Menasse remains a working journalist in a freelance capacity. In recent years, she has contributed book reviews and political analyses to *Die Zeit*, *Der Spiegel* and *Suddeutsche Zeitung*. "I enjoy journalism. I can choose the topics."

Menasse does not profess to be worried by the presence of neo-Nazis in Germany and Austria.

"They don't play any role in the political landscape. But given my family background, I would be happier if they didn't exist at all."

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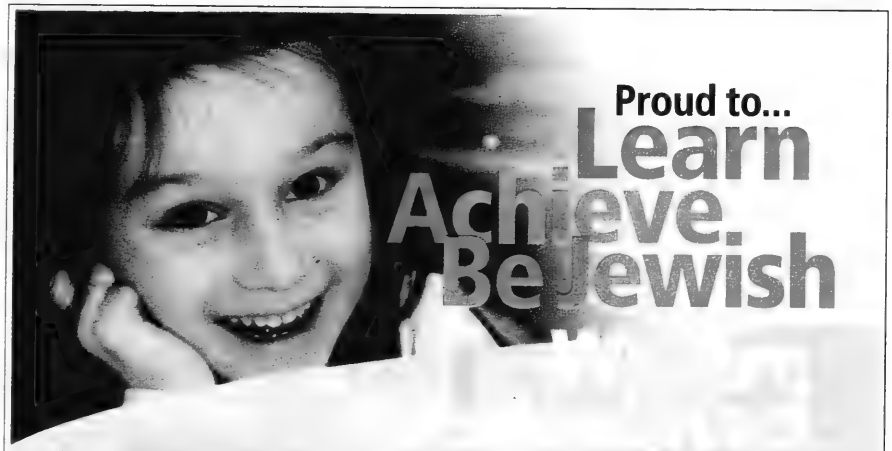

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UJA Federation

Fundraiser to aid Israeli home for abused kids

Carolyn Blackman
Staff Reporter

Forever Chai Foundation of Canada presents its second "Night of the Stars," featuring the Superstars of Motown's Golden Era, including the Spinners and the Temptations Review with Dennis Edwards, Nov. 1, at the George Weston Recital Hall.

The foundation helps support Shabtai Levi Home in Haifa, an emergency and residential care service for physically and emotionally abused children.

The seeds for the foundation were planted about 20 years ago, when Chana Sargon, a Toronto Bible teacher, visited the Shabtai Levi Home.

She was so taken with the non-denominational home, which opened as a daycare in 1945, that she tried to establish a relationship between her students and Shabtai Levi.

Over $700,000 raised by 2008

In 2002, a group of women formed the Canadian Friends of the Shabtai Levi Home – now called Forever Chai Foundation of Canada – chaired by Ellen Goldstein, Marya Grad, Esther Michaels and Cynthia Small.

By 2008, they had raised more than $700,000 for the home – the foundation is the largest contributor to the home, after the government of Israel – and more specifically for its first mother-child unit, which enables mothers with parenting difficulties to live with their babies in a closely supervised environment.

The goals of the mother-child unit are to protect the child without separation from its mother, to rehabilitate the mother-child relationship and to lay the foundation for the mother to live on her own in the community, in terms of child-raising, household management, economic responsibility and working outside the home.

Treatment includes 24-hour-a-day friendly intervention by caregivers, with the help of volunteers, evaluation and intensive treatment by social workers and psychologists, and diagnosis by outside agencies.

Goldstein said that while visiting Shabtai Levi, she met a girl who had become pregnant as a young teenager and went there to receive help bringing up her child.

"She was very thankful to be there. We are teaching people to stand on their own two feet and to be fully integrated into Israeli society."

Funds from the Nov. 1 concert, produced by Rrazz Entertainment, will help pay for therapists, doctors, nurses, food, medication, clothes, toys, pets, outings, caretakers, security and sundries for the care required at the home.

For more information, go to www.4everchai.com, or call 416-695-8885.

Teacher shifts from marketing to the classroom

When Jennifer Rosenberg began studying for her bachelor of education degree last year at age 37, she was overwhelmed to be back in the classroom.

It had been more than a decade since she received her MBA from the University of Windsor in 1997, and she'd had a 14-year career in marketing. As well, the married mother of two daughters, now 6 and 2, was facing a five-day-a-week commute of 80 minutes from her home in Thornhill to Lakehead University's Orillia campus – and back again.

By Frances Kraft

But today the rookie teacher, who began teaching at Neshamah Congregation of Thornhill's Sunday School this week, is glad she made the move. She credits her husband for his support, and a friend who had also gone back to school for giving her the confidence that she could do it, too.

Rosenberg was inspired as well by her older daughter's enthusiasm for learning, and her own background teaching tennis and working as a camp counsellor in her teens and early 20s.

In May and June, she volunteered at Associated Hebrew School's Kamin branch. She is also working as a supply teacher with the York Region District School Board.

In both cases, she's returning to her roots. An alumna of Associated, Rosenberg attended the Jewish day school until Grade 6. She's also a graduate of Thornlea Secondary School.

A lesson from the teacher: *"I looked for inspirational quotes when I was applying to [teaching,] and this one by Vernon Howard kind of spoke to me: 'Always walk through life as if you have something new to learn and you will.'"*

Rosenberg believes that many of the skills she used in her previous career are transferable to the classroom. Creating and delivering a presentation is like preparing a lesson plan and then teaching it, she said. "Your audience is just younger."

As well, time management, leadership and organizational skills, as well as the importance of assessing results, come into play both in marketing and teaching, she believes.

At one time, Rosenberg thought about pursuing a career in marketing for kids – perhaps at a toy company – but instead she ended up working in the fashion world.

On her second maternity leave, "things became a lot clearer," she said. She had spent time volunteering in a friend's classroom and found it rewarding to help children learn.

At Neshamah, a new Reform congregation, Rosenberg will teach every grade. Each morning will be divided into three segments, and students will rotate from one centre to another. "I'm very excited," she said.

Reflecting on her previous career, Rosenberg wrote in an e-mail that working as a brand and marketing manager taught her "the importance of appreciating individual differences among people... each person has their own set of beliefs, interests and abilities that affect how they learn and work.

"I've learned that teaching is not merely about repetition. It is about being curious, asking questions and learning how to think."

Jennifer Rosenberg *[Frances Kraft photo]*

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Harbord Club founder honoured

Frances Kraft
Staff Reporter

Willie Zimmerman, a 1933 graduate of Harbord Collegiate Institute who died last February, was honoured at the downtown Toronto high school's Oct. 7 commencement, when an award was renamed in his honour.

The monetary award recognizes a student who has contributed to the school community.

Murray Rubin, a 1950 graduate who spoke about Zimmerman at the commencement, called him a "catalyst" who was instrumental in forming the Harbord Club – an organization for alumni with a network of some 2,000 people – in 1978. The affiliated Harbord Charitable Foundation, which has given up to $15,000 a year in scholarships, garnered from the interest earned by its funds, was established shortly afterward.

Zimmerman's daughter, Sarilyn, speaking at the commencement, told students that her father "had a deep respect and love of education. He grew up in a generation where going to university was often not a possibility and a high school education was still considered a privilege.

"Forming the Harbord Club was the way he honoured this privilege."

The club, which now has a network of more than 2,000 alumni, provides 66 prizes, awards and scholarships to Harbord students and maintains "a common identity and passion among former students and teachers," Rubin said. Funds raised by the club have also provided a World War II monument to school alumni who lost their lives during the war.

Rubin told *The CJN* that the foundation has about $300,000 in funds donated by Harbord graduates.

Another of the club's projects was the school's museum, which – according to a recent issue of the club's newsletter, the *Harbordite* – was the first architecturally designed high school museum in Canada.

From the late 1920s to the mid-1950s, Harbord had a Jewish population of an estimated 90 per cent. Today the school has a high percentage of Asian students, followed by Portuguese, Italian and Spanish-speaking students, according to principal Rodrigo Fuentes, who spoke briefly about Zimmerman at the commencement.

Willie Zimmerman

Zimmerman – a printer who amassed a large, well-organized collection of Harbord memorabilia, which he donated to the school museum – took the initiative in establishing the club "because he really loved the school," said Rubin, the club's president ex officio. Zimmerman remained active in the club until 2000.

Zimmerman's daughter, Sarilyn, wrote in the Spring 2011 issue of the *Harbordite*, that her father's interest in Harbord filled "many happy hours... from the weekly meetings and lunches, to organizing reunions, to the inception of the archival museums, to the printing of the *Harbordite*."

She told *The CJN* that her father was "a very creative man. He managed to raise funds and search out [former alumni]" from far-flung locales through one-on-one conversations.

"He loved to research everything... He was like the information man. Anybody who knew him, if they didn't know the answer to something, would ask him. If he didn't know the answer, he would look it up and find it."

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York Region's Bialik Day School to open its doors in September 2013

Long-time Toronto institution to benefit children north of Steeles

By Daniel Horowitz

Having recently celebrated its 50th anniversary, Toronto's Bialik Hebrew Day school, located at Bathurst Street and Viewmount Avenue, has long-been synonymous with excellence in Jewish day school education.

Founded by members of the Labour Zionist movement, including Ben and Edith Himel z'l, Viewmount continues to successfully engage an eclectic range of community members, providing them with strong connections to Jewish and Zionist values and an enriched academic environment.

Fast forward to a new millennium and the year 2011, and it seems that everything old is, as the adage goes, new again.

Made possible in large part to a generous donation from Irv and Mel Himel, the sons of Ben and Edith, the unique, successful and proven educational philosophy of Bialik will soon benefit Jewish children living in York Region, home to the fastest growing Jewish population in the Diaspora.

When Bialik Hebrew Day School's northern campus – the Ben and Edith Himel Education Centre - opens its doors on The Joseph & Wolf Lebovic Jewish Community Campus in September, 2013, it will be starting with a junior kindergarten, senior kindergarten, and Grade 1 class. Ultimately, the school will be able to accommodate 800 students and will include an Israel Interactive Centre, a fully equipped resource centre, an auditorium/gymnasium, an art room, and state-of-the-art technology.

The 50-acre Lebovic Campus, located on Bathurst Street, north of Rutherford Road, is an initiative of UJA Federation of Greater Toronto's Tomorrow Campaign, an unprecedented infrastructure initiative which is changing the Jewish landscape across the GTA.

"My mother and father are smiling today, and they will smile even more the minute Bialik North welcomes its first students," said Mel Himel. "While there are many wonderful people throughout Toronto's Jewish community who are committed to Jewish education, none of them are more committed than my father was. Our parents had many commitments in Jewish society, but their true passion was to Jewish education, Zionism and the state of Israel."

"Our Board is absolutely committed to ensuring that the children of York Region have access to a Bialik education as soon as possible," said Mark Nightingale, Past President, Board of Directors, Bialik. "This is real. This is happening. We anticipate no problems with the site approval and plan to have the first shovel in the ground this spring. Though spaces are still available at the moment, our current pace of applications indicates the demand will exceed the space we can now afford to build for September 2013. Therefore, community members have a unique opportunity at this moment. By investing here, they become leaders by directly increasing the number of kids in Jewish education. Together we are building the vibrancy of tomorrow's Jewish community."

(L to r) Mel Himel, Jodi Tanentzap, and Irv Himel pose in front of architectural renderings of Bialik's Northern Campus.

"The fact that we, as a school, are able to replicate what our founders established 50 years ago is incredibly exciting," enthused Shana Harris, Head of School, Bialik. "And, this will not just be another school opening, families in York Region will be getting a school with a reputation for academic excellence, for teaching *Ahavat Yisrael*, and inspiring Jewish values and *mentshlechkeit*. These pillars, which, for the past 50 years, have guided us so successfully, now come with us to our new northern branch."

Part of the academic excellence synonymous with Bialik includes a rigorous dual curriculum which includes the study of Hebrew, English, Yiddish and French. Bialik provides a nurturing and engaging learning environment that fosters growth of students' academic, social and emotional skills.

For decades, Bialik has sent a high proportion of its graduates onward and upward to high school at TanenbaumCHAT's campus on Wilmington Avenue. Students who complete Grade 8 at Bialik's new Northern campus will, quite literally, move across the street to the Kimel Family Education Centre, also on the Lebovic Campus, for a seamless and convenient transition.

"We are absolutely delighted to welcome Bialik's new, northern facility onto the Joseph & Wolf Lebovic Jewish Community Campus," said UJA Federation President & CEO, Ted Sokolsky. "When Bialik north opens its doors in 2013 alongside TanenbaumCHAT's incredible Kimel Family Education Centre, the strategic educational role of the campus in support of Jewish education will move to a whole new level."

"My three children are all at Bialik and seeing, first-hand, the wonderful education they are getting there, and how their Jewish identity is developing, is truly remarkable," says Dr. Jodi Tanentzap, head of fundraising for the Bialik North Capital Campaign whose parents, community leaders Ed and Fran Sonshine have made a generous gift. "So, for me, being able to help bring that level of Jewish education to the children of York Region, and to see those families benefit from a Bialik education, is such a privilege."

And, when asked just what his parents might say to him if they were alive today, Irv Himel, a man known as much for his sense of humour as for his generosity and vision, looked skyward, threw his hands up, and said: "They'd say, you never listened to us when you were a kid, but now we're thrilled that our message apparently did get through to you!"

Yes, Ben and Edith, it certainly did, and, as a result, the children of York Region will soon benefit.

An architectural rendering takes us inside Bialik's northern campus, and its Israel Interactive Centre.

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The past offers a message for today

Rabbi David Ellenson

As we reflect upon the lopsided exchange to free Gilad Schalit, it is instructive to remember that Israel has confronted the same excruciating question before. In 1985, the Jewish state had to decide whether to return 1,150 Palestinian and Lebanese prisoners for the release of three Israeli soldiers.

While the exchange never took place and the fate of the three Israelis remains unknown, two prominent Israeli rabbis – Shlomo Goren and Haim David Halevi – addressed the issue at that time. Their words then have resonance and meaning today, as they provide important perspectives on the position adopted by the current Israeli government in agreeing to this exchange.

Rabbi Goren served as chief Ashkenazi rabbi of Israel and was formerly chief rabbi of the Israel Defence Forces, while Rabbi Halevi was the chief Sephardi rabbi of Tel Aviv-Jaffa. Rabbi Goren, in an article written May 31, 1985, stated that Jewish law absolutely forbade the Israeli government from redeeming "our captive soldiers in exchange for 1,150 terrorists," and based his ruling on a talmudic passage that stated, "Captives should not be redeemed for more than their value."

Rabbi Goren emphasized his great distress at the personal plight of these captives. However, he insisted that the state should not redeem them, as an exchange for the release of known terrorists bent on the destruction of Israel and its Jewish population would surely imperil all Israeli citizens and fuel Arab attempts to capture more Jews in the future.

Rabbi Halevi, responding to Rabbi Goren soon after the article appeared, said he was sympathetic to the position advanced by his Ashkenazi colleague but disagreed with the conclusion. Rabbi Halevi said the conditions in a modern Jewish state were vastly different from those confronting the Jewish community when

Rabbinic Reflections

the talmudic passage was written. The Jewish people were now sovereign in their land, and the "political-national" aims that motivated the terrorists "to wreak havoc among the Jewish people" would continue, regardless of whether their prisoners were released in exchange for Israeli soldiers.

The "impossible choice" before the government, Rabbi Halevi said, was whether to "strengthen the power of the terrorists through the release of their comrades or to strengthen the morale of IDF soldiers should there be future wars." Rabbi Halevi believed the priority had to be the latter – the Israeli government should do all in its power to uphold the morale of the Israeli soldiers.

If a soldier, his family and all residents of the Jewish state knew the government would spare no effort or expense to liberate a captured soldier, and that such release had the highest governmental priority, then the resolve of the citizen-soldiers to defend their nation would be fortified.

In a moral universe where alternatives were limited and the military might of the State of Israel could protect its citizenry despite the preposterous numerical imbalance of the exchange, Rabbi Halevi felt this choice was the wisest one the government could make in an imperfect world.

In responding in this way, Rabbi Halevi provides a rationale for understanding why the current Israeli government made the decision on prisoner exchange. As its critics contend, it is a policy fraught with danger for the state. At the same time, it appears to be a policy that continues to guide Israel legitimately as it continues to provide unlimited support to its citizen-soldiers as they confront an enemy bent on the state's destruction.

Rabbi David Ellenson is the president of Hebrew Union College-Jewish Institute of Religion.

Lessons from Steve Jobs

The saintly sage Rabbi Yisrael Meir Kagan (the Chafetz Chaim, 1838-1933) once commented that every technological innovation carries within it a moral message. As one who literally wrote the book on the laws of gossip and slander, he saw the invention of the telephone as teaching – warning perhaps – that what one says over here is heard over there. He would be kept very busy today with daily moral messages.

If a machine can teach morality, then we must learn much more from a person, especially one who in many ways redefined the world of technology. The untimely death of Apple co-founder Steve Jobs gives us much upon which to reflect. Coming just before Yom Kippur, it starkly demonstrated the frailty of man, that "who shall live and who shall die" must serve to motivate us. Once again it was shown for all to see the limitations of money, fame and power – something more noticeable when one dies before one's time.

To his credit, Jobs was well aware of the frailty of life and often spoke how the knowledge of death is what motivates him to live better, to be less concerned with what others thought of him and more so with what he must do.

To quote from his commencement address at Stanford University in 2005 "Because almost everything – all external expectations, all pride, all fear of embarrassment or failure – these things just fall away in the face of death, leaving only what is truly important."

Without realizing it, he beautifully explained the midrash that

Money Matters

Rabbi Jay Kelman CA

"God saw that all was good," the pinnacle of the Creation story is in fact a reference to death. "And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because death is very likely the single best invention of life. It is life's change agent," Jobs said to the young university graduates embarking on life's journey.

But death is only one motivator. Jobs failed in much that he did. But his failures not only didn't deter him, they motivated him to work harder and keep going. As he himself testified, his success at Apple was rooted in the fact that he was fired from Apple, the company he started, years earlier. "I'm pretty sure none of this would have happened if I hadn't been fired from Apple."

Again, he displays insight into a rabbinic teaching that "great is the power of repentance, for it turns sins into merits." When one learns from the mistakes of one's past, using them to help launch a better future, those mistakes – we can call them sins – are actually the building blocks of success, of mitzvot. The sin is thus truly transformed into merit.

Our sages teach that God created and destroyed many worlds before creating this one. It's much harder for man to rebuild that to build from scratch. Yet rebuilding is the message God wants us to remember during the holiest time of the year. We have to keep building until our failures become a springboard for success. To once again quote Jobs, "Don't settle... So keep looking until you find it. Don't settle."

Send comments to rabbijay@torahinmotion.org.

Local rabbis responded positively to women reciting *Kaddish*

Does Halachah forbid, allow or perhaps obligate a daughter to recite mourner's *Kaddish* in synagogue when one of her parents dies?

A Daughter's Recitation of Mourner's Kaddish, a source book to be published in the next weeks by the Jewish Orthodox Feminist Alliance (JOFA) as part of its Halakhic Source Guide Series, addresses this question. It was written by Rahel Berkovits, who teaches Mishnah, Talmud and Halachah at the Pardes Institute for Jewish Studies in Jerusalem.

The sympathies of JOFA and of Berkovits are not in doubt – they are very supportive of a daughter's reciting *Kaddish* – yet the volume is not a passionate plea for that position. Instead, Berkovits has carefully collected primary sources with a variety of approaches to the issue.

All sources are texts written by rabbis in the last millennium, mostly responsa (rabbis' published answers to questions submitted to them) from the last 200 years. Most of the 50 texts are written in difficult Hebrew. Berkovits provides the Hebrew original of each text, a readable and accurate English translation in the opposite column and a dispassionate explanation of the legal thinking behind each text.

The book shows that from the earliest days of the practice of saying *Kaddish* for a deceased parent, around 1,000 years ago, it was understood that a male under the age of 13 was permitted to lead the *Kaddish*. This indicates that the mourner's *Kaddish* is different from other sections of the service that, according to standard traditional Halachah, must be led by a male over the age of majority.

The book also shows that up until the last few centuries, only one mourner recited the mourner's *Kaddish* in synagogue. Acrimonious competition sometimes broke out among mourners for the right to lead the prayer. The earliest opinions that forbade women from reciting *Kaddish* come from this period. Now that the (almost universal) custom is that many mourners recite *Kaddish* together, the case for permitting women to recite it becomes stronger.

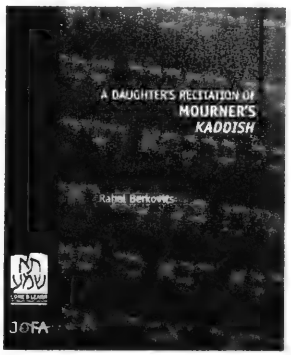
Nevertheless, most of the Hebrew sources in this book actually forbid the practice or at least seriously restrict it (e.g., by suggesting that a daughter might recite *Kaddish* at a service held in a private home, but not in synagogue, or that a daughter might recite *Kaddish* only if her parent had no surviving son).

Still the book subtly shows that most of the rabbinic arguments against women saying *Kaddish* are not based on real halachic concerns but on public policy considerations. The first rabbi who directly addressed in a responsum the question of a daughter saying *Kaddish*, Rabbi Yair Bachrach (1638-1702), at first rehearsed the reasons why the practice ought to be permissible, but then backtracked. He argued that allowing an innovation like this would lead to a situation where "each person will build an altar for himself according to his own logic and the words of the rabbis will be seen as laughter and jokes and people will mock them."

Views & Reviews

Martin Lockshin

Later Orthodox rabbis explicitly wrote that they opposed this innovation since any change in synagogue practice would strengthen the hands of non-Orthodox Jewish denominations. Toward the end of the book, Berkovits quotes one of the few leading Orthodox rabbis who actually committed a lenient opinion on the issue to writing, Rabbi Aaron Soloveichik of Chicago (1917-2001), who turned that logic on its head. He argued that Orthodox rabbis have to allow women to say *Kaddish* since



when they *forbid* the practice, the hands of Reform and Conservative Judaism are strengthened.

I learned much from this book, and I was struck by a few thoughts as I read it. We have certainly come a long way in the last few decades. We now have a small cadre of learned women such as Berkovits, highly trained in the study of halachic texts, who are able to assemble collections of difficult rabbinic texts and make them available to a larger audience. In fact, community rabbis may be those who will benefit most from this collection, which is not meant for the casual reader.

We have also come a long way in the last few decades on many women's issues. When I was growing up in Toronto, it was virtually unheard of to find a woman saying *Kaddish* in any Orthodox synagogue, and even in the Conservative synagogue where my family prayed it was an unusual sight. Now in all synagogues outside of haredi circles, women recite *Kaddish* regularly. In an appendix to her book, Berkovits dramatically demonstrates this recent change of attitude by juxtaposing the original position (from 1969) of Rabbi Maurice Lamm's *The Jewish Way in Death and Mourning* on women reciting *Kaddish*, and his changed position in the book's last reprint, in 2000. (Rabbi Lamm is a leading modern Orthodox rabbi, and his book is seen as the authority on laws of mourning by Jews of many denominations.) In 1969, he was decidedly cool to the idea; in the 2000 revision he writes movingly about the "need to empower women religiously," to "encourage women's participation in synagogue life" and "to allow women to express their innermost spiritual yearnings in a traditional mode" by saying *Kaddish* for a deceased parent.

How did this change occur? A careful reading of Berkovits' book proves that it was *not* initiated by the so-called *gedolei ha-posekim* (the leading Torah scholars of the world who have expertise in halachic texts that allegedly eclipses that of local community rabbis). Aside from Rabbi Soloveichik, perhaps the only *gadol* (leading Torah scholar) who explicitly wrote to permit a daughter's *Kaddish* (albeit in a limited manner) was Rabbi Yosef Eliyahu Henkin (1880-1973).

Change has come about in Orthodox circles through facts on the ground, through decisions of local rabbis who responded positively when women congregants asked to say *Kaddish*, and occasionally even encouraged women to do so. (Berkovits collects in her final chapter many anecdotes of permissive attitudes to women saying *Kaddish* in contemporary American synagogues and even in Europe before World War II.) In other words, the book proves – for those requiring such proof – that when solid halachic arguments based on texts are available, Orthodox Judaism develops and changes because of grassroots initiatives more often than because of public decisions of the leading Torah scholars of the generation.

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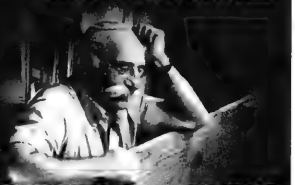

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Jewish cemetery rededicated in Poland

Sheldon Kirshner
Staff Reporter

A small town in Poland was reminded of its Jewish past recently.

Last month, a group of Jews from Toronto, the United States and Israel who have ancestral roots in the region went to Tarlow to participate in a special rededication ceremony to mark the restoration of its Jewish cemetery.

Before the Holocaust, Tarlow, 150 kilometres south of Warsaw, was home to 3,000 Jews, who comprised about 70 per cent of its population. Almost all of them were deported to the nearby Ozarow ghetto on Oct. 15, 1942. Then they were murdered in the Treblinka death camp. Today, not a single known Jew lives in Tarlow.

The cemetery itself was vandalized, first probably by Nazis and then by local inhabitants, who hauled away tombstones to use in an assortment of construction projects.

Eli Rubenstein, the Toronto-based national director of March of Living Canada, attended last month's ceremony in Tarlow.

Dr. Jan Curylo

Eli Rubinstein

Norman Weinberg

Rubenstein decided to attend after receiving a note from Norman Weinberg, executive co-ordinator of the Poland Jewish Cemeteries Restoration Project.

Weinberg, whose organization restores rundown Jewish cemeteries in Poland, informed Rubenstein that Jews with family ties to Tarlow and Ozarow were planning to rededicate cemeteries there.

Weinberg's note arrived at a propitious moment. As Rubenstein put it, "My father passed away earlier this year, and I was thinking of how best to honour him when, suddenly, this opportunity came my way."

He added, "My great grandfather, Elijah, whom I'm named after, lived and died in Tarlow. My grandfather, Nehemiah, was born in Tarlow in 1888 and immigrated to Canada in 1913. He never forgot his roots and kept in constant contact with his home country."

Given his family's connection to Tarlow, Rubenstein felt duty-bound to make a small donation to the restoration of the Jewish cemetery and sponsor a five-year scholarship fund for 15 local students who would be invited to write essays about Jewish life in prewar Poland or the Holocaust.

"I wanted to honour the past and encourage Tarlow's new generation – whose members had probably never met a Jewish person – to become familiar with the now-lost people who once walked the very streets of their town, whose coat of arms even today bears a Star of David beside the cross."

But long before Rubenstein ever set foot in Tarlow, a local cardiologist, Dr. Jan Curylo, began gathering fragments of Jewish tombstones and depositing them in the cemetery and near the mass grave of Jews who had been shot by the Nazis.

Prior to its restoration, the cemetery was nothing more than an empty field with no monuments visible, said Weinberg. "Dr. Curylo, out of a deep sense of respect, carefully collected, stored and thereby saved as many monuments as he could."

Curylo was born in 1944 in a town close to Tarlow. "There were no Jewish children where he grew up," Rubenstein said, "but his family had great respect for the Jewish people, and he had always felt tremendous pain for the tragic fate of Poland's Jewish population."

Continued on page 20

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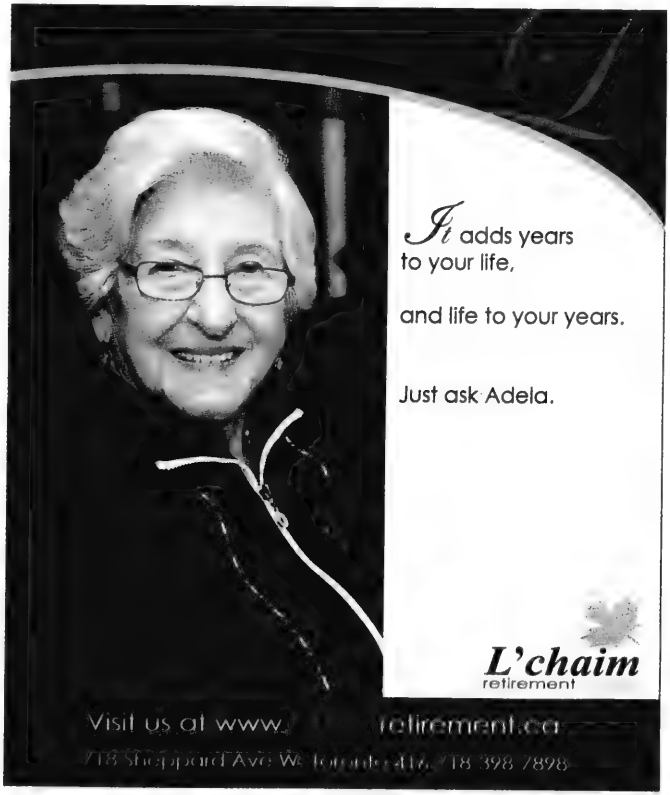

Ethnic cleansing in Nubian Mountains

— *Another Darfur?* —

Norman L. Epstein

The eyes of women and children streaming into refugee camps reveal the searing trauma just witnessed. They have seen their villages razed to the ground, with pockets of smoke billowing from charred huts. They have seen corpses of loved ones, friends and neighbours with their throats slit or mutilated beyond recognition. Is this the re-enactment of the senseless saga in Darfur? Sadly no.

Guest Voice

Norman Epstein

Despite the unremitting violence in Darfur, this disturbing vignette encapsulates the recent vicious onslaught by the government of Sudan against the Nubian people, an African tribe in South Kordofan (also known as Nuba Mountains), a region bordering North Sudan and the new sovereign state of South Sudan.

This is not the first time the Nubian people have had to withstand the malicious wrath of the Khartoum regime. In the early 1990s, the government of Sudan systematically attacked and killed close to 200,000 Nubians, arguably called a genocide by many. In the current episode, no one knows the actual numbers murdered, as unfettered access together with humanitarian aid has been denied.

However, numerous witnesses have consistently verified that mass atrocities are taking place. As well, a leaked United Nations report also corroborates these accounts. Moreover, satellite photos clearly illustrate the location of mass graves.

So as the Arab Spring sprung with uninterrupted press coverage, the Sudan summer recoiled with yet another episode of ethnic cleansing of a marginalized African tribe. Unfortunately, it barely registered a blip on the media's radar.

President Omar Al Bashir of North Sudan has called for South Kordofan to be "ethnically cleansed" of African people. His ruthless regime has perpetrated repeated crimes against marginalized Africans — the Dingka and Nuer in the south, the Nubians and the Fur, Masseleit and Zaghawa in Darfur. In recent days, the attacks have extended into the Blue Nile.

He has been indicted by the International Criminal Court for crimes against humanity for orchestrating the well-documented genocide in Darfur. Yet when the south officially seceded and became a sovereign country on July 9, 2011, he stood among dignitaries in Juba, as though he is a credible man of peace and reconciliation. However, the Comprehensive Peace Agreement (CPA) signed between the north and south tenuously hangs by a thread.

The disputed region of Abeyei, which contains significant oil resources, was supposed to have had a referendum to determine whether this region would be incorporated in North or South Sudan. The area is populated mostly by Dingka African tribes, loyal to the south, and the north has postponed the referendum over the dubious contention that a nomadic Arab tribe, the Misseriya, loyal to the regime, should be permitted to vote. The government of Sudan has violently secured the area despite the promise of Ethiopian peacekeepers moving in. Hair-trigger tensions have precipitated episodic violence between the north and south that could explode into a full-scale conflagration, once more.

There is a pretence that Bashir and his regime are part of the solution, but in fact they are the source of the problem. The regime's duplicity is well-known to long-time observers. It has signed peace treaties demonstrating little desire to implement them completely and participates in peace talks that it has tried to sabotage. The Doha peace process in Qatar to end the conflict in Darfur has been an abysmal failure.

Regardless, the international community sends a constant parade of envoys carrying "carrots" to engage the Khartoum regime. When will enough be enough? When will the world finally stand up to this cabal of serial genocidaires? When will the world wield the proverbial stick to rein in this regime's egregious behaviour?

Jews need to be the canary in the coal mine. Jews were in vanguard of the Darfur movement – partly from lessons learned from the Holocaust and partly due to a collective remorse of the international community's negligence in Rwanda a decade before. Moreover, IsraAID and Jewish humanitarian groups are donating significant resources to help rebuild the infrastructure of the fledgling republic of South Sudan.

Continued on page 20

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One tombstone found in Jewish cemetery

Continued from page 18

Ten years ago, on All Saints Day, when Polish Catholics customarily visit and clean up tombstones belonging to their families, Curylo visited the neglected Jewish cemetery in Tarlow and found only one lone tombstone.

Saddened by its forlorn appearance, he vowed to restore the cemetery as best he could. In addition, he went house to house, gathering tombstones that had been carried off by its residents after the war and bringing them back to the cemetery.

Rubenstein and Weinberg also participated in the restoration of the cemetery.

Weinberg, a former Torontonian who lives in Sarasota, Fla., donated funds for a fence and gates, while Rubenstein contributed money for a memorial monument.

Last month's ceremony drew the mayor of Tarlow, the vice-governor of the Swietokkrzyskie region, local priests, the chief rabbi of Poland, Michael Schudrich, the current Ozawer rebbe, Tanchum Becker, who lives in Israel, and school children from the area.

Rubenstein noted that the older residents of Tarlow were eager to share their memories of their former Jewish neighbours.

"One elderly woman said she cried when the last Jewish girl in Tarlow moved to Israel. A little Polish girl came up to me and, with the most eager look in her eyes, asked if it would be possible to meet Jewish boys and girls her own age."

When the delegation of overseas Jews left Tarlow, many of its elderly residents waved good-bye from the side of the road. "They had the most beautiful smiles I had seen in a long time," recalled Rubenstein.

His trip to Tarlow left an indelible impression on Rubenstein.

"It's never too late to do the right thing, in our own personal lives and in the national lives of a people. In Dr. Curylo, we have an example of a person who is trying to repair the wrongs of the past."

It's important to set an example and inspire people to do the right thing, he observed. People who had desecrated "a sacred burial ground" after the war were now playing a positive role in an attempt to heal old wounds.

Weinberg said there are from 1,200 to 1,400 Jewish cemeteries in Poland in dire need of renovation.

The Polish government protects and, in some cases, cleans these cemeteries, but it's not funding full restorations.

Five years ago, a petition was sent to the German government urging it to assume responsibility for Nazi Germany's crimes and pay its fair share of the costs of restoring Jewish cemeteries in Poland.

Weinberg and a delegation of Jews presented this petition to the German ambassador in Poland last month. The envoy was responsive, asking them to form a committee to discuss ways in which Germany can be helpful.

Israel a safe haven

Continued from page 19

The Jewish state has been a safe haven for scores of Sudanese refugees escaping the incessant violence in their native country, as well as the deplorable treatment and discrimination of the Egyptians where they initially sought asylum.

There is much that can be done stave off the deteriorating crisis. Certainly a limited no-fly zone should be considered in South Kordofan if mass atrocities continue. Are not African lives just as worthy as Libyan lives? The UN Missions in Sudan (UNMIS) peacekeeping force, should have its mandate strengthened to Chapter VII of the UN Charter (action with respect to threats to the peace, breaches of the peace and acts of aggression) to intervene proactively to save lives – instead of mere observers and reacting post hoc.

Most importantly and urgently, economic measures should be tried first. The government of Sudan has a foreign debt reportedly in excess of $30 billion with a promise by the International Monetary Fund to forgive it. The IMF could threaten to rescind this if there is not a cessation of hostilities. A blockade of the Port of Sudan could prevent the shipping of Sudan's oil exports, a major source of revenue. Intense pressure must be exerted on China, who has been the main benefactor of Sudan's oil and a commercial lifeline to the regime.

Prime Minister Stephen Harper has said that Canada "will not lead from the bleachers" and has not been reticent in taking principled stands. Canada could coalesce the international community of other like-minded countries and co-ordinate such a bold initiative. Thousands of African lives hang in the balance. Is it not the time to act with resolve to end the interminable suffering of the people of Sudan?

Norman L. Epstein is the co-chair of Canadians Against Slavery and Torture in Sudan (CASTS).

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Gay speed-dating events gain momentum

Sheri Shefa
Staff Reporter

Jewish singles events are a dime a dozen in Toronto – for straight people.

But Justine Apple – executive director of Kulanu Toronto, a social group for Jewish bisexual, gay, lesbian, transgendered, transexual and intersexed people – is working to provide Jews of all sexual orientations with the same opportunities to meet potential partners.

Justine Apple

On Nov. 10, Kulanu will host speed-daters who are looking for love, friendship and community.

This will be just the second gay speed-dating event in Kulanu's 11-year history, the first of which was held last February.

Similar to the format from the last event, participants will be separated by sex and age. The men and women will each have a group of 19-to-34-year-old speed daters, and there will be groups for the over-35 crowd.

After participants register, they'll be given a name tag, a number and instructions about how the program will work.

Each couple will "date" for four minutes before moving on to the next participant, and they'll be given a form to let organizers know which dater they'd be happy to hear from after the event.

Apple said the participants must register by 7:30 p.m. on the day of the event, because once the program begins, latecomers won't be able to join midway through.

Until this year, Kulanu was partially funded by Hillel of Greater Toronto, but although Kulanu is no longer funded by Hillel, the Jewish campus organization continues to support the group and offered up its downtown space, the Wolfond Centre for Jewish Campus Life, for the event.

Kulanu is currently kept afloat by private donations, membership fees and cover charges.

For the upcoming speed-dating event, Congregation Darchei Noam and Temple Emanu-El agreed to be sponsors.

Apple said she's reached out to other local synagogues and Jewish community organizations to help spread the word about the event.

"We approached them this year, and because they have heard of us and because this is the second opportunity to talk to them, they were more open to helping us out. It's gaining momentum."

Apple said the firstspeed-dating event attracted more than 60 people, and she expects even more next month.

"We hope for more people this time, but we have a cut-off of 80... because that's capacity. But our hope is to get more people than we did in February and see some new faces."

Apple said she anticipates the program will be a success, based on the feedback from the last one.

"I heard the event being talked about for months after... Many people have said it was their favourite Kulanu event so far... People were asking, 'So when is the next one?'"

More important than providing opportunities for gay Jews to make love connections, Apple said she strives to create an inclusive and welcoming atmosphere.

"We want a place where they can feel welcome and where they can feel safe... I feel we serve a vital need in the community."

In response to the countless news stories of gay youth being mercilessly bullied, leading some to commit suicide, Apple said it's important for people to utilize support groups that are out there.

"You just shouldn't give up hope, and it's important that they reach out to someone in their lives. It could be a friend, a family member, someone at a helpline... or a social service worker, or therapist," she said.

"They really need to reach out and talk to that person because I think if they have one person in their life that they can trust and talk to, they'll get through it." To become a member or check out future events, visit www.kulanutoronto.ca.

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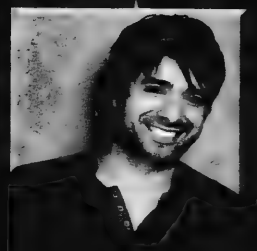
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Schalit swap changes little in Middle East

According to Reports

By PAUL MICHAELS

Beyond the extensive reporting early last week of the long-awaited, emotional return of Gilad Schalit to Israel and to his family – beyond the scenes of celebrations in the West Bank and Gaza over the return of Palestinian prisoners, scores of whom murdered and maimed hundreds of Israeli civilians, and beyond even reports about the radical disparity in the exchange of more than 1,000 Palestinians for "just" one Israeli soldier – there were some efforts to look at what this human drama means in broader political terms.

For instance, on cbc.ca (Oct. 17), Sasa Petricic had an "analysis" piece, "Who gains from Israel's prisoner swap with Hamas?" Whereas too many "analysis" items, in all branches of the media, are infected with personal opinion, or even pronounced bias, Petricic delivered an impartial overview.

He noted that changes in the region, in particular in Egypt, gave Israel a window to conclude the Schalit deal while the Egyptian military, still in control of the country, was willing, in this one case, to help secure the deal with Hamas. Otherwise, as Petricic put it, "these days, the Egyptian army isn't even able – or perhaps willing – to protect Israel's embassy in the heart of Cairo from anti-Israeli anger, a sentiment that could become official policy once a new Egyptian government is elected."

Indeed, the outcome of elections scheduled for next month could lead to the emergence of the Muslim Brotherhood and other even more extreme Islamists so bitterly hostile to Israel as to make any similar deal in the future unachievable.

Israeli Prime Minister Benjamin Netanyahu looks on as Noam Schalit hugs his son, Gilad. *[Israel Sun photo]*

As to Hamas itself, Petricic observed that the Islamist organization had become weakened while Fatah grew more popular following Palestinian Authority President Mahmoud Abbas' popular bid for Palestinian statehood recognition last month at the United Nations, even if that move hasn't yielded any concrete results. Now, with the release of Palestinian prisoners into Hamas' hands, that group's fortunes have suddenly shot up. But just how long the effect will last is unpredictable.

One important factor that Petricic didn't comment on is the reason for the downturn over the past several months in Hamas' position in Gaza, which led it to want to conclude a deal at this time, and why it also relented on some of its previous demands for Schalit's release: Syria.

Not only has Syria's president, Bashar Assad, one of Hamas' principal supporters, been hurt by the revolts spreading throughout his country, even Iran, the main backer of both Syria and Hamas, has seen its influence in the region diminished (while Turkey's grows). There are reports that, subsequently, Iran has cut back substantially on the financial aid it's giving Hamas, and even that Hamas' "political bureau," long situated in Damascus, might be relocated, possibly to Cairo.

It can, therefore, be argued that if any party has come out "ahead" in this exchange, it has been Egypt. Yet that, too, as mentioned, could be transient, depending on what transpires in the coming months, during which both parliamentary and presidential elections and the drafting of a new constitution are slated to take place.

Ironically, almost at the very moment when Israel found itself praising Egypt for its crucial role in securing Schalit's release, others were condemning Egypt's military rulers for their brutal crackdown on Coptic protesters who had been peacefully demonstrating against the authorities' indifference to the burning and destruction of their churches by Muslim extremists. The military's response resulted in the deaths of more than 20 Coptic Christians and elicited outrage abroad. If nothing else, what Egypt achieved last week provided a much-needed, if temporary, public relations boost.

In the final analysis, as Middle East analyst Aaron David Miller cautioned in a piece he wrote for *Foreign Policy* on Oct. 13, no one should read too much into the prisoner exchange. It should be seen as an arrangement, controversial as it was, that "changes almost nothing in the broader Israeli-Palestinian conflict." The same could be said for its impact on the region.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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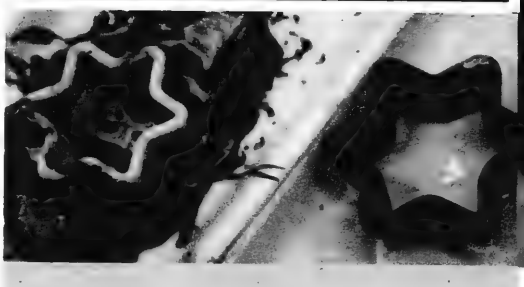

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UJA Federation board of directors nominees

Alan Winer, nominating committee chair for UJA Federation of Greater Toronto, has announced the nominees for the board of directors and individual representative council members.

Elections will be held during UJA Federation's annual meeting on Monday, Nov. 28, 2011, at 7 p.m. at the Lipa Green Centre for Jewish Community Services (4600 Bathurst St., Toronto).

In accordance with the bylaws, the governance consists of a council, a board of directors and an executive committee. The board of directors, the chair and the senior vice-chair will be elected by the council members. The executive committee will be ratified by the board of directors from among the directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following bylaws:

"In order to be elected or appointed and to continue as a council member, each individual must (a) be an individual general member; (b) have made a financial commitment to the United Jewish Appeal of Greater Toronto in respect of the most recent annual campaign and be in good standing with the United Jewish Appeal in respect of such commitment; and (c) shall not have refused to remove any barrier that is within his or her control that would prevent his or her spouse's religious re-marriage.

"Each individual representative council member shall be elected at an annual general meeting by the individual general members from among the qualified candidates duly nominated therefor by the nominating committee or nominated by any seven individual general members; provided that in respect of nominations made by individual general members: (a) No individual general members may nominate more than three nominees for election as individual representative council member at any annual general meeting; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the secretary at least 21 days before the annual general meeting in which the election is to occur."

Nominated for chair of the board is Elizabeth Wolfe and senior vice-chair of the board is Richard Venn. Nominees for the board of directors include:

For a two-year term:

Leslie Gales, Cecil Brauer, Jill Goldberg-Reitman, Leo Goldhar, Lou Greenbaum, Edward Kholodenko, Warren Kimel, Elyse Lackie, David Mansell, Robert Palter, David Peltz, Craig Rimer, Lionel Robins, Ralph Shedletsky, Honey Sherman, Keith Ray.

For a one-year term:

Barbara Bank, Sheldon Goodman, Bruce Leboff, Gilbert Palter, Felicia Posluns, Ariella Rohringer, Laurie Sheff .

Continuing their two-year term:

Jeffrey Cohen, Michael Diamond, David Dulberg, Sara Gottlieb, Sarena Koschitzky, Glennie Lindenberg, Bev Lyons, Steve Mayer, Ran Mesterman, Morris Perlis, Wendy Posluns, Elan Pratzer, Randy Shiff, Alan Winer.

The following are to be elected for a two-year term 2011-2013 as individual representative council members:

Elena Aleinikov, Stephen Altbaum, Barbara Bank, Brent Belzberg, Austin Beutel, Cecil Brauer, Morley Brown, Michael Buckstein, Samuel H. Cohen, Sharon Cohen, Stephen Cole, Richard Diamond, Sheldon Disenhouse, William Draimin, Lisa Draper, Wendy Eisen, Ruth Ekstein, David Engel, Judy Engel, Michael Florence, Leslie Gales, Leo Goldhar, Sheldon Goodman, David C. Green, David Y. Green, Robert Harlang, Alison Himel, Edward Kholodenko, Warren Kimel, David Koschitzky, Sarena Koschitzky, Elyse Lackie, Bruce Leboff, Joseph Lebovic, David Mansell, Ira Marder, Steven Mayer, Karen Morton, Robert Palter, David Peltz, Sarah Perlis, Felicia Posluns, Elan Pratzer, Keith Ray, Craig Rimer, Ariella Rohringer, Jeff Rosenthal, Ralph Shedletsky, Honey Sherman, Randy Shiff, Eileen Silver, Miguel Singer, David Spiro, Elaine Todres, Richard Venn, Dodi Weill, Alan Winer, Elizabeth Wolfe, Henry Wolfond

In addition to the individual representatives listed, each group general member of the federation shall be entitled to two representatives on the council (group representative council members). Any group general member that has a membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional group representative on the council. According to the bylaws of UJA Federation of Greater Toronto, organizations and associations may apply to become group general members by submitting an application that confirms that it subscribes to the objects of the UJA Federation, and promotes the United Jewish Appeal annual campaign. Applications for group general membership were solicited via mail in September 2011. All group general members must be registered with UJA Federation by Oct. 7, 2011.

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Israeli university accepted in Concordia contest

Compiled by CJN Staff

MONTREAL — For the second year in a row, Israel will participate in Concordia University's international contest for master of business administration students.

Ben-Gurion University of the Negev (BGU) became the first Israeli institution to send a team to the John Molson MBA International Case Competition in the event's history. It will do so again for the upcoming competition, Jan. 3 to 8 at the Fairmount Queen Elizabeth Hotel.

In fact, BGU was the first Middle Eastern country to take part in the competition, which was launched 30 years ago and has been international since 1992. It describes itself as the oldest and largest MBA case competition in the world.

Last year, 36 teams from 11 countries vied for first-, second- and third-place cash prizes for their schools. Teams must apply to compete and are selected by the organizers – students.

The BGU team this year finished tied for the 10th spot.

Working as a team, the students are asked to solve hypothetical problems that businesses today might experience. Business executives or consultants act as judges.

The students or their schools are responsible for their travel and other expenses.

The Canadian Associates of BGU hopes to raise funds to cover all of the Israeli team's expenses, said Amy Leitner, the Montreal chapter's executive director.

One of the associates' supporters, Arnold Echenberg, was a judge in the 2010 competition and thought it would be a good idea to encourage BGU to apply.

BGU's MBA program was developed in co-operation with Columbia University and offers a regular two-year course of study, as well as a 13-month honours program taught in English.

In May, the BGU team from the honours program tied for first place with Tel Aviv University in the Sofaer International Case Competition in Israel. For the first time, the competition was opened up to the world, with four Israeli and nine teams from abroad, including Columbia, Cambridge University and the University of California at Los Angeles.

For more information, contact the Canadian Associates at 514-937-8927.

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French Yiddish lit prof spends semester at U of T

Sheri Shefa
Staff Reporter

One of the world's leading specialists on Yiddish literature, Prof. Jean Baumgarten from Paris' École des hautes études en sciences sociales, is in Toronto this fall sharing his expertise with University of Toronto students and the city's Jewish community.

Baumgarten was invited by U of T's Centre for Jewish Studies to be the Shoshana Shier Distinguished Visiting Lecturer, the featured speaker in the centre's annual public lecture series that runs until December.

He's also teaching two courses at the downtown campus and doing research.

"Last year, I gave a lecture at the Centre for Jewish Studies at U of T on the traditions of the *sifrei minhagim* – the book of customs – in old Yiddish literature," explained Baumgarten, who is also the director of Frances' national scientific research centre.

"After they asked me if I would like to come to teach old Yiddish literature, because it is not a very well-known field in North America, and students were interested in knowing more about the field."

Baumgarten, who is an expert on old Yiddish literature, popular Jewish religion and culture, Jewish languages, and the cultural history of Ashkenazi Jewry from the Middle Ages to the 18th century, agreed to spend the semester at U of T to teach two courses.

"One is on Chassidism, the origins of Chassidim… to explain how this religious movement appeared and the origin of this mystical movement in eastern Europe. It's an introduction to Chassidut. It's based on the study of chassidic texts," he explained.

Jean Baumgarten

"I teach another course on the history of the old Yiddish literature and the relation between popular Jewish literature and Ashkenazi society."

In addition to teaching the courses, Baumgarten is presenting a three-part lecture series at U of T's University College called "Do We Find Mystical Texts in Old Yiddish Literature?"

His first lecture, presented on Oct 24, focused on texts that are not well known – such as *The Nahalat Tsvi*, an adaptation of the Zohar in Yiddish – and translating them into the vernacular.

"This lecture is on the translation of the Zohar in Yiddish and not only the content, but also for which readers this text was translated and adapted," Baumgarten said.

On Oct. 31, he'll share his thoughts on "Narrative, Ethical, and Mystical Texts in Old Yiddish."

"It's on the ethical and mystical traditions in Yiddish, based also on tales, mystical stories translated into Yiddish, and also ethical books for men and women connected to Shabtai Tzvi," a 17th-century rabbi and kabbalist who claimed to be the Messiah.

"It is interesting to study these texts, which are not very well known, and to see the relational links between these old Yiddish texts and Shabtai Tzvi," Baumgarten said.

The following week, his final lecture, titled "Some Echoes of Shabtai Tzvi in Old Yiddish Literature," will explore texts "about the diffusion and the reaction of the rabbinic authorities to this heretical movement and the consequence of the diffusion of these texts in Ashkenazi society."

Baumgarten said he's also committed to furthering his personal research on popular Jewish culture and literature in the pre-modern period from the 16th to 18th century during his semester in Toronto.

Prof. Naomi Sarig, an art historian from Tel Aviv University, is working with Baumgarten on a translation of a first edition of a *sefer minhagim* by Shimon Ben Yehuda Halevi Guenzburg.

"It was printed in the 16th century in Venice and diffused in western and central Europe up the 18th century. We are doing a translation with a long introduction to the book," Baumgarten said.

"Also, in this edition, there are marvelous wooden engravings representing many domestic events and also at the synagogue. So it is an interesting representation of Jewish life in 16th to 18th centuries."

Sarig will be using her extensive knowledge of art history to study the relationship between the images and illustrations, and the text.

Baumgarten, whose academic obligations are keeping him occupied, said that on a personal level, he hopes to learn more about Toronto's Jewish community.

He said that despite his past visits to Toronto and his current four-month stay, he recognizes that he still has much to learn about the community.

"I've met a lot of friends and people involved with the community, but I'm not very well-informed about Jewish life in Toronto," he said. "This is a very good opportunity to learn more and to be in touch with Jews from Toronto."

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Jerusalem student group to reinvent itself

Sheri Shefa
Staff Reporter

Yavneh Olami, a Jerusalem-based international student organization that promotes Zionism and Israel advocacy, is working to reinvent itself on Canadian campuses.

Beth Zalcman, Yavneh Olami's programs co-ordinator, said over the past few years, like many other Jewish non-profit organizations, Yavneh Olami suffered from budget cuts and had to scale back on programming, but now she's hoping the Zionist student organization will be able to re-establish itself on North American campuses.

"We're hoping to revitalize the chapters that we once had. I don't know if it's going to happen overnight, but it's definitely in the works," Zalcman said.

The goal, she added, is that Yavneh Olami will add something to the Jewish campus landscape.

She said her staff is currently focusing on developing chapters on North American campuses, including University of Toronto, York University and McGill University, but they do have ambitions to expand to Europe as well.

At first, Zalcman said, the campus presence will be a subtle one.

"We will be looking for students who may have been involved with our programs in the past who might want to be involved – even if it's just posting a flyer about a program."

Some of the programs Yavneh Olami runs focus on hasbarah, promoting aliyah and encouraging students to take leadership roles.

This past summer, 12 Canadian students joined Yavneh Olami's six-week summer internship program, which enables students and recent graduates to take on internships in Israel.

Zalcman said she hopes more Canadian students will opt to join the organization's 10-day Winter Israel Mission from Dec. 25 to Jan. 3.

About 50 Jewish youths are expected to join the mission, which will travel to conflict "hot spots," including areas in Judea and Samaria and the northern border.

"Given the whole political climate, it's very hard to find positive images of Israel in the world… We wanted to reaffirm what they learned when they went to pro-Israel schools. We want to show them that the things you're hearing in the media are not correct. [We want to show them] what it's really like," Zalcman said.

She said she's working on adding Bar Ilan University's annual conference to the itinerary and anticipates that the participants will have many opportunities throughout the mission to meet with Israeli public figures and dignitaries.

"It's going to be more on the political side."

For more information about Yavneh Olami, visit www.yavneholami.org.

Sunday Funday

Campus Life

Jessica Pollock

Some of the best ideas often develop in the most unexpected ways, and the Sunday Funday initiative is no exception.

When a group of friends from Vancouver attending the University of Western Ontario (UWO) began their Sunday evening potluck dinners in the fall of 2010, they were unaware of the impact this practice would have on the London community at large.

One Sunday early in the school year, in an effort to extend the weekend, the native Vancouverites gathered a large group of their friends to engage in interesting discussion and enjoy a diverse selection of comfort food.

Since they were attending university in the east, far from their homes, this dinner seemed like a great way to capture a homelike atmosphere.

Soon, the one-time dinner became a successful weekly ritual and acted as a forum for bringing together a large number of people in an informal and relaxed setting. The students involved would even sacrifice studying time or prior commitments to attend the potluck dinners.

As the harsh winter months set in, this devoted group of students realized how fortunate they were: they could receive a post-secondary education on the other side of the country and indulge in dinners and lively discussions every week in the company of like-minded individuals.

After one Sunday dinner, the group decided to take leftovers from the potluck to give to the homeless. Although they had no luck finding anyone in need that night, the very attempt sparked the inspiration to add a more charitable purpose to their dinners.

In keeping with the Jewish value of tzedakah, the original group of friends decided to encourage other groups to create their own "dinner teams." This movement multiplied rapidly as scores of groups emerged and ran their own Sunday dinners.

There's only one catch for other students hosting or attending the Sunday potlucks: every individual is required to bring one non-perishable food item that will then be donated to the London Food Bank.

Each host house is given an empty box to be filled with the items that attendees contribute.

"The box is also there to remind students of issues outside of the university bubble, and to hopefully set the context for discussion," says Harrison Glotman, co-leader of the initiative.

UWO students turned their Sunday Funday potluck dinners into an opportunity to donate food to the London Food Bank.

In the first month after the weekly dinners were expanded, 350 pounds of food were donated to the local food bank in an effort to help the needy. Since that first potluck in February, hundreds of pounds of food items have been donated.

This year, the original leaders are planning to double the team involvement at UWO and spread Sunday Funday to more Canadian schools. By bringing passionate young adults together in a spirited and benevolent environment, they hope to stimulate them and find even more ways to give back to the community at large.

I look forward to participating in upcoming Sunday Funday dinners, and I encourage you to do the same! For more information about how to get involved with Sunday Funday or to initiate your own dinner team, visit the website at www.sunday-funday.ca.

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Presented by Dr. Martin Locksin, Professor of Humanities and Hebrew at York University, Rabbi of the Toronto Partnership Minyan
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Medieval Jewish Thinkers and the Creation of Normative Judaism
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Sunday Feb 12, 2012 | 7:30pm - 9:00pm
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Israel's Elad Gevandschnaider wins Silver and Bronze medals in Special Olympics European Summer Games

July 2011, Athens, Greece. Elad Gevandschnaider, Beer Sheva, had two new reasons to celebrate his birthday this summer. Elad, who was born with Down Syndrome, has been participating in the Israel Tennis Centers Special Needs program for 5 years.

Originally sent to his local Israel Tennis Center in Beer Sheva by his physical education teacher at school, Elad represented Israel in the European games this summer, and won a silver medal in singles, and a bronze medal in doubles.

Elad's is but one ITC story. There are 21,000+ more. To learn more, go to www.israeltenniscentres.org

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extend our heartfelt condolences and sympathy
to the family of
Shelley Wise ז"ל
on her sudden passing
Shelley was Director of Gan Yeladim for 30 years
and she will be sorely missed
by the many staff and students who were privileged to know her.
May her memory be for a blessing

Jews urged to donate organs, tissues

Carolyn Blackman
Staff Reporter

A recent panel of Toronto rabbis urged Jews to give the gift of life by becoming organ and tissue donors.

Sponsored by National Council of Jewish Women of Canada, Toronto section (NCJW-TS), the panel included rabbis Reuven Bulka, chairman of the board of the Trillium Gift of Life Program; Aaron Flanzraich and Tina Grimberg.

After an introduction by Rabbi Bulka, Ronnie Gavise, president and CEO of Trillium Gift of Life Network, said that 1,543 people are on the waiting list in Ontario for an organ donation, and Ontarians are five times more likely to need a transplant than to be a donor.

"Every day here, someone dies waiting for an organ," Gavise said.

Rabbi Flanzraich said his interest in organ donations began years ago, when families would call him to ask what they should do about a loved one who was dying.

"They became shocked when I told them they could donate their organs. They were under the misconception that Jews could not donate their organs," he said.

One of the big problems about getting organ donors, Rabbi Flanzraich said, is that "people pass the buck. They think that someone else will do it. In Israel, people who are signed on as organ donors are bumped up the list if they need an organ."

He is frustrated, he said, that only 20 per cent of Ontarians are donors. "It is a tragedy that [the number] is so low.

"No matter how eloquently we speak about it, the message just isn't taking hold."

Rabbi Bulka said a major misconception is that Jews must be buried whole. "That is a value, but there's a hierarchy of values, and nothing is higher than saving lives."

One of the solutions, he said, is to educate the children. "I believe it's a generational issue. It might come down to our children asking us [to donate.]

"We need to [tell] our children that it is not only permitted, but an absolute requirement. If it is permitted, it is a choice, and this is not a choice."

Also speaking was Mindy Halpern who "compulsively and spontaneously donated" a kidney to Chaya Levenson, who spoke as well, and Heather Talbot, who donated the organs of her 22-year-old son after he was killed in an automobile accident.

Frank Bialystok, who received a liver transplant 13 years ago, spoke alongside Rabbi Grimberg, spiritual leader of Darchei Noam Congregation.

Bialystok, who had a bar mitzvah for his liver in shul, screened the film, *My Second Bar Mitzvah*, which is the story of his transplant.

The chair of the NCJW-TS Gift of Life program is Ronda Hecker. For more information on organ donation or to register, visit www.beadonor.ca.

FREE THE CHILDREN
Singers Luce Dufault, left, and Bruno Pelletier, second from left, were among the well-known Quebec artists performing in a benefit concert in support of Free the Children, held recently at the Segal Centre for Performing Arts. in Montreal. The event raised more than $6,000 to help establish an arts program for a primary school in India and providing famine relief in East Africa. With them are Gab Desmond, president of the concert's producer Unlimited MasterPeace, and Segal CEO Manon Gauthier.

CELEBRATING GILAD: Grade 8 students at the Toronto Heschel School lead their fellow students in song as they marked the release of Israeli soldier Gilad Schalit from Hamas captivity last week. One student said, "This is a miracle that I never thought I would witness."

PLANT STUDY: Grade 3 students at Robbins Hebrew Academy's Beth Tzedec campus – from left, Kaylan Shekarchi, Coco Einarsen and Abbey Stein – opened seeds to look at the embryo, food supply and seed coat as part of an effort to grow their own bean plants.

GIVING BACK: At Adam Korn's bar mitzvah on Sept. 17 at Beit Rayim Synagogue, the centrepieces were Simcha Baskets filled with pet food and toys. He donated them to the Newmarket branch of the OSPCA. "I wanted to do something meaningful to help these poor animals," said Adam, left, who is planning to become a veterinarian. He's pictured with OSPCA representative Jennifer Baker.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 13th birthday Jaime Bisgould-Menendian on Oct. 20. Your whole family loves you very much!

The Bekker, Saffer and Kagan families wish Wendy & Maish lots of mazel and happiness on their marriage.

Congratulations to Amanda & Jason on your recent engagement! Love always, the Brinder, Cohen and Shifman families.

Mazel tov Hailey Foreman on graduating on the honour roll from Grade 8 at Rosedale Heights PS. Love, Mom, Dad and Josh.

Rachel Lipsky & Michael Bohnen are engaged. Mazel tov.

Mazel tov to Sean Friedman & Stephanie Wolkin on your engagement.

as featured on onlysimchas! Celebrating Jewish Life www.onlysimchas.com

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Deadline reminder: Oct. 31 is the deadline for the issue of Nov. 10. Nov. 7 is the deadline for the issue of Nov. 17. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Oct. 27

'TO LIFE!'

Journalist **Libby Znaimer** speaks about "To Life! The Best Is Yet To Come," at Temple Har Zion Sisterhood's opening program, 8 p.m.

'GROWING UP IN CHINA'

Enjoy the music of **Willie Lindo**, followed by a presentation on "Growing up Jewish in China," by **Dolly Beil**, 7:15 p.m. at Pride of Israel Synagogue.

SEXY HORMONES

Dr. Alvin Pettle, co-author of the book *Sexy Hormones*, discusses how natural hormones, supplements and nutrition can improve your love life, 7 p.m. at Beth David Synagogue. Tickets $22 in advance, $25 at the door. Call 416-636-5425 or visit clubsimchakadima.giving.officelive.com.

FRATERNITY REUNION

Alpha Epsilon Pi is holding a wine and cheese reunion at Petroff Gallery, 1016 Eglinton Ave. W., 7-9 p.m. Tickets $20 in advance, $25 at the door. Call **David Burden**, 905-867-5364.

BEKHOR SHOR

Martin Lockshin speaks about the life, influence and thought of Bekhor Shor, 12th-century French poet, 8:15 p.m. at Or Chaim Yeshiva, 159 Almore Ave. 416-633-5770 or www.torahinmotion.org.

GAMES AND CARDS NIGHT

Shaar Shalom Synagogue is holding a games and cards night for adults, 7:45 p.m. Call **Penny** 905-889-9444.

Friday, Oct. 28

CREATIVE WRITING CLASSES

Try your hand at memoirs, fiction or poetry in creative writing classes at the Betel Centre, Fridays, with instructor **Sylvia Warsh.** Call 416-225-2112.

KIDS AND FOOD

Dietician **Jaimie Kennedy** and physician **Leora Pinhas** speak about "Can I Have My Dessert First: A Conversation About Kids and Food," 8 p.m., following Shabbat services at Temple Emanu-El, 120 Old Colony Rd.

A presentation by Invisible Children, a movement seeking to end the conflict in Uganda will be held for teens. Call 416-449-3880.

Sunday, Oct. 30

JEWISH HISTORY LECTURES

Congregation Darchei Noam presents a six-part series on the history of the Jewish people. **Carl Ehrlich** speaks about "The Babylonian Exile and Return," 7:30 p.m.

NEW ISRAEL FUND

New Israel Fund of Canada is holding a symposium on "Israel From Within: The Dream Reborn," featuring **Naomi Chazan, Derek Penslar, Shira Herzog** and others, 12:45-5 p.m., Toronto Reference Library, 789 Yonge St. Registration required. Call 416-781-4322, www.nifcsymposium.eventbrite.com.

Continued on page 33

HOLY BLOSSOM TEMPLE
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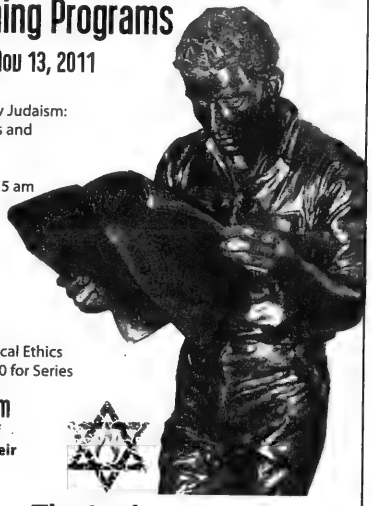

The Lodzer Synagogue
www.lodzercentre.com
416-636-6665

Continued from page 32

HELP YOUR CHILD FLOURISH

Debra Danilewitz will speak about "Setting Your Child Up for Success at School," 4-6 p.m. at Kehillat Shaarei Torah. The program will include a parent-only portion (babysitting provided) and time for participation with children (suitable for children JK to Grade 5). RSVP 416-229-2600 or office@shaareitorah.com

FASHION SHOW

Beth David B'nai Israel Beth Am Sisterhood holds its annual fashion show. Boutique shops and silent auction open at noon, show begins at 2 p.m. Tickets $25, e-mail sisterhood@bethdavid.com.

BREAKFAST LECTURE

Sheldon Richmond speaks about "How Two Current Jewish Thinkers View Judaism:Rabbi Jonathan Sacks and Philosopher Hilary Putnam," Lodzer Synagogue, 12 Heaton St. Breakfast at 9:30 a.m.; discussion at 10:15 a.m.

TORAH SEMINAR

Hana Werner presents an eight-session Torah seminar, 10:30 a.m., Adath Israel Synagogue.

Monday, Oct. 31

FALL LECTURE SERIES

Doug Purdon speaks about "Great Crimes in Art," 2 p.m. at Temple Emanu-El.

Tuesday, Nov. 1

'JEWISH IN JAMAICA'

Wilfred Lindo speaks to the Leonard Mayzel Ontario Lodge about "Growing Up Jewish in Jamaica," 7:30 p.m., 15 Hove St.

BEREAVEMENT GROUP

A spousal bereavement group for people over 55 will be offered by Circle of Care, 1-2 p.m., at 4700 Bathurst St. Call 416-635-2860.

Wednesday, Nov.2

RABBI JONATHAN SACKS

Rabbi Jonathan Sacks, Chief Rabbi of the United Kingdom, speaks 8 p.m. at Shaarei Shomayim Congregation. Tickets must be purchased in advance. Call 416-633-5770 or www.torahinmotion.org.

Rabbi Jonathan Sacks and **Prof. Charles Taylor** discuss "The Future of Religion in a Secular Age," Nov. 3, 7:30 p.m., Isabel Bader Theatre, 39 Charles St. W.

JEWS FOR JUDAISM

Rabbi Michael Skobac speaks about "The Eternal Torah vs. the New Testament," as part of Jews For Judaism Counter-Missionary Seminar, 8 p.m. at the Lipa Green Centre. E-mail toronto@jewsforjudaism.ca or call 416-789-0020.

LIFE SKILLS

A group for people over 55 who are looking to learn life skills that will make socialization easier is offered by Circle of Care, 3-4:30 p.m., 530 Wilson Ave. Call 416-635-2860.

Thursday, Nov. 3

JEWISH COURTS IN GERMANY

Historian **Margarete Myers Feinstein** speaks about "The Judges and Their Brothers: Jewish Courts in Postwar Germany," 7:30 p.m., Beth David B'nai Israel Beth Am Synagogue.

Other News

VOLUNTEERS NEEDED

Ve'ahavta is looking for volunteers for its homework club at Briar Hill Junior Public School (Lawrence Heights) Tuesdays 3:30-5 p.m.

Ve'ahavta is recruiting dentists and other professionals for a mission to Kenya. Call 416-964-7698, ext. 16, or volunteerinfo@veahavta.org

SPEECH CONTEST

Beth Tzedec Men's Club is offering $2,500 in prizes for its speech contest. Rules and application can be found at www.Beth-Tzedec.org or call **Avital**, 416-781-3511.

MEKOROT PROGRAMS

Rabbi Noah Sonenberg is teaching a woman's Talmud class, starting Oct. 30. **James Diamond** speaks about the Torah's views of love and sexuality starting Nov. 9. For more classes, call 416-877-2050 or www.mekorot.ca.

YIDDISH CLASSES

A 6-week course of conversational Yiddish will be offered at Temple Har Zion Sunday mornings beginning in November. Call 905-889-2252.

Yiddish classes are offered Sunday mornings at Beth David Congregation for adults and children. Call **Ester Klimitz**, 416-635-2883, ext. 5189, or committeeforyiddish@ujafed.org.

MELTON CLASSES

Melton Mini School is offering a 10-week course on Poetry of the Bible, taught by **Shayna Kravetz,** Wednesdays 10-11:30 a.m.

Josh Lesk is teaching a course on Encountering Islam, Mondays 7-8:30 p.m. Call 416-789-7400.

SINGLES EVENTS WILL RETURN

LIL' MONKEY JAM

Kids' bands, The Monkey Bunch and Oozakazoo, perform Nov. 6, 3 p.m., St. Mike's Auditorium, in a benefit for childhood cancer research. www.lilahsfund.com

CHAI LIFELINE BENEFIT

A British Invasion concert, featuring **Chad Stuart** and **Terry Sylvester** to benefit Chai Lifeline Canada, will be held Nov. 7, 8 p.m., Richmond Hill Centre for the Performing Arts. Call **Gary Zweig** for main floor and orchestra tickets, 647-294-6305, box office for balcony tickets, 905-787-8811.

JF&CS GROUP

A workshop for parents and professionals wanting to understand more about learning disabilities in children, teens. Oct. 27, 7-9 p.m. Lipa Green Centre. Requires pre-registration. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

FOR SENIORS

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips and low membership fees. Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Casino Rama, Nov. 16. Ongoing activities: Tuesdays, gentle exercise class, 10 a.m.; Wednesdays, bridge; Thursdays, dancing 10 a.m., social bridge, 12:30 p.m.

LZA Seniors Cultural Club meets Tuesday mornings, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. A guided tour of the exhibition about **Janusz Korczak** will be offered Nov. 10, 1:30 p.m.

Beginners computer course for seniors starts Nov. 1, 1-3 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Hugh Innis teaches the course "How Much Government?," Nov. 1-22, 10 a.m.- noon.

Supervised mah-jong starts Nov. 1. Basic Jewish Cooking Class teaches classics of dairy cooking with **Rabbi Elyse Goldstein** and **Suzanne Kaye**, Nov. 8, 6:30 p.m.

Grandparents and grandchildren brunch with music and crafts, Nov. 13, 10 a.m. Register in advance.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Shabbat groups for young children begin Nov. 4. E-mail sarahbn@mnjcc.org.

Adult daytime choir meets Tuesdays 1-2:30 p.m. No audition or experience required. E-mail gillians@mnjcc.org.

Film critic **Shlomo Schwartzberg** looks at specific film genres Mondays, 7-9 p.m. Nov. 7, Suspense.

Beginner Yiddish classes with **Sharon Power** start Oct. 27. E-mail sharonis@mnjcc.org.

Join **Liz Pearl** and the contributors to *Living Legacies III* for a book launch, Oct. 30, 10:30 a.m.

The Toronto Jewish Film Society presents the film *Harlan: In the Shadow of Jew Suss,* Nov. 6, 4 and 7:30 p.m.

Tickets on sale for an interview with **Gilad Sharon**, son of **Ariel Sharon**, discussing his new book *Sharon: The Life of a Leader,* Nov. 10, 7 p.m. Call ext. 0 or visit www.algreentheatre.ca.

What's New is now online. You can find it at cjnews.com

EMUNAH CANADA: Aryella Weisz of Toronto, left, was installed as president of Emunah Canada at its 35th national convention in Kingston, Ont., last month. From left are Weisz; Roslyn Schneidman, Emunah national executive vice-president; guest speaker Barbara Crook, of Palestinian Media Watch; Rivka Kraus, Ottawa Emunah president, and Elaine Monaker, immediate past national president. In front are convention chairs Elaine Genesove, left, and Sarah Bauer.

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WORRY FREE!!! BRIDAL REGISTRY

Tarbut festival features tribute to Bob Dylan

Myron Love
Prairies Correspondent

WINNIPEG — The Rady JCC, which for many years organized the annual Jewish book fair here, expanded the format of the event last year, creating the first annual Tarbut: Festival of Jewish Culture.

Authors were still featured, and books and crafts were still on display, but new programs were added, including concerts by Israeli musicians and a tribute to the late Mordecai Richler. This year, Tarbut, to be held Nov. 12 to 20, is offering even more.

Anita Diamant

"Tarbut was very well received last year," says Tamar Barr, the Rady JCC's programming director. "Over 3,000 people attended and we received a lot of positive feedback. So we decided to enhance our programming with more events."

This year's program kicks off with a tribute to Bob Dylan. (The former Bob Zimmerman is almost a local boy having grown up just a little south of here in Hibbing, Minn.) The concert is being orchestrated by Glenn Buhr, who will also be performing accompanied by local musicians who make up the Broken Songs Band.

Jazz is the musical thread running through Tarbut this year. Other concerts include the Aaron Weinstein Jazz Duo performing the works of great Jewish jazz composers such as George Gershwin, Irving Berlin and Artie Shaw,

Afro-Semitic Experience band

and the Afro-Semitic Experience, a band co-founded by African-American jazz pianist Warren Byrd and Jewish-American jazz bassist David Chevan, who play a mix of world beat, funk, jazz, cantorial, gospel, salsa, swing and soul.

The featured authors this year include Anita Diamant whose novel, *The Red Tent*, became an international best seller. Her latest novel, *Day After Night*, is set in 1945 Palestine and tells the story of four young Jewish women, all Holocaust survivors, who make their way to Israel and an uncertain future. Diamant has also written six non-fiction guides to contemporary Jewish life.

Coming back for a return engagement is former Winnipegger Rhea Tregebov, who will highlight her first novel, *The Knife Sharpener's Bell*, which received the 2010 J.I. Segal Award for fiction on a Jewish theme, and was shortlisted for the *ForeWord* magazine's 2009 Book of the Year awards in the fiction category. The book explores the fate of a Jewish family who moves from Winnipeg to the U.S.S.R. in the mid-1930s, based in part on family history. The University of British Columbia assistant professor of creative writing previously edited *Arguing with the Storm*, an anthology of works by Yiddish woman writers, and several other anthologies.

Alison Pick's book *Far to Go* won the Canadian Jewish Book Award for fiction and was on the 2010 Top 10 book lists at *NOW* magazine and the *Toronto Star*. The historical novel traces one family's struggle to escape during the lead-up to the Nazi occupation of Czechoslovakia in 1939. Pick is from Toronto and has an earlier novel and two books of poetry to her credit.

Vancouver-based Roberta Rich's new novel, *The Midwife of Venice*, is set in 16th-century Venice. Her heroine is Hannah Levi, who fights for the survival of the man she loves and their babies.

Tarbut will also feature two Holocaust-themed documentaries. *Ahead of Time* is the story of Ruth Gruber, a young American reporter covering the last days of the war, who helped escort 1,000 Jewish refugees to New York and whose photos, published around the world, helped change world opinion of the Jewish refugees and their quest for a Jewish state.

The film marks the directorial debut of noted cinematographer Bob Richman, and is based on a series of interviews with the 100-year-old Gruber.

The Rescuers is the latest film from Emmy Award-winning filmmaker Michael King. It highlights the largely unknown stories of 13 diplomats who, at tremendous personal cost, saved tens of thousands of Jews during World War II. The film follows Stephanie Nyombayire, a young Rwandan anti-genocide activist who lost 100 members of her family in the Rwandan genocide of the 1990s, and Sir Martin Gilbert, the renowned 20th-century and Holocaust historian, as they travel across 15 countries and three continents interviewing survivors and descendants of the diplomats.

King will be attendance to answer questions after the screening, Barr reports.

Tarbut ends with a tribute to the late Winnipeg Jewish artist, Leonard Marcoe, who died earlier this year. Marcoe was not only an artist, but also a mentor to other artists and a patron of the arts through his long-running Leonard Marcoe Studio Gallery. The Tarbut Festival will present a special exhibit of Leonard Marcoe's work that will be on display throughout Tarbut week.

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Joan Kramer	Oct 12/11	90 Fisherville Avenue
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Subdued celebration greets Schalit's release

David Lazarus
Staff Reporter

MONTREAL — Like Israelis and Jews the world over, the local community marked the liberation of Gilad Schalit last week with joy tempered by ambivalence, at a somewhat subdued community celebration Oct. 18 at Beth Israel Beth Aaron Congregation (BIBA).

As speakers made clear, the joy came from having Schalit finally freed and reunited with his family after 64 months of captivity by Hamas.

Israeli Vice-Consul Alon Melchior

The ambivalence came from the deal that freed him. The price for Schalit's liberation was Israel's release of more than 1,000 Palestinian prisoners – hundreds of them convicted for their direct roles in murdering Israeli citizens.

They included those convicted for the 1993 murder in Israel of Montreal native Joshua Friedberg and the 1999 murder of Hagit Zavitsky, a niece of Liberal MP Irwin Cotler, who relayed a message to the event from Ottawa.

"We had to negotiate that type of deal," Myer Bloom, a member of audience, told *The CJN*. "But it is something to celebrate. Hopefully, one day there will be peace between Israelis and Palestinians."

"It is a lousy deal that demonstrates Israel at its best," BIBA's Rabbi Reuben Poupko told the 400 assembled as TV cameras rolled. "It reflects the best values of the IDF. The State of Israel leaves no one behind."

Others at the hour-long event delivered a similar refrain. The fact that Israel agreed to make such a deal and pay such a high price, they said, personified the highest Jewish value of placing ultimate importance on human life.

"Yes, the price is heavy," echoed Israeli Vice-Consul Alon Melchior, speaking for Consul General Joel Lion, who was in Halifax. "Hamas is celebrating the messengers of death. We are celebrating life.

"We see the smile on Gilad's face and forget the price we paid."

"It is an evening of incomplete joy but complete pride," said Rabbi Chaim Steinmetz of Tifereth Beth David Jerusalem. "Our enemies are stronger today, [but] I've never been prouder of being a Jew."

"I don't call it a celebration. I will call it a happy occasion," Canadian Zionist Federation Eastern Region (CZF) president Arlazar Eliashiv, a friend of the Schalit family who met with them several times in Israel, told *The CJN*.

"It is a no-win situation [for Israel] but we have to celebrate. Like someone said today – I forget who – we celebrate with flowers and they celebrate with guns."

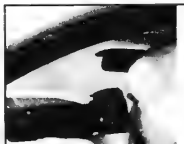
"Today, our prayers were answered," Joseph Alfie, a Montrealer who met with Schalit's father, Noam, 15 months ago in Israel, told the crowd.

Federation CJA president David Cape described the "relief and happiness" of the Jewish community. "We prayed every day for his freedom. We never lost hope," he said.

"We are all part of the Schalit family," Bergman said.

Those in attendance included Federation CJA CEO Deborah Corber; Saulie Zajdel, regional adviser to Tory cabinet minister Christian Paradis, and Rabbi Nadav Levin of Kollel Torah Mitzion (KTM).

The evening's sponsors were Israel's consulate general, Federation CJA, the Communauté Sépharade Unifiée du Québec, BIBA and KTM.



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CFHU honours longtime volunteer

Carolyn Blackman
Staff Reporter

Marvin Sadowski, 82, who is being honoured Nov. 6 by Canadian Friends of Haifa University (CFHU) for his lifetime achievements, says he looks for bargain suits so that he can give the money he saves to charity.

"Donating the money to a worthy cause does a lot more good than wearing an expensive suit," he said.

Sadowski, a father, grandfather and great-grandfather, still works every day as executive vice-president of Sterling Silver Development Corporation. He has sat on the CFHU board of directors for more than 20 years, and was vice-president from 1993 to 2001.

Marvin Sadowski

Among other volunteer positions, he is immediate past chair of Baycrest, a member of the board of directors of Bernard Betel Centre for Creative Living, a board member of Holy Blossom Temple, president of Metropolitan Toronto Housing Company and a board member of Metropolitan Toronto Housing Authority.

In 2001, he received the Shem Tov Award from UJA Federation of Greater Toronto.

He fell in love with the University of Haifa, he said, about 30 years ago. "I was invited on a trip and I was immediately taken by the beautiful campus, which overlooks Haifa.

"I was also struck by the fact that about 25 per cent of the student body is Arab. I loved seeing Israelis and Arabs walking together. I think that maybe the rift could lessen, and even disappear, if everyone was educated together."

He decided to get involved with the university, he said, and was brought into CFHU by Michael Feldman.

Born in Massey, Ont., between Sudbury and Sault Ste. Marie, Sadowski said his was the only Jewish family there. "We were proud Jews though. We lit Shabbat candles every week and went to synagogue services in Sudbury."

He moved to Toronto in 1945 to finish school, and after marrying Ruth – who died about six years ago – he joined Holy Blossom Temple. He is now remarried.

"I was asked to help out at Baycrest when they needed help organizing residents who were moving into the Terraces of Baycrest. "I found out about Baycrest's work, and never left."

He stresses, however, that it is essential to get young people involved on all boards. "I have expertise, but I know that there are young people out there who can bring in more expertise.

"They are the next generation, and we have to step aside and let them do their work."

Proceeds from the Nov. 6 tribute dinner are earmarked for the Canada Science Pavilion at the University of Haifa, which will house cutting-edge research laboratories in fields including cancer, neuroscience, ecology and marine biology.

"Being a third-generation Canadian, I am proud that our country is playing such an important role at the university. I love Israel, and this makes it very special for me."

For information or to reserve tickets for the dinner, contact Hetty Shapiro, 416-972-9400, hshapiro@haifa-univ.ca or www.haifa-univ.ca.

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דער יידיש ווינקל

דזשערי קעין

ווען מען לאָזט נישט שנייַדן מיט דעם יידיש מעסער

די מערסטע פֿון אונדז פֿאַרשטייען אַז דער יידישער מעסער איז דער מעסער וואָס דער מהל נוצט אויפֿן אַכטן טאָג צו יידישן אַ יינגל דורך ברית-מילה. אָבער ס׳איז אויך דאָ אַ צוויי־יידיש מעסער – דעם שוחטס מעסער.

ביידע מעסערס, און די מינהגים אַרום זייער נוץ זײַנען, אין אונדזער היַינטיקער וועלט, געוואָרן אַ פֿאָקוס פֿאַר אַ ביטערן פּאָליטישן פֿיליאָפּיזם נעראָנגל אין די מערסטע דעמאָקראַטישע לענדער וווּ עס געפֿינען זיך יידן.

דער קאָמף קעגן ברית- מילה און שחיטה איז נישט אויסגעדריקט אין אַנטיסעמיטישע וועגן. די אַרגומענטן זײַנען, אין מערסטנס, וויסנשאַפֿטלעכע און פֿילאָסאָפֿישע. זיי שטעלן די פֿראָגע פֿאָרויאָס. אין אַ צײַט וען מיר פֿאָלגירן צו בריען אַ מער הומאַניטערע וועלט, מוזן יידן אָנגיין מיט צוויי ביבלישע נעשטעלט מינהגים וואָס גיבן אומניטיקן וויטיק צו קינד און בהמה?

זײַנען די פֿראָגעס נײַ נעשטעלט פֿאַר יידן? נײַן. זיי קריכן אַרויס פֿון דעם היסטאָרישן נעפּל אין יעדן יאָרהונדערט. אין מיטלעלטערישע צײַטן, און אין די היטלער יאָרן זײַנען די קעגנער נעוואָן קלאָרע אַנטיסעמיטן. אָבער היַינט נעפֿינט מען יידן צווישן די וואָס האַלטן אַז מע מוז מאַכן שחטה און מילה אומלעגאַל.

אין האָלאַנד, נאָרוועגיע און אין ניו-זעלאַנד איז שחיטה –דאָס כשרן פֿון פֿלייש –פֿאַרבאָטן. אין די מערסטע פֿון די לענדער וואָס נעפֿינען זיך אין דער אייראָפּעישן פֿאַרבאַנד זאָגט מען אַז שחיטה איז אוממענטלעך אָבער מע לאָזט עס אָנגיין. אין אַמעריקע איז שהטיה גאָראַנטירט אין די אַלגעמיינע נעזעצן פֿון לאַנד. אָבער די קעגנער גייען אַן מיט זייער קאָמף קעגן, וואָס זיי רופֿן, אונדזערע "באַרבאַרישע" מינהגים.

וועגן ברית- מילה איז דער טאָן אַ שטערנגער. דאָ מיט עטלעכע מאָנאַטן צוריק האָט מען פֿראָבירט שטעלן די פֿראָגע פֿון מאָכן ברית– מילה אומלעגאַל דורכן סטימצעטל אין סאַן–פֿראַנסיסקא. אָבער אַ ריכטער האָט דאָס נישט געלאָזט גייַן צום אָפּשטימן.

וואָס מיר מוזן נעמען אין אַכט איז אַז געוויסע יידן האָבן זיך געפֿונען צוזיצן די וואָס האָבן אַרגאַנידירט דעם קאָמף צו שטעלן די פֿראָגע פֿון ברית-מילה אויפֿן סטימצעטל; גוטע יידן, גלרבנדיקע יידן. זיי האָבן פֿאַרשטאַנען אַז אַ ברית איז אַ מצוה– די צערעמאָניע וואָס יידישט אַ זון און באַגריסט אים אַפּיציעל וויי אַ מיטגליד פֿון דעמ יידישן קיבּרן. אָבער זיי פֿרעגן די פֿראָגע –"פֿאַרוואָס מוז מען וויל באַקומען אַ קינד מיט אַ מינהג וואָס איז עטיש, און מעדיקאַמענטיש אומפֿאַראַנטוואָרטלעך, אַנגעהיַיטיקט און בלוטיק? זיי האָלטן אַז בלוט גיסט מען אין אַ צײַט פֿון קריג– אין מלחמה – נישט אין אַ צײַט פֿון שלום און פֿרייַד.

היַינט אין אַמעריקע, און אין קאַנאַדע, געפֿינט מען יידן, אַפֿילו רבנים, וואָס שטעלן פֿאָר אַן אַלטערנאַטיוו צו ברית-מילה. זיי רופֿן די צערעמאָניע אַ ברית-שלום. אין זייער צערמאָניע געפֿינט מען נישט דאָס ריטועלע שנייַדן מיט דעם יידישן מעסער. וועט אַזאַ ענדערונג אין אַ מינהג, וואָס מען האָלט איז נעגעבן פֿון דעם אייבערשטן–ברוך הוא– צו אברהם אַנגענומען ווערן בײַ די מערסטע יידן? איך דענק אַז ניט. אָבער די ערנסטע פֿראָגע וואָס בלײַבט איז צי וועלן מיר האָבן נעוונג רעליגיעז שכל צו אַנערקענען אַ קינד וואָס איז דורכגעגאַנגן אַ ברית-שלום צעערמאָניע ווי אַ יידיש קינד גלײַך מיט אַ קינד וואָס איז דורכגעאַנגען ברית-מילה? דער זאָג "ס׳איז שווער צו זײַן אַ יד" גייט נישט אַוועק.

פֿון רעדאַקציע: אויב איר האָט נעדאַנקען וועגן אונדזער וויקלי לאָזט וויסן. דזשי פּאָסט אַדער בליק־פּאָסט: info@cjnews.com

Palestinian envoy recalled over Tweet

Andy Levy-Ajzenkopf
Staff Reporter

Ottawa reprimanded the Palestinian envoy to Canada last week for disseminating an alleged antisemitic video via her Twitter account and told her she was no longer welcome in the country.

Earlier this month, Linda Sobeh Ali used the social messaging site to tell her followers to "check out" a link to a video posted on YouTube.

The video depicts a Palestinian girl reciting a poem in Arabic, "I am Palestinian." She becomes progressively more passionate and emotional as she speaks. English subtitles on the video at one point translate her as calling millions to wage a war that will "raze the injustice and oppression and destroy the Jews."

Once the Ministry of Foreign Affairs heard about Sobeh Ali's posting, she was called in to explain her actions and was informed her contact with the Canadian government would be curtailed.

The government then sent a formal protest to the Palestinian Authority, who last Wednesday recalled Sobeh Ali back to the West Bank.

In a statement last week, Sobeh Ali said she regretted the "unfortunate incident... it was a retweet unintentional and very unfortunate."

She added that the incident was "intentionally magnified and misinterpreted by certain lobbying groups."

The online translation that accompanied the video was disputed by Salah Basalamah, an associate professor in the University of Ottawa's School of Translation and Interpretation.

He told both the *Globe and Mail* and the CBC's *As It Happens* last week that the passage in question should be properly translated as calling people "to a war that is destroying oppression and kill the soul of Zionism."

Basalamah added: "There is in fact a big difference between calling for a war against Zionism and a war against Jews."

The difference between Judaism and Zionism is the difference between a religion and a political ideology, he told the CBC.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), refuted Basalamah, telling *The CJN* the video in question was unabashed in its "hatred and hostility" toward Jews and Israel.

For Sobeh Ali to have been the one circulating it and validating it is "antithetical" to her purpose in Canada, Fogel said. That purpose is the pursuit of "constructive opportunities to advance the peace process and reconciliation."

"There are many translations that suggest that the [video calls on people] to war against those that adhere to the ideology" of Zionism and did in fact call for the killing of Jews.

Fogel said he had worked with Sobeh Ali in Ottawa with the desire to "engage in constructive dialogue" between the Jewish and Palestinian Canadian communities, but that he had become increasingly concerned that Sobeh Ali had, over the last while, become more strident in her anti-Israel views.

He said this latest incident reflected the duplicitous nature of the PA.

"While they talk about a desire to reach peace, they are central in the campaign to incite hatred and violence against Jews and the Jewish state. Her participation in this is just more proof."

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Campus Principal

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The search committee will accept applications until December 23, 2011. Please respond electronically, in confidence, with a letter of introduction and resume that includes the names of three references (who will not be contacted without the consent of the applicant) to campusprincipal@bialik.ca.

While we appreciate all applicants' interest, we will contact only those selected for an interview.

New consul general pays first visit to N.S.

Joel Jacobson
Atlantic Correspondent

HALIFAX — Joel Lion wanted to be sure Nova Scotia Premier Darrell Dexter was prepared.

The newly appointed consul general of Israel to Quebec and the Atlantic provinces met with Nova Scotia's top politician Oct. 18, a day before the latter left for a one-week trade mission to Israel.

"I thought it would be a good thing for me to sit with him and talk of his aims for the mission," Lion said at a brief social gathering with Halifax Jewish community leaders before flying back to Montreal at the end of a one-day visit.

"He's meeting with [Israeli President] Shimon Peres, and ministers in infrastructure, science and technology and business, as well as making a trip to Ramallah to meet with Palestinian business interests," Lion said.

"My office helped plan the mission, so talking with him face to face was important. I told Mr. Dexter this is only the beginning [of trade relations between Nova Scotia and Israel]. We want to show Israel in the light of business, education, technology and even culture, food and wine."

He added that Dexter's side trip to Ramallah is "a good sign. Anyone we can have there to help their economy takes the emphasis away from terror. It's a stage to having two countries, which we know will happen some day."

The mission includes various Nova Scotia business interests, including representatives of Dalhousie University, its medical school's brain injury department, members of the Halifax Port Commission, a real estate developer, and two leaders of Nova Scotia Business Inc.

Lion, who assumed his new post in early September and is fluent in six languages, did an English radio talk show interview and an interview on CBC French television during the whirlwind trip. He also met with Atlantic Jewish Council president Shulamith Medjuck and AJC executive director Jon Goldberg.

In a lighter moment, he made a deal with Medjuck to come back to see Camp Kadimah next summer, when the weather is better and camp is in session, as she boasted about one of the AJC's jewels.

Earlier in the day, he watched with interest the swap of kidnapped Israeli soldier Gilad Schalit for more than 1,000 Palestinian prisoners held in Israel.

"While I can't comment directly on what I think of the swap, because I'm just a civil servant, I see it as so interesting that we're celebrating life [with the return of Schalit] and [the Palestinians are] celebrating death [with their celebration of the return of convicted terrorists]," said Lion.

"It was courageous for our prime minister to make the decision [to make the prisoner swap]. Now 80 per cent of Israelis are behind him. Perhaps this shows we're ready to make other deals, that we want our neighbours to recognize Israel as the state of the Jewish nation. When we're recognized as having a right to be there, perhaps that will be the end of the claims and the end of conflicts."

Joel Lion, centre, Israel's consul ceneral to Quebec and the Atlantic provinces, uses his iPhone to show coverage of the historic return of Gilad Schalit to Atlantic Jewish Council leadership Michael Argand and Kathy Zilbert during Lion's brief trip to Halifax Oct. 18. ***[Joel Jacobson photo]***

TORAH MARCH: Temple Kol Ami celebrated as the congregation recently returned home to its beautifully renovated sanctuary in Leo Baeck Day School at 36 Atkinson Ave. in Thornhill. The congregation marched its Torah scrolls back home in a spirited and public gathering that started blocks away and ended at the new Temple Kol Ami. Here, Anita Small, chair of the Kol Ami sacred space committee, brings the Torah in to the building along with Barry Bernstein and benefactor Leslie Dan. Rabbi Micah Streiffer and Cantorial Soloist Dawn Bernstein led the congregation in song as the Torah scrolls were carried into their new home.

TORAH PROJECT: As part of Temple Har Zion's 40th anniversary celebrations, the synagogue community will participate, with the help of Torah scribe Neil Yerman, in the writing of a new Torah. Sept. 16 marked the launch of the *L'Dor Vador* (from generation to generation) Torah Project. Above, Rabbi Michael Stroh, standing, rabbi emeritus of Temple Har Zion, with the assistance of Yerman, seated, writes a letter in the new Torah.

Lipstadt to open Holocaust Education Week

Continued from page 6

Says Lipstadt: "Her conception [was] that he was just a pencil pusher, though a pencil pusher who deserved to die… she said some very horrible things but at the same time, some very powerful things."

Much scorn has been heaped on Arendt for her iconic description of Nazi evil as "banal." In fact, Lipstadt argues in Arendt's defence, "she thought nothing of the kind. She used the term 'banal' to bolster her contention that Eichmann did not act out of deep ideological commitment or because he was inherently evil."

What Arendt tried to understand with that word was how Eichmann, like so many other Germans, "so seamlessly became killers."

Some readers may be jarred to learn from Lipstadt that Arendt was absent for much of the Eichmann trial, including for Hausner's cross-examination. "That's so striking, it's mind-boggling," Lipstadt says. It also "constituted a breach of faith with her readers."

Ultimately, Lipstadt paints a picture of a complex, multi-faceted Arendt, one who could be "flippant, cruel, glib and got many of her facts wrong," but who "also worried deeply about the security of Israel" and "raised painful and important questions in relation to leadership and individual responsibility."

Arendt sought to "needle her readers to examine their assumptions," Lipstadt writes, and though shocked and hurt by the wrath she provoked, "was the author, writ large, of her own misfortune."

Lipstadt says she was struck by "how many people mercilessly condemned [Arendt] and how many people were simply enthralled with what she said." She re-read Arendt's book. "There were parts of it I found absolutely appalling and parts of it I found tremendously powerful, affirming and important, and [there were] things I felt had been ignored

"For those who think she walks on water, they think I'm too tough on her. For those who think she was horrendous, they think I'm too easy on her. So I guess I hit it right."

'Gates of hope have opened'

Continued from page 3

Sephardic Kehila Centre president Max Benaim triumphantly removed a rubber bracelet from his wrist that served as reminder of Schalit's incarceration. "Our son and brother came home," Benaim said. "While we all prayed for this to come, expecting this day was pushing it."

Now, "it feels likes the gates of hope have opened."

While questions were raised about the high price paid, Schalit's release serves as a reminder "of the extra value the Jewish people place on the sanctity of Jewish life," remarked David Spiro, Toronto chair of CIJA.

Israel "demonstrated that it values life over death and will never leave its sons and daughters behind," Spiro said.

A l'chaim to Schalit was offered by Rabbi Daniel Korobkin, spiritual leader of the Beth Avraham Yoseph of Toronto synagogue in Thornhill. Politicians present included Conservative MP Mark Adler, Toronto Ward 10 Coun. James Pasternak and Markham Ward 2 Coun. Howard Shore.

Understanding Genesis and science

Lauren Kramer

Vancouver engineer Daniel Friedmann, 55, published *The Genesis One Code* in September, a book in which he demonstrates a clear alignment between the times of key events described in the Creation narrative in the book of Genesis with those derived from scientific theory and observation. In a recent interview, Friedmann talked about his goal in writing the book and what he learned in the process.

CJN: *You're an engineer. What was the impetus to tackle* The Genesis One Code*?*

Friedmann: To become an engineer I studied engineering physics, which had a large physics and cosmology component. I realized then that some answers were missing in science, and continued to search for them both in science and in Kabbalah, which I began studying 13 years ago. Once my nephews entered high school and university, I found they had similar questions, and in discussions with them, I became motivated to work harder on the issues. At the same time, I read some work on the *Age of the Universe* by the late Rabbi Aryeh Kaplan that got me started on what's in my book.

Daniel Friedmann

CJN: *What did you learn in researching and writing it that you didn't know before?*

Friedmann: On the science front, as I updated myself, I found that despite tremendous advances in science, some key fundamentals remained unanswered as they were when I went to school 30 years ago. This reinvigorated me to search further for answers in religion. On the Kabbalah side, I found that the amount of available material is amazing, rivalling science in depth, which is something I had not appreciated before. I also found that there were answers to all kinds of "science topics" that I had not expected.

Most of all, I found a pretty exact correspondence between the Genesis account of the development of the universe and the appearance of life on Earth (as interpreted with the help of other Jewish sources hundreds of years old) and the scientific account of the same events (as developed in the past 50 years or so). It's enough to give you goose bumps.

Finally I found a Torah reason why science is so accurate in many areas but has struggled with a few key questions for so long. The areas or events that science struggles with correspond precisely to out-of-nothing creations in the Genesis narrative, which cannot by definition be explained by science.

CJN: *What is the central nugget of your book that you wish more people knew?*

Friedmann: Genesis clearly states that God made most of the universe and life using the powers of nature, and as such, we should not be surprised that we are able to understand most things through the scientific method. Further, the answers that science has recently found have been in our Scriptures for hundreds of years. Finally that we are told in Genesis exactly where events outside of nature occurred and therefore where the scientific method will fail – and that is where it has failed so far! For example, science has failed to explain the beginning of the Big Bang, or the nature and source for the human soul.

CJN: *At what demographic is this book targeted? Who do you think would find it interesting and for which audience did you write it?*

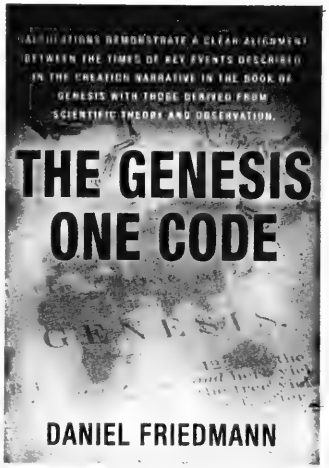
Friedmann: My motivation was the 15- to 30-year-olds that come out of our secular system believing science has all the answers and the Bible has become somewhat irrelevant at explaining our origins. I wanted them to know that the Bible actually has answers to questions that remain unanswered by science. Since I started writing the book, I have seen interest from all ages.

CJN: *Did you have a particular mentor or mentors? If so, who were they and how did they assist or guide you?*

Friedmann: My key teachers have been the rabbis of the Vancouver Ohel Ya'Akov Community Kollel, Rabbi Avraham Feigelstock and Rabbi Shmuel Yeshayahu. I attended their classes every week for many years. In addition, they're always open to my questions, and in particular, to helping me find sources and references to help formulate the answers found in the book.

CJN: *What's your next project?*

Friedmann: *The Genesis One Code* is drawn from Chapter 1 of Genesis and is therefore focused on the development of the universe and the appearance of life on earth. Humankind only gets about three pages in the book. My next project is drawn from Chapters 2 to 11 of Genesis and will be focused on a book on humankind. I plan to demonstrate agreement between Genesis and science on the history of Homo sapiens from their appearance 200,000 years ago until a few thousand years ago.



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BOOK DONATION: Grade 6 students from Bialik Hebrew Day School sort through school books to donate to Zareinu, as part of an education series on working with students with disabilities. Bialik students participated in activities for the holidays with students from Zareinu. Pictured here with school councillor Debra Danilewitz are grade 6 students, from left, Daniel, Emma, Samantha, Rebecca, Elah, Jillian and Jessica.

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Internet daily deal company grows quickly

Paul Lungen
Staff Reporter

As businesses go, Dealfind is not exactly recession-proof, but it's as close to recession-proof as you're likely going to get.

As its name suggests, the online service offers its customers bargains on goods and services, usually between 50 and 90 per cent off the list price. So, when times are good, people buy; when times are tough, like now, people still buy. After all, it's hard to turn your back on a 90 per cent price reduction on something like carpet shampooing or house cleaning.

Available online at Dealfind.com, the company operates with the idea that it's never the wrong time to save money.

Apparently, there is some currency to that premise, as in the 16 months it has been up and running, Dealfind has grown between 10 and 20 per cent – per month! Revenues are well into the seven figures and the privately held firm has multiplied its staff by a factor of more than 10, adding experienced administrative and sales people.

Gary Lipovetsky and Mike Tulman, who both had extensive experience in the commercial Internet space, founded the firm with the idea that they had to distinguish it from other Internet discount sites, like Groupon. They did so by coming up with their "ambassador" program in which customers who purchase vouchers for goods or services can themselves receive even greater rebates if they sign up their friends to make the same purchase. People do so through Facebook, Twitter, e-mails or, shock of shocks, word of mouth. "We pay our customers to tell their friends," Lipovetsky told *The CJN*.

Dealfind pays out more than $100,000 a month on the program.

Lipovetsky believes Dealfind has found a unique niche in bridging the space between merchants and consumers. Consumers love the discounts on everyday items, they are flocking to recruit their friends, and merchants are willing to discount their products to get new customers in the door. "Loss leaders" are as old as retail, said Lipovetsky, and they still have the power to entice customers. Once they're in the shop, restaurant or store, they typically increase their purchases or, in a best-case scenario, become repeat customers.

"This is a great marketing tool for merchants," said Lipovetsky. "It's a lot less risky [and costly] than traditional media like TV and radio."

With a product line that has included spa treatments, laser hair removal, get-away packages and house cleaning, it's clear that women make up the bulk of Dealfind's demographic. Lipovetsky said research shows 70 per cent of Dealfind's customers are women, though often they make purchases for their male partners, obtaining for them subscriptions to men's magazines or furnace cleanings.

Gary Lipovetsky

"I think women are more responsible than men. They want a good deal. They're more responsible and more frugal," he said.

Last week, Lipovetsky told the Dealfind story to a meeting of the Canada Israel Chamber of Commerce. He has become more emotionally tied to the Jewish state over the past few years, following several trips there, and his fiancé is Israeli.

A couple of years ago he attended the Affilicon trade show in Israel, which bills itself as exploring the latest trends in "affiliate marketing" in social networking and Internet technologies.

Afterwards, he and a friend spent a week touring the country.

Lipovetsky, who grew up in the Bathurst and Steeles area and counted many Israelis and Russian-Israelis as his friends, said he felt right at home in Israel.

He did not discount the possibility of one day doing business there.

In the near term, however, he has his gaze set firmly on North American expansion. So far, Dealfind has a presence in more than 40 Canadian and U.S. cities.

Its main merchant partners remain small to medium-sized businesses. It's a real "people business" and it's easier to interact with someone running their own shop than dealing with layers of corporate bureaucracy common at blue chip companies, Lipovetsky said.

Still, Dealfind has added many sales people – its overall staff has jumped from 25 at inception to 275 today – and they're trying to make inroads with larger firms.

Dealfind has also added experienced staff to its "C suite" – top level executives such as the CFO – who came to Dealfind from such notable companies as Lavalife, IBM, MTS Allstream and Bell.

Dealfind is able to recruit top tier talent because of a recent infusion of $31 million. The success of the company has attracted the attention of a number of venture capital funds, including Insight Venture Partners, a New York-based company that was the first to invest in Twitter; the Ontario Venture Capital Fund, a government/private partnership, and Georgian Partners, a Toronto venture capital firm.

In addition to upgrading the company's management, the funds are going to increase Dealfind's media presence.

Jeff Lieberman, managing director at Insight, said on making the investment: "We were impressed by Dealfind's solid business model, calibre of their clientele, and the speed with which they have become the number one daily deal company in Canada. Our decision to partner with these Canadian entrepreneurs was an easy one to make."

Despite the infusion of cash, Lipovetsky and Tulman, who co-founded another online company, MenuPalace.com, in 1999, retained control of Dealfind's shares and its board. Still, the presence of venture capital angels has proven a boon to Dealfind, and not just due to the cash, Lipovetsky said.

"Our interests are aligned," he said. Insight is so well respected and influential that with one call, they can arrange introductions in places where Dealfind is unknown; they provide valuable advice; and, generally, open doors that would be closed to them.

"It's impossible for an entrepreneur to know everything about everything," Lipovetsky said. "My advice to budding partnerships is take the smart money; that makes all the difference."

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Assassination plot underscores Iranian threat

Ron Kampeas
JTA

WASHINGTON — Iran watchers say the revelation of an alleged plot to hire Mexican contract killers to assassinate the Saudi Arabian ambassador to Washington signals the Iranian regime's deepening radicalization.

It also underscores the urgency of the threat posed by Tehran's nuclear plans, they say.

"We need to be reminded that if Iran poses a threat without nuclear weapons, a nuclear-armed Iran would be a dramatically more dangerous threat," Rep. Ted Deutch (D-Fla.), a longtime advocate of Iran sanctions legislation, told JTA.

U.S. Attorney General Eric Holder alleged last week that Iranian-American businessman Mansour Arbabsiar and a cousin who works for the Iranian Revolutionary Guards were caught planning to have a Mexican drug cartel kill Saudi Arabia's ambassador, Adel al-Jubeir. Demonstrating the seriousness of the plot, the men allegedly arranged for a $100,000 down payment to be deposited into what turned out to be an FBI bank account.

Iranian-backed attacks outside the Middle East once were routine news events. The years that followed the Islamic Revolution of the late 1970s brought a flurry of assassinations of Iranian exiles in foreign capitals, including Washington and Paris. In the 1990s, separate massive bombing attacks on a Jewish community building and the Israeli Embassy in Buenos Aires also have been pinned to Iran.

Iranian-sponsored attacks abroad receded in the later 1990s as the Islamic Republic under then-president Mohammad Khatami sought international legitimacy. At the same time, however, Tehran aggressively stepped up its nuclear program, which is widely believed to be aimed at acquiring nuclear weapons.

The alleged plan to kill the Saudi envoy is a signal that the regime's conservatives are ascendant, said Roya Hakakian, who recently wrote *Assassins of the Turquoise Palace*, an account of Iran's assassination of Kurdish leaders in Berlin in 1992.

Conservatives consolidated power after the mass protests following elections in the summer of 2009 that were widely perceived as being rigged, she noted.

"The 2009 elections in Iran increasingly solidified the hold of the conservatives on power in Iran," she said. "They see it less and less necessary to try and do what Khatami was doing in the 1990s, to bring Iran into the fold of western civilization and community. It's a sign of further polarization inside Iran between the nation and the regime, but also outside of Iran between Iran and the international community."

The plot also is a sign of a regime driven increasingly desperate by its mounting isolation, said Heather Hurlburt of the National Security Network, a liberal Washington foreign policy group.

Iranian president Mahmoud Ahmadinejad

The Obama administration has drawn traditional Iranian partners Russia and China into the sanctions regime, she said, and Iran's nuclear program apparently has been sabotaged at least once. Moreover, the Iranian regime is attempting to respond to a burgeoning regional pro-democracy wave that it fears could spread to Iran.

"What you're seeing in these plot allegations and in the region is an Iran that perceives its interests to be at risk because of the Arab Spring," Hurlburt said. "You see an Iranian government exploring all avenues – they couldn't come up with a better plot than a crazy guy trying to hire drug lords."

The plot underscores the need for a heightened awareness by the West of a regime that is ready to take extraordinary measures, said Mark Dubowitz, executive director of the conservative Foundation for the Defense of Democracies.

"This regime will continue to target its enemies," Dubowitz said. "They will not let up until there's a success."

Outreach to a drug cartel is typical of a regime that has cultivated rogue actors throughout the Middle East, in Europe and in Latin America, Hakakian said.

The Iranian Revolutionary Guards "has been smart," she said. "They have been solidifying relations with Venezuelans, with the Cubans, and now they have been moved into Mexican territory."

Working through interlocutors as unlikely as murderous drug dealers makes sense, Dubowitz said, because the regime has always sought plausible deniability in plotting such attacks.

The immediate response to the plot, said Dubowitz, should be to further isolate the Iranian regime by enforcing existing sanctions and enacting new ones, as well as reinforcing backing for Iran's democracy movement. He suggested, among other measures, a strike fund to assist Iranian oil workers and others. Deutch, a member of the U.S. House of Representatives foreign affairs committee, said that the Obama administration should enhance financial sanctions to include Iran's central bank, which would cut off the country from financial markets, and toughen laws on businesses that deal with Iran.

Turkey rejects quake aid offers

JTA

JERUSALEM — Turkey has rejected all international aid, including an Israeli offer, in the wake of a strong earthquake that collapsed buildings and left hundreds dead.

Sunday's quake, which measured 7.3 on the Richter scale and was centred in southeastern Turkey, was felt in central Tel Aviv, *Ha'aretz* reported. As of press time on Monday morning, at least 239 people were confirmed dead, with many others reportedly trapped in collapsed buildings.

"The State of Israel shares in your sorrow following the earthquake that has claimed victims from among your people," Israeli President Shimon Peres said Sunday in a call to Turkish President Abdullah Gul.

"I speak as a man, as a Jew and as an Israeli who remembers, and is well aware of, the depth of the historic relations between our two peoples and thus I send the condolences of the entire nation to the families of those who lost their lives. At this difficult time, the State of Israel is ready to render any assistance that may be required anywhere in Turkey, at any time."

Gul thanked Peres for the telephone call, the expression of condolences and the offer of assistance, according to the president's office, and said that he hoped Turkish search and rescue could handle the emergency alone. Diplomatic relations between Israel and Turkey are now nearly nonexistent.

Israel's Defence Ministry and Foreign Minister had been in contact with Turkish officials Sunday in order to offer assistance. An Israel Defence Forces search and rescue delegation is prepared to leave for Turkey if it is called upon, according to reports.

Diplomatic relations between Israel and Turkey have deteriorated since nine Turkish nationals, including a Turkish-American dual citizen, were killed in May 2010 during an Israeli raid on a Turkish-flagged aid flotilla attempting to break Israel's naval blockade on the Hamas-controlled Gaza Strip. Turkey has demanded an Israeli apology for the deaths and compensation to the victims' families.

Israel has offered its "regret" for the deaths, and has said that its naval commandos fired in self-defence. Relations had been going downhill since the 2008-09 Gaza war.

Turkey sent several firefighting airplanes to Israel last December to help battle the massive Carmel Forest fire.

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Israel urged to boost Abbas and the PA

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JERUSALEM — Israel should make a series of gestures to the Palestinian Authority to reduce the damage caused the PA by last week's deal for the return of Gilad Schalit, the Israel Defence Forces' General Staff believes. But Prime Minister Benjamin Netanyahu's advisers oppose the idea, as do several members of his forum of eight senior ministers, arguing that PA President Mahmoud Abbas "should be punished" for his unilateral bid for UN recognition of a Palestinian state.

"We don't want the Palestinian Authority to collapse," one adviser said, "but if it happens, it won't be the end of the world."

Next month, the IDF will give the government a list of the gestures it recommends, including releasing additional Palestinian prisoners and perhaps transferring additional parts of the West Bank to Palestinian security control. The army considers this necessary to help Abbas regain the upper hand in his ongoing battle with Hamas for control of the territories, since Israel's intelligence agencies all concur that the Schalit deal, in which Hamas obtained the release of 1,027 Palestinian prisoners in exchange for one kidnapped soldier, bolstered the Islamist organization at the PA's expense.

One senior Israeli official told *Ha'aretz* that Abbas thinks the deal was deliberately intended to strengthen Hamas and weaken him, in order to punish him for his UN bid.

One of the IDF's proposals relates to the second stage of the Schalit deal, in which Israel will free another 550 prisoners of its own choosing. While the list has not yet been drawn up, it seems that most will be low-level terrorists belonging to Abbas' Fatah party, and the army deems the Fatah affiliation critical.

The army also proposes that Israel release additional prisoners beyond these 550 as a gesture to Abbas in honour of Id al-Adha, the Muslim holiday that falls in another two weeks.

Another proposal is to transfer part of what is known as Area B – areas of the West Bank that, according to the Oslo accords, are under Palestinian civilian control but Israeli security control – to Area A, which is under full Palestinian control. Most of the territory the army favours transferring is in the northern West Bank, as this area has few Israeli settlements.

Another suggestion is returning the bodies of slain terrorists to the PA. That was supposed to have happened a few months ago, but was cancelled at the last minute on orders from Netanyahu and Defence Minister Ehud Barak.

Senior PA officials have said in recent days that the principal gesture they want from Israel is the release of Fatah terrorists who have been imprisoned since before the 1993 Oslo accords. They also said they have had several discussions with Israel recently about transferring additional territory to Area A, but all have gone nowhere.

In the past, Barak has voiced support for far-reaching gestures toward Abbas. But Foreign Minister Avigdor Lieberman has consistently opposed the idea and Netanyahu is unenthusiastic. Thus, when the army proposed gestures to the PA in the run-up to last month's UN bid, with the goal of calming the atmosphere and preventing an explosion, the government rejected the proposal.

Hamas leader Ismail Haniya, left, kisses freed Palestinian prisoner Yehiye Sinwar, a founder of Hamas' military wing, as Hamas supporters celebrate the release of hundreds of prisoners following the swap for captured Israeli soldier Gilad Schalit last week.
[Flash90 photo]

With the Schalit deal concluded, the IDF is hoping the government will be more amenable. But that seems doubtful.

The issue is further complicated by uncertainty over Abbas' intentions – a question on which both government officials and intelligence professionals are split. Some believe that Abbas has no interest in resuming negotiations with Israel, preferring to pursue his case at the UN and among the international community in the hope of forcing concessions on Israel. Members of this camp see no point in making any gestures to him.

The IDF, in contrast, thinks Israel must make substantial gestures to bolster Abbas. Minor steps – like dismantling unmanned roadblocks or releasing Palestinian prisoners convicted of crimes other than terrorism – won't suffice, it argues.

Over the last two weeks, the Israeli official said, several of Abbas' advisers, including his chief negotiator, Saeb Erekat, have urged him to disband the PA and hand responsibility for the territories back to Israel. This has strengthened the army's view that gestures to bolster Abbas are needed.

Netanyahu's advisers, however, don't take Abbas' resignation threats seriously, noting that such threats tend to recur frequently. "There's nothing new in this," said one. "He threatens all the time."

Colombia tries to mediate an end to the conflict

Continued from page 1

opposed the Palestinians' unilateral bid at the United Nations for statehood, Abbas did not oppose Colombian mediation. That laid the groundwork for Santos to send his foreign minister on a secret visit to the region.

She met Abbas in Ramallah Oct. 16 and presented several formulas for a meeting between Abbas and Netanyahu, one of which would involve a secret meeting between the two in the region. Another option was for the two leaders to meet in Colombia.

Abbas told Holguin he does not oppose a resumption of negotiations with Israel, but Netanyahu would have to commit to certain steps regarding settlement construction, even if only a symbolic gesture that would let Abbas present it to the Palestinian public as an accomplishment.

Holguin met with Netanyahu Oct. 17 at the Prime Minister's Office. According to a senior Israeli official, Holguin told the prime minister that Abbas was in a particularly gloomy mood and sounded despondent during their talk.

Holguin said Abbas desperately needed a symbolic gesture from Israel on the settlement issue. Netanyahu surprised her by responding that he would be ready to make such a gesture if it would return Abbas to the negotiating table. He agreed to freeze construction by the government and to halt building on government land. But he said he would not agree to freeze construction by private developers on privately owned land in the settlements. Only a small portion of construction in the settlements is carried out or funded by the government, however. Most is done by private parties.

Netanyahu said the Palestinians are using the settlement issue as an excuse to stay away from the negotiating table, adding that his government has done less building in the settlements than any previous government. Netanyahu said he is ready to test Abbas by making the gesture regarding settlements. If Abbas is serious about negotiations, he will renew direct talks, Netanyahu said.

Senior Israeli officials said they don't believe Abbas is interested in renewed talks with Israel but would rather continue to pursue the Palestinian membership bid at the United Nations. This month's prisoner exchange for Gilad Schalit only reinforces that intention, the officials said.

Israel sends olive tree to Pope

JTA

JERUSALEM — An olive tree more than 200 years old grown near Nazareth has been sent as a gift to Pope Benedict XVI from Israeli Prime Minister Benjamin Netanyahu.

The tree was to be planted Oct. 26 during a ceremony at Viale Degli Ulivi, or Olive Tree Boulevard, in the Vatican Gardens.

Netanyahu said the tree symbolizes the blooming friendship between Israel and the Vatican, and it represents the aspiration to foster peace and brotherhood between peoples and religions. The gift follows the prime minister's recent visit to the Vatican museum.

The Jewish National Fund selected and shipped the tree to the port of Ravenna in Italy. JNF world chair Effi Stenzler will attend the ceremony.

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'I am recovering slowly and happy to be home'

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Israeli President Shimon Peres visited Gilad Schalit and his family at their home in Mitzpe Hila on Monday, less than a week after the Israel Defence Forces soldier was released by Hamas. Peres was the first Israeli official to visit Schalit at his home.

"I am slowly regaining my strength and am happy to be home," Schalit told Peres during the visit. He thanked the president for his support and for the help he had given his parents during their campaign for his release.

Schalit visited the beach with his father, Noam, on Sunday.

The president praised Schalit for the bravery he demonstrated during his five years of captivity after he was kidnapped by Hamas. "I came on behalf of the whole nation to tell you how happy we are to have you home," Peres told Schalit.

Not many people could have withstood such suffering and emerged standing so tall, Peres reportedly said, telling Schalit he has "enormous strength and endurance."

Peres lent his support to the family from the time Schalit was abducted in 2006. The president also hosted the captive soldier's parents, Noam and Aviva, at his residence, shortly after the prisoner exchange that paved the way for their son's release was announced.

On Sunday, the family received a visit from Sheikh Salah Shibli of the Arab Israeli village of Shibli.

Meanwhile, activists from the campaign to free Gilad Schalit on Monday began dismantling the protest tent erected in front of the prime minister's residence in Jerusalem more than a year ago.

Israeli police have decided that the barrier on the path leading to Schalit's home could be removed in an effort to return things to normal in the community, but several curiosity-seekers used the opportunity to walk right up to the Schalits' front door.

Local authorities decided to hire a private security service, which was to guard the Schalit home as of this past Monday. The chair of the Mitzpe Hila local committee, Mor Tarzi, said authorities were also considering installing an electric gate at the entrance to the community.

Visitors continue to make their way to Mitzpe Hila, drawn by Gilad Schalit's return home. Hundreds of letters and packages for the IDF soldier from around the world have also arrived since his release.

When Gilad Schalit returned last week to his home in Mitzpe Hila he was greeted by well-wishers. ***[Israel Sun photo]***

In related news, on Sunday Israeli opposition leader Tzipi Livni criticized the prisoner swap that freed Schalit, saying it weakened Israel and strengthened Hamas.

In an interview Sunday on Israel Radio, Livni said the next phase of the deal, in which 550 Palestinian additional prisoners are to be released, should be co-ordinated with Palestinian Authority President Mahmoud Abbas, whose authority extends over the West Bank.

Livni, who heads the Kadima party, also called for the peace process to be restarted, saying the prisoner swap creates a unique opportunity to launch new talks.

Some 477 Palestinian prisoners from Gaza and the West Bank were released last week in exchange for Schalit in a deal reached between Israel and the terrorist organization Hamas.

"Israel is currently losing its power of deterrence, with Hamas firing from Gaza and [Israel] unable to act against it as it did in the past," Livni said.

Livni also accused the government of Prime Minister Benjamin Netanyahu of failing to consider the effect the deal would have on Israel's relations with the Palestinian Authority. "From the viewpoint of those members of the government who do not want a settlement, the strengthening of Hamas may not be such a bad thing, but I believe in a settlement," Livni said.

Livni added that, like the rest of the country, she too had been moved by the sight of Schalit returning.

"It is regrettable that Livni relates to Gilad Schalit like a reality outcast," said a statement from the Likud in response to Livni's remarks. "No less regrettable is the fact that she chose to be abroad on holiday when all the people of Israel were excited by his return.

"Livni... failed to speak up when she should have," the Likud statement read. "She seems to have forgotten that Gilad Schalit was captured when she was a high-ranking government minister. Apparently, she has also forgotten that she failed to bring him home."

Livni was Israel's foreign affairs minister when Schalit was captured in a cross-border raid in June 2006. A Kadima-led government reportedly negotiated a similar deal that did not come to fruition.

With files from JTA.

Israel Briefs

Ariel Sharon responsive, son says

Former Israeli Prime Minister Ariel Sharon is responsive and has gained weight, his son told the *New York Times*. Sharon, who has been in a coma since suffering a stroke nearly six years ago, moves his fingers when requested and looks at people when he is awake, Gilad Sharon told the newspaper on Oct. 20, in advance of the release of his biography of his father, *Sharon: The Life of a Leader*, set to be released in Hebrew and English on Oct. 26. Ariel Sharon, 83, remains in a hospital near Tel Aviv following a brief stay at his ranch in southern Israel. Gilad Sharon wrote in his book that he gave his father the idea of unilaterally withdrawing from Gaza, according to the *Times*. His accounts of his father's dealings with current Prime Minister Benjamin Netanyahu are unflattering to Netanyahu. Gilad Sharon, a member of his father's Kadima party, is said to be interested in entering politics.

Egypt gas line fixed

Egypt has renewed pumping gas to Israel through a pipeline that has been attacked six times in less than a year. It is the first time that gas has flowed to Israel through the pipeline since July. The return of Egyptian gas began last Sunday. Gas flow was also renewed to Jordan, which recently agreed to pay a higher price for its gas, Reuters reported. Egypt is expected to demand that Israel agree to a price hike as well. Egypt supplies Israel with more than 40 per cent of its natural gas needs to produce electricity. Electricity prices have risen by more than 10 per cent in Israel since the attacks began. The most recent attack came in late September, when three men fired on the pipeline at a pumping station in the northern Sinai. Selling gas to Israel has been unpopular on the Egyptian street since the opening of the pipeline in 2008. Former President Hosni Mubarak has been accused of giving Israel a sweetheart deal on the gas.

Suspicious forest fires

More than 40 fires broke out across northern Israel over the weekend, many of which are suspected arson attacks. While some of the forest fires are being considered the result of negligence, many are being investigated as arson attacks due to their multiple sources of ignition, according to *Ha'aretz*. Dozens of people in the western Galilee were evacuated from their homes and hundreds of acres of forests were destroyed, according to reports. Hot dry winds and warm temperatures caused the fires to spread quickly. Fire trucks and firefighter aircrafts were called in to control the blazes. An out-of-control fire in the Carmel Forest last December led to 44 deaths. In addition, 250 homes were destroyed or severely damaged, 17,000 people were forced to evacuate, more than 12,000 acres were burned and an estimated five million trees were lost.

Urging children to become martyrs

A failed Palestinian suicide bomber freed in the swap for Gilad Schalit told Gaza schoolchildren that she hoped they would follow in her footsteps. "I hope you will walk the same path we took and, God willing, we will see some of you as martyrs," Wafa al-Biss told children who had gathered at her home last Thursday, a day after she was released along with 477 Palestinian prisoners in the first part of a deal to secure the release of the captured Israeli soldier, Reuters reported. Biss was serving a 12-year term for planning to blow herself up. She was arrested in 2005 when Israeli soldiers noticed she was walking strangely and found 22 pounds of explosives sewn into her underwear. A member of the Al Awsa Martyrs Brigades, an offshoot of the Fatah party, Biss was traveling to a Be'er Sheva Hospital at the time for medical treatments. Biss told Reuters that she had planned to blow herself up at the checkpoint, but her detonator had malfunctioned. The children reportedly chanted in response, "We will give souls and blood to redeem the prisoners. We will give souls and blood for you, Palestine."

– JTA

Art Spiegelman's uncanny art

Maus, one of the best-known books addressing the Holocaust, has received a new and intriguing treatment from its author. *MetaMaus*, (Pantheon) a weighty and lavishly produced volume, is built around substantial interviews Art Spiegelman gave to Chicago-based academic Hillary Chute between 2006 and 2010.

These are presented alongside a dazzling collection of illustrations, which include non-*Maus* comic art by Spiegelman and the comic strip artists he admires; personal photos; artwork from *Maus* in its published state; as well as a wealth of preparatory artwork, sketches and draft panels, which range from first thoughts to near-finished quality. Spiegelman discusses these drafts in fascinating detail in the interviews, as he lays out his artistic goals.

Among the hallmarks of Spiegelman's original two-volume *Maus* are its directness, its entanglement with the history of comic book art, and its conscientious attention to historical detail. These qualities come to the fore in *MetaMaus*.

Followers of Spiegelman will be familiar with some of the material in his new volume. He has written in intriguing ways in other forums about his sense of "early comic books" as "largely a Jewish creation." The gradual process by which he arrived at the idea of presenting mice and cats, in place of Jews and Germans, has been told elsewhere.

Reviewed by

Norman Ravvin

MetaMaus complements this material with finely reproduced examples of early American comic art, with images from the tradition of racist caricature that embodied blacks and Asians as grotesque animals, as well as with examples of Nazi propaganda that equated Jews with vermin. In *MetaMaus*, these ideas and their associated traditions of illustrative art are gathered, for the first time, cohesively.

The remarkable aspect of *MetaMaus* might be that a book about *Maus* – which is, arguably, as good as it needs to be on its own – can prove revealing in new ways.

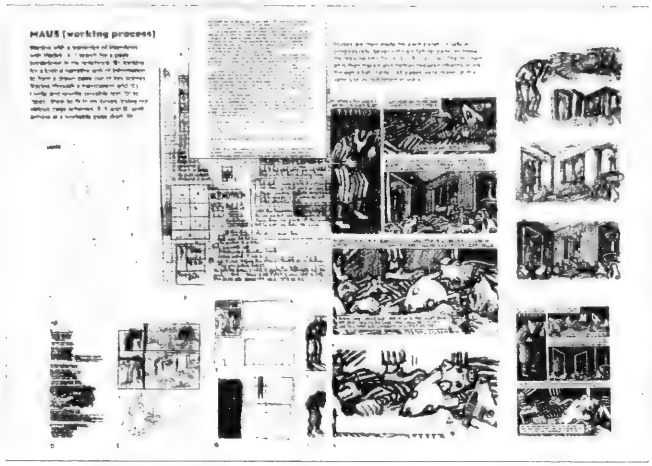
There are a few things in *MetaMaus* that some readers might find superfluous. Among these are short interviews with Spiegelman's two children and his wife and collaborator, Françoise Mouly. Mouly has played a key role in Spiegelman's artistic development, travelling with him on research trips to Poland in the 1970s and '80s, and co-editing influential editions of avant-garde comics and cartoons for children with him. But the interview included here is largely personal and adds little to the creative record.

A startling inclusion in *MetaMaus* is the 40-page transcript of the interviews Spiegelman conducted with his father, Vladek, who died in 1982. These make up the backbone of *Maus*, where Vladek appears as an irascible, fundamentally wise, consummate survivor, living out his retirement years alone.

Though *Maus* is full of Vladek, the appearance of these transcripts in *MetaMaus* seems, at first encounter, like overkill. Why enter this private discussion between father and son in a new, more intimate way? This development is taken one step further on the "hyperlinked DVD" included with the book, on which the interviews appear as audio files, lifted from the original reel-to-reel tapes. In this mode, with Vladek's careful, measured voice outlining the narrative on which Spiegelman built his masterpiece, one does feel as if something rich and new has been added. Vladek's own voice is familiar, with its survivor's Polish Jewish intonations, but surprising, too, as it contains less Yiddish inflection than we might suspect.

We recognize its particularity, as representative of the way a Polish-speaking Jew from Sosnowiec sounds speaking American English. Vladek's own voice carries more eloquence and quiet dignity than one hears in the version Spiegelman inserted in *Maus*. There is, in these recordings, a mesmerizing effect in the way Vladek calmly works his way through the momentous details of his life story.

Beyond this, the DVD is a disappointment. It contains a digital copy of *Maus*, which has none of the book's immediacy and warmth. One strange inclusion is dubbed "Art and Françoise's Auschwitz Home Movie," a shakily shot video depicting a 1987 research visit to Auschwitz and its environs. The uninitiated will gain from it a sense of the Polish countryside, of the meanness of rural life in a Communist country before the fall of the Soviet Union, but this presentation of the remnants of Auschwitz and tourists meandering on its paths has little impact. Of interest is a collection of pamphlets that Spiegelman's mother collected, which were published by survivors' groups after the war, and are reproduced on the DVD in image files.



These two pages describe the working process behind the classic book.

Anyone devoted to *Maus* for its storytelling verve and historical detail will value *MetaMaus*. Readers who have not ventured into Spiegelman territory will receive from it a weighty and provocative introduction to his oeuvre. As with most of his previous work, in *MetaMaus*, Spiegelman gets almost everything right.

Norman Ravvin's recent publications include the novel The Joyful Child *and* Failure's Opposite: Listening to A.M. Klein, *which he co-edited with Sherry Simon. An interview focused on his writing is due out in the Łodz-based magazine* Text Matters.

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Muzika brings Israeli music to North America

Igal Hecht interviews Israeli singer Noa.

Cara Edell
Special to The CJN

Muzika, a new half-hour TV series that explores some of the most unique, interesting and powerful voices in Israeli music today, will air in Canada in November.

Produced and directed by Canadian filmmaker Igal Hecht and co-produced by Israeli filmmaker Lior Cohen, *Muzika* explores the hottest Israeli acts in the world. Musicians including Noa, David Broza, Hadag Nahash, Asaf Avidan, Idan Reichel, Karolina, Subliminal, Avraham Tal, Yasmin Levy, Izhar Ashdot and Rona Kenan are featured in the 52-episode program, which is filmed in English.

"*Muzika* has a simple structure," said Hecht, who has produced, filmed, edited and directed more than 40 documentaries. "The musicians will talk about their careers, highlights and their music. The show's focus is music, so it doesn't incorporate any type of gossip journalism. While the artist explores their career, music videos and live performance segments are incorporated into the show. Lior and I were not trying to reinvent the wheel. This is a simple musical biography show. It is entertaining and fun."

Hecht said he thinks *Muzika* is a good addition to the television lineup. "It offers a rare opportunity for people to enjoy some of the best music in the world, while at the same time see a different Israel."

Hecht, who was born in Israel and immigrated to Canada at age 11, said he realizes his homeland "is not the most popular place out there. I believe, and have believed for years, that people's perception of Israel is a skewed one. It is based on lies, propaganda and a general lack of understanding of the place."

Hecht, whose documentaries such as *Disengaging Democracy*, *Shield of Solomon* and *My Flag*, tended to focus on Israeli politics, says this show stays as far away from politics as possible.

"We focus on some amazing musicians with some of the best music being produced anywhere right now. *Muzika* is aimed at lovers of music from all different backgrounds and faiths. If you love music, this is the show for you."

Since he wanted *Muzika* to explore every genre in Israeli music, Hecht said the show "is not just about hip hop or pop or rock. It gives an accurate portrayal of the music that is being produced in Israel right now. So we have people who sing in Ladino, we have rock artists, people who sing only in English, hip-hop artists, chassidic and religious artists, the Mizrachi genre, reggae, alternative and the list goes on. When choosing an artist, I was looking for something unique. I wanted each week to be a different surprise."

Hecht said it's hard to choose a favourite episode out of the 52 he worked on. "I can tell you that filming David Broza in his home and having him sing me one of my favourite songs was a highlight. Interviewing Izhar Ashdot was amazing. Ivri Lider is one of my favourite artists, so it was very exciting to just chill with him in his studio. Karolina has one of the best voices in Israel, and she was so much fun and super sweet. Subliminal is my favourite hip-hop artist, so sitting with him for an hour was unbelievable."

Every musician was "down to earth, nice and welcoming," said Hecht. "They're a reflection of Israel. I think what many of them liked [about *Muzika*] was the fact that the intention of the show was just to speak about their art. I didn't ask about politics [and] I wasn't interested in their personal life. The entire show was dedicated to them and their music. The end result reflected that, so they were very excited and always had positive feedback."

Hecht said he isn't aiming *Muzika* at an entirely Jewish audience or at Israelis who now live in North America. "This is a show for anyone who loves music. The bombs, guns and politics are not what this show is about. I hope people embrace it, give it a chance and enjoy some good beats, wicked riffs and cool musical vibes."

Muzika is airing in the U.S. on Shalom TV and will run here later in November on CTS, Cross Roads Televison.

To learn more about *Muzika*, check out the Facebook group or visit the YouTube channel at www.youtube.com/user/israelimuzika. To see more of Hecht's projects, go to www.chutzpaproductions.com.

KOFFLER MUSIC PROGRAM IS INSPIRED BY CHAGALL EXHIBIT

The **Koffler Chamber Orchestra** is preparing to play a concert that famous Russian artist **Marc Chagall** would have enjoyed immensely.

The opening concert in the Koffler Chamber Orchestra's new season was inspired by the momentous exhibition of Chagall and the Russian modernist artists that is currently on view at the Art Gallery of Ontario. The program features Chagall's favourite composers, **Mozart** and **Tchaikovsky**, as well as **Alfred Schnittke** and other composers who share the painter's Russian Jewish background.

Because Chagall often depicted klezmer musicians and the milieu of eastern European Jewish culture, the orchestra is also playing the *Klezmer Dance Suite* by Toronto clarinettist **Martin van de Ven**, who composed it especially for this concert. As well, Schnittke's Piano Concerto will be played by Russian-born Toronto musician **Andrew Burashko**.

Chagall's Musical World is performed by the Koffler Chamber Orchestra under music director **Jacques Israelievitch** and featuring soloists Burashko, **Semyon Pertsovsky** and van de Ven. Art Gallery of Ontario, 317 Dundas St. W. Sunday, Nov. 20, 3 p.m. Free with admission to the AGO, where the exhibition *Chagall and the Russian Avant-Garde: Masterpieces from the Collection of the Centre Pompidou, Paris*, is currently on view. www.kofflerarts.org

* * *

For Children: **Lilah**, a healthy seven-year old pupil at Paul Penna Downtown Jewish Day School was once ill with neuroblastoma, a cancer that attacks the central nervous system in young children. In 2004, Lilah's parents, friends and family members established a fund to fight this potentially fatal form of cancer. More than $600,000 has been raised so far towards various research projects at the Hospital for Sick Children. The funds have enabled researchers to acquire more than $3 million in research grants.

Lilah's Fund presents L'il Monkey Jam, with the **Monkey Bunch** and opener **Oozakazoo**. The Monkey Bunch is a group of local musicians who play fun songs with an eco twist for kids and their parents; Oozakazoo is a new band with **Noa Klar** and **Josh Engel**. They're playing at St. Mike's Auditorium, St. Clair and Bathurst, Sunday, Nov. 6, 3 p.m. Tickets $20 each or $70 for family pack (up to four attendees). Sponsorship opportunities available. www.lilahsfund.com

* * *

Names in the News: The London Jewish Film Festival (LJFF) has been busy this week, screening the film *Paper Clips* to more than 1,300 students at schools in London, Ont., St. Thomas, Tillsonburg and Woodstock. The film chronicles a campaign by Tennessee Grade 8 students to collect six million paper clips to represent the six million Jews murdered in Nazi extermination camps.

Journalists **Peter** and **Dagmar Schroeder**, whose book *Six Million Paper Clips* inspired the 2004 documentary, were scheduled to attend each of the five screenings. "The film has such a great message," said LJFF chair **Thelma Rosner**. "It's about a school project that made an impact around the world. It shows kids that their actions can make a difference."

* * *

Arts in Brief

• Amicus Productions presents **Arthur Miller**'s classic drama *All My Sons*, about a family recovering from the losses of war. Continuing at the Fairview Library Theatre until Oct. 29. $20, $18. 416-680-6176.

• **Ray Jessel,** composer and "sit-down" comic whose songs have been recorded by **Louis Armstrong**, **Michael Feinstein**, **Jimmie Durante** and others, performs his comedy songs at the Green Door Cabaret, 100A Ossington Ave., Saturday, Oct. 29, 8 p.m. $25, $60.

• Join **Liz Pearl** and the contributing authors of *Living Legacies III* for the launch of this new volume of original creative non-fiction by Canadian Jewish women. Features several readings. Miles Nadal Jewish Community Centre, Sunday, Oct. 30, 10:30 a.m. to 12 noon. Free admission.

• The Toronto Jewish Film Society presents *Harlan: In the Shadow of Jew Suss*, a documentary about the Nazi propaganda film director **Viet Harlan**. With film critic **Adam Nayman**. Miles Nadal JCC, Al Green Theatre. Sunday, Nov. 6, 4 and 7:30 p.m. Tickets are $15, $10, available 15 minutes before each screening. www.mnjcc.org

• Canadian violinist **Moshe Hammer** is guest of honour, along with the **Brass Ensemble** and the **Joyful Singers**, at an upcoming concert of the Chinese Canadian Choir of Toronto. The program includes a Chinese choral suite and folk songs, as well as a medley from *Fiddler On The Roof*. Chinese Cultural Centre, P.C. Ho Theatre, 5183 Sheppard Ave. E. Saturday, Nov. 5, 7 p.m. $20. Mrs. Berger, 416-443-9489.

• Film critic **Shlomo Schwartzberg** looks at suspense films in the latest instalment of his Media Mondays series on film genres. Films to be discussed include *Inglourious Basterds*, *Double Indemnity*, *North by Northwest* and *The Manchurian Candidate*. $12, students $6. Monday, Nov. 7, 7 to 9 p.m.

* * *

At the Galleries: *Beauty in Yushu*, a collection of photographs taken by **Dr. Roman Elinson** during a medical mission to Tibet, are on view in the Miles Nadal JCC gallery through Oct. 31. A presentation of the Planet in Focus film festival.

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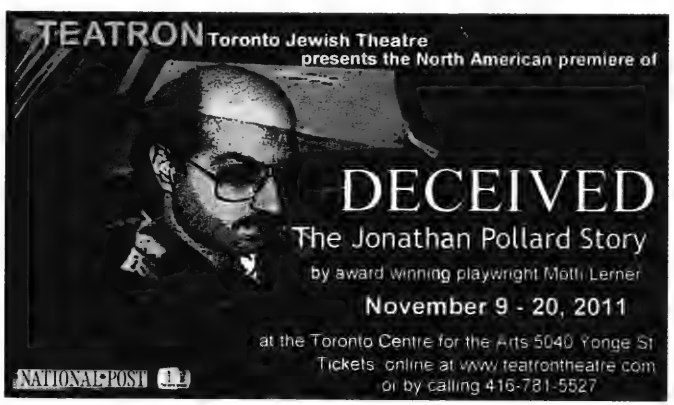
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Eugene Levy on comedy and Judaism

Kathryn Kates
Special to The CJN

The CJN caught up with award-winning comic actor Eugene Levy at his Los Angeles home before he kicked off this season's Harold Green Jewish Theatre Company's Conversations on the Green series at the Jane Mallett Theatre.

Hosted by Ralph Benmergui, the series consists of one-on-one chats with notable figures from art, theatre, literature and politics speaking about how Jewish culture has influenced their lives and professions.

"I have nothing pre-planned, which is usually the way I like it," said Levy, who joined Benmergui on Oct. 24. "I don't like pre-planning discussions. One of the problems when you do a talk show, they have the pre-screening interview where they want to know exactly what you are going to talk about, and literally prepare every story and anecdote and have to run it past the producer, and they pick out what they want to talk about... So, by the time you say it on camera, you are really just spouting lines."

Eugene Levy

Levy met HGJTC's co-artistic director David Eisner when they worked on a project together. Eisner had wanted Levy to participate in the conversation series earlier, but scheduling prevented Levy from committing until this season.

"I'm not sure if being Jewish has an influence on my comedy and what I do," Levy said. "When I started discovering my own kind of comedic roots back in high school, I don't really think it had anything to do with my Jewishness.

"My first foray into comedy writing was, as it turned out, more akin to John Lennon. He had two books when the Beatles first started – *A Spaniard in the Works* and *In His Own Right*. I looked at those books and said this is really close to what I'm actually doing. Just the nonsensical nature of the writing – it was just weird – and I was writing comical little pieces that didn't make any sense at all.

"Later on, when I got into [the comedy club, theatre and school of improvisation] Second City and [the 1976 to 1984 TV comedy show] *SCTV*, a few of the characters I came up with definitely lent themselves to kind of what I grew up with, Jewish characters. You use what it is you know for the character."

SCTV fans will remember Levy's character Sid Dithers, who spoke in a thick Yiddish accent. Levy describes him as a composite of every short Jewish man with white hair who you saw driving a big Olds 88, and the only thing visible was a little white head over the seat. Levy's other Jewish character, Bobby Bittman, a not-so-good comedian, never really played into his Jewish roots except once, when his equally untalented kid brother appeared with him on SCTV's *Sammy Maudlin Show*, and the two got into an on-air argument that broke out into Yiddish.

Levy said that Judaism didn't play a big part in his life while he was growing up in Hamilton, Ont., which had a very small Jewish population. "I think I grew up knowing who I was and who my family was, but I didn't grow up... cloistered – it was more secular. I understand trying to maintain your culture, and by the same token, when groups are so insular that they have a tougher time out there trying to relate with other groups. That necessarily is not a great thing, either."

But he said he thinks there is room for Jewish theatre companies. "If shows are being brought in that are very specifically Jewish or catering to the Jewish culture, obviously they wouldn't be brought into a major theatre, because its interest might be limiting to a general audience.

"These are shows and performers that you may not normally get to see. If they weren't bringing it in, the city of Toronto wouldn't have it. [But] just bringing in a performer because they happen to be Jewish, I don't necessarily get that."

In addition to *SCTV*, Levy is known for his role in the *American Pie* franchise. He is the recipient of two Emmy Awards, a Grammy Award, an American Comedy Award, a Blockbuster Award and a Golden Globe nomination.

Levy has received an honorary doctorate from McMaster University. His star is on Canada's Walk of Fame in Toronto, and he has received a Governor General's Performing Arts Award. Earlier this year, he became a member of the Order of Canada.

Levy is married to writer Deborah Devine. They have two adult children, Dan and Sarah, and maintain their primary residence in Toronto.

The HGJTC's Conversations on the Green run Monday evenings. Other conversations include former politician Paul Godfrey, who is now the president and CEO of the National Post *(Nov. 28); former politician Stephen Lewis, now the chair of the Stephen Lewis Foundation, which supports organizations working on the frontlines of the HIV/AIDS pandemic in Africa (Feb. 27), and actor Marion Ross, who played the mom in the sitcom* Happy Days *(May 14). For tickets, call 416-366-7723, or online at www.stlc.ca, or at the door.*

TORONTO JEWISH FILM FESTIVAL PRESENTS

RESTORATION

Direct from its Canadian premiere at the Toronto International Film Festival, TJFF presents Restoration, the much-celebrated new drama from Israel. 70-year-old Yaakov Fidelman is determined to hang on to the antique restoration workshop which has been his life's work, and rejects his son's wish to close the business and build an apartment complex on the site. Yaakov believes that with the help of his new apprentice, he'll find a way to save his workshop and his solitary way of life. Sasson Gabai *(The Band's Visit, Aviva My Love)* delivers a quiet but deeply resonant performance as Yaakov, who is being forced out of the life he knows by the dictates of time and old age. "An elegantly-made Israeli drama" *(Variety)*, *Restoration* has been nominated for 11 Israeli Academy Awards.

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Correction

In the article "Playwright did extensive research on Janusz Korczak" (Oct. 12), Korczak is referred to as a Righteous Gentile, a statement that was attributed incorrectly to Hannah Moscovitch. Of course, Korczak was righteous, but not a gentile. He was Jewish. The playwright, as well as the creative team involved in *The Children's Republic*, including Tarragon Theatre and the Harold Green Jewish Theatre Company, are aware of Korczak's Jewish heritage, and these facts are reflected in the play. *The CJN* regrets the error.

Forget Baghdad explores Iraqi Jews in Israel

Sheldon Kirshner
Staff Reporter

Forget Baghdad, an intriguing but rambling documentary written, directed and narrated by a Muslim filmmaker from Iraq living in exile in Switzerland, focuses on the dual identity of Iraqi Jews in Israel.

The film, scheduled for a free screening at the Carlton Cinema in Toronto on Nov. 3 at 5:30 p.m, is presented by Ryerson University and the International Diaspora Film Festival, which highlights the films of Muslim and Arab women and runs until Nov. 6.

Concentrating on four Jews who were forced to leave Iraq in the 1950s and have resided in Israel since then, *Forget Baghdad* makes the point that while they were regarded as Jews in Iraq, they were perceived as Arabs in Israel. As a result, they were caught between two completely different worlds.

The 111-minute movie was selected by Ella Shohat, a Jew of Iraqi origin who grew up in Israel. Now a professor of cultural studies at City University, she is the author of *Israeli Cinema: East/West and the Politics of Representation*. Shohat will give a talk on *Forget Baghdad* at 8:30 p.m., following the screening.

The movie's director, identified only as Samir, broadly explores the nature of cultural and linguistic dislocation. It's not surprising that this topic interests him. His father, a Shiite Muslim and a member of the Communist party in Iraq, fled to Europe after the Iraqi government cracked down on the communists.

In explaining his mission, he says, "I wanted to know what it was like to change country, forget your culture and language and become an enemy with your past." As well, Samir hoped to ascertain how Iraqi Jews have fared in Israel and how they have been portrayed in Israeli cinema.

Samir Naqqash, inset, recollects his youth in Baghdad.

Samir's Jewish subjects were members of the Communist party in Iraq, once the largest in the Middle East. He could easily have chosen Jews of different political persuasions, but for presumably personal reasons, he focused exclusively on the communists.

Although Samir's subjects did not know his father, they shared his beliefs, having joined the Communist party out of a burning desire to fight fascism and oppression. Once in Israel, three of them left the party.

The four men are Shimon Ballas, a professor of Arabic literature; Moshe Houri, a wealthy real estate developer and the sole remaining communist; Sami Michael, a popular author, and Samir Naqqash, a novelist who still writes in Arabic but remains unrecognized and unheralded, not only in Israel but in the Arab world as well.

As the film unfolds, they nostalgically recall their youth in Baghdad – where many of Iraq's 140,000 Jews lived before Israel's emergence as a sovereign state – and claim that Jews were "completely integrated" into Iraqi society.

In 1941, however, a massive pogrom, driven by Nazi propaganda and the pro-German Rashid Ali coup, broke out in Baghdad. The violence, known as the *farhud*, traumatized Iraqi Jews and converted the four men into communists.

Samir suggests that Israel's establishment, seven years later, adversely affected the venerable Jewish community in Iraq. Iraqi Muslim nationalists accused Jews of being Zionists, setting the stage for their mass departure. All but 20,000 Iraqi Jews emigrated, and Iraq's loss was Israel's gain.

But life in Israel, a nation struggling to absorb hundreds of thousands of Jews from all corners of the world, was hard. So difficult that one of the four men profiled in *Forget Baghdad* claims it was a "land of thorns."

Their adaptation to Israel is the focus of the film. As far as they are concerned, Iraqi Jews were treated with condescension and disdain by the Ashkenazi elite. "They thought we were primitive," says one of them.

Shohat argues that Ephraim Kishon's celebrated movie, *Sallah Shabati*, perpetuated negative stereotypes about Sephardi Jews. In a bitter reference to her own family in Israel, she suggests that her father faced a glass ceiling at his workplace and that Iraqi Jews inhabited "a hostile world" in the Jewish state.

But in a balancing observation, Samir allows that Iraqi Jews enjoyed certain advantages in Israel. They were free and they did not have to worry about the spectre of anti-semitism, which escalated in Iraq after 1948. As he further observes, Iraqi Jews eventually accustomed themselves to life in Israel as old prejudices virtually vanished and Sephardi-Ashkenazi marriages grew in number.

In closing, Samir argues that Israel has gradually incorporated Arab culture and food traditions into its national culture. For a country seeking recognition from its mainly hostile Arab neighbours, this is certainly a welcomed development and a step forward in Israel's integration into the Middle East.

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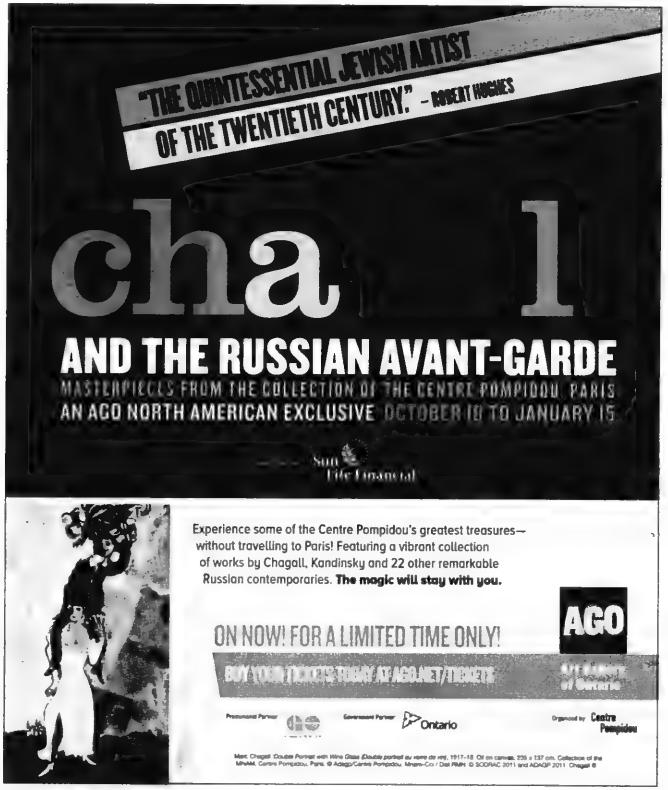
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Soccer maven describes Jewish ties to 'the beautiful game'

Paul Lungen
Staff Reporter

You only have to visit Israel during an important international soccer match to realize how soccer mad the country is. Restaurants and cafes set up TVs out on the sidewalk for their patrons, the pre- and post-game shows go on forever, the matches themselves are dissected to the tiniest detail and, inevitably, everyone asks the question: Why can't Israel field a good team and make it to the World Cup?

Soccer in Israel is a big deal, acknowledges Shay Golub, but it also has and has had a much wider appeal in Jewish communities around the world.

Golub should know. As chair of a national fans organization in Israel, ISRAFAN and past member of the Board of Directors of Football Supporters of Europe, he has his fingers on the pulse of the sport in Israel and in other locales where Israeli teams venture.

During relatively recent swings to Poland, Germany and Switzerland, he was shocked to see swastikas prominently displayed at football games.

He barely escaped assault at the hands of soccer hooligans in Cottbus, Germany. Supporters of Hapoel Tel Aviv were attacked in a post-game brawl in Warsaw, he said.

Some teams, such as Ajax in Holland, have been known as Jewish teams, even when they weren't, and in Rome, fans have held up antisemitic banners at games of the city's two prominent teams, AS Roma and Lazio.

Looking more deeply into the connection of Jews to the sport, Golub found a rich and storied history, one he believes is largely unknown to today's Jews. Golub and his fiancé were in Toronto recently where he addressed kids at the Robbins Hebrew Academy with stories of Jewish participation in "the beautiful game."

He believes awareness of that history can strengthen the identity of youngsters and instil pride in their Jewish heritage.

"I saw that through soccer you can let young people connect with their Jewish identity, as there were Jewish clubs and Jewish connections to soccer," he said.

Golub sees himself as a goodwill ambassador for the sport "as a way to bridge gaps between people."

Before World War II, Jewish culture thrived in much of Europe "and many Jewish sports clubs were the source of today's clubs. They developed soccer tactics."

Bayern Munich, for one, won its first championship when a Jewish chairman and a Jewish manager led it.

At the time, Zionism stressed physical activity, and many Jewish clubs were founded throughout Germany, Austria, Czechoslovakia and Hungary bearing such traditional names as Hakoach, Hagibor, Bar Kochba, and Maccabi.

Jewish communities "opened clubs for Jewish kids at a time when regular clubs did not allow Jews to play," Golub said.

Many were quite successful. Hakoach Vienna, for one, was "a super club that in 1921 was Austrian league champion."

That championship team won in a way that inspired young Jewish kids at that time. They trailed 1-0 and 2-1 before getting the equalizer. In the last few minutes of the game, their goalie broke his hand and was replaced by a midfielder. The goalie, forced to play upfield, scored the winning goal in extra time, Golub recounted.

Recounting his address to the kids at the Robbins Hebrew Academy, Golub said they showed a particular interest in Israeli soccer.

"This year, a lot of Israelis are playing in European elite leagues, in Poland, Spain, England and Germany," he said.

Maor Melikson is playing in Poland; Dudu Biton plays for Cracow and took them to the national championship, scoring the winning goal.

While the talent level in Israel is respectable, when the players are brought together they can't seem to field a team that goes far in international competitions, such as World Cup qualifying, Golub conceded.

"Many Israeli players are talented but they don't play well as a team," he said. "We don't have a foundation from a young age of playing in the same system."

Accomplished players aren't brought together enough in training camps and they don't play the same system.

Shay Golub

"Soccer is a game of mass energy that reflects society. In Israel, it's eclectic and does not reflect Israel's character. It should be small and clever."

As he imagines it, Israeli soccer would feature fast mid fielders and lots of counter attacks.

Golub is about as familiar with Jewish footballers around the world as anyone, noting that the Americans have had a handful of Jewish players on their national team while Argentina boasts several Jewish elite players, including Juan Pablo Sorín, who captained the Argentine side at the 2006 World Cup.

And according to an article on a British website, "game intelligence," you could outfit a pretty good team, historically, with Jewish players. Most talented among the footballers, if not best known, is Johan Neeskens, a mainstay on the great Dutch teams of the 1970s. Paired with Johan Cruyff, another all-time great, he was instrumental in developing Holland's "total soccer" and scored five goals in the 1974 World Cup.

Others of note in the list include American Jeff Agoos, Hungarian Bela Guttmann, Joe Jacobson, who in 2006 became the first British Jew to play professionally in 25 years, Sorin, and Aron Winter, coach of Toronto FC who's described as "the son of a Muslim father and a Jewish mother."

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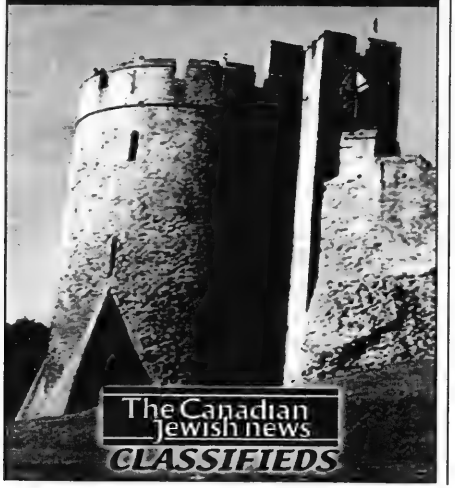

The Canadian Jewish news
CLASSIFIEDS

Undercurrent of antisemitism at Wall Street protests

Dan Klein
JTA

NEW YORK — The most unloved man in Zuccotti Park, the epicentre of the Occupy Wall Street protests, isn't a Wall Street banker but a fellow who wears a baseball cap and carries signs denouncing "Jewish bankers."

The man, who told Slate his name is David Smith, comes almost daily to broadcast what he believes are God-given messages against Jews, Zionists and U.S. President Barack Obama, whom he calls a "Jewish puppet." One recent placard read "Google: Zionists control Wall Street."

Organizers and activists have tried to provide a counterpoint when Smith speaks to reporters and gawkers, holding their own signs deriding him. "A-hole," reads one. "Who's paying this guy?" reads another. In one video, demonstrators nearby can be seen chanting "Nazis, go home!"

"Everyone's been trying to get rid of him," said Dan Sieradski, a Jewish activist who organized a mass Yom Kippur service at the site of the protests, which are now entering their second month. "But the police say he has a right to stay there, and he does."

Though the man is one of the few overtly anti-Jewish protesters at the site in New York, he is a sign of an undercurrent of antisemitism that runs through some of those protesting at the Occupy Wall Street gatherings across the United States.

While movement organizers and sympathizers are quick to argue that such protesters are a fringe element, they are a reminder of the small proportion of Americans that still clings to the canard that Jews control the nation's money. According to the Anti-Defamation League, 16 per cent of Americans hold antisemitic beliefs about Jewish control of the banking system.

"With any kind of populist movement, you're going to have that kind of expression popping out," said the ADL's civil rights director, Deborah Lauter. "But this is a particularly sensitive one in the Jewish community, and we have to make sure it doesn't take hold."

For the Jewish activists who see great merit in the Occupy Wall Street protests and have been trying to amplify their impact, they have had to do double duty tamping down antisemitic and, in some cases, anti-Zionist expressions. That task has gained greater urgency as critics of the protests – within and outside the Jewish community – have pointed to the antisemitic ferment of a few to disparage the larger anti-Wall Street movement.

The conservative Emergency Committee for Israel released a video calling for Democratic leaders to denounce the protests. It featured both Smith at Zuccotti Park and a young New Yorker named Danny Cline, who was caught on video telling a yarmulke-wearing man to "go back to Israel." Cline later claimed to be Jewish and a descendant of Holocaust survivors.

Radio personality Rush Limbaugh said the protesters' rants against bankers and Wall Street were coded references to Jews. Similarly, *Washington Post* columnist Jennifer Rubin accused politicians and the media of hypocrisy for a lack of coverage of the antisemitic content compared to coverage of racism at Tea Party events.

For their part, Jewish activists involved in the protests acknowledged that an Israeli organizer of the social protests that swept Israel over the summer was booed when he came to speak at Zuccotti Park. But, they noted, the heckler was kicked out.

"Anti-Zionists come and try to make it about Israel," Sieradski said. "We accept them into the movement, but we don't allow them to hijack the movement."

Overall, the Jewish protesters argued, the focus on antisemitism is exaggerated.

Day 14 of the Occupy Wall Street protest

"Wherever you go to a public demonstration," said Rabbi Michael Lerner, editor of the left-wing *Tikkun* magazine, "you always have a few nutcases standing on the side."

Lerner, who is based in San Francisco, helped organize Occupy Wall Street protests in Washington state. He said the strategy should be to ignore the occasional antisemite.

"Unless you're a movement that beats up outsiders, you're going to have people on the periphery show up," he said.

But detractors say the antisemitism is not just a fringe element. Among other things, they cite support for the protests by the Canadian magazine *Adbusters*, which was widely condemned for a 2004 story that focused on the influence of Jewish neoconservatives in drumming up support for the Iraq war and featured a list of 50 neoconservatives with asterisks next to the names of the Jews. In 2010, the magazine published a story comparing the Gaza Strip to the Warsaw Ghetto.

Protesters say that beyond promoting the protests in its magazine, Adbusters has had no influence on their actual content.

Defenders of the protests also note that some Tea Party rallies have had offensive messages, including Hitler analogies. Pressure by Jewish organizations and others have helped marginalize those voices.

After being inundated by concerned calls after antisemitic manifestations at the Occupy Wall Street protests, the ADL issued a statement saying it is keeping an eye on the protests but does not believe that there is significant antisemitism.

"While we believe that these expressions are not representative of the larger views of the OWS movement, it is still critical for organizers, participants and supporters of these rallies to condemn such bigoted statements clearly and forcefully," ADL national director Abraham Foxman said.

Sieradski told JTA that protesters are printing pamphlets explaining how to confront the antisemites. He also accused critics of crying wolf and making it harder to fight real antisemitism.

"The only people who yell at us are Jews calling us traitors and self-hating Jews," Sieradski said. "We haven't encountered many antisemites, but we're still worried about it. It is in every part of our lives, and we need to be ever vigilant."

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Talented 'mentalist' has an otherworldly gift

Haim Goldenberg

Sheri Shefa
Staff Reporter

Haim Goldenberg, a "real-life mentalist" and the star of the critically acclaimed television series *GoldMind*, can (seemingly) bend spoons, read your mind and drive blindfolded through Toronto traffic.

But he'll be the first to shoot down theories that he possesses supernatural powers and argue that there is no such thing as a psychic.

He said his live shows always begin with a question for the audience: "Who believes in mind-reading…" and as people begin to raise their hands, he adds, "and all this kind of bullshit?"

Thirty-six-year-old Goldenberg, who moved from Israel to Toronto in 2004, said he explains to his audience that it's not real.

"I don't have secrets in my show," he said, adding that he's opposed to those who "take advantage of people," by charging them to heal them, predict their future or relay messages from dead loved ones.

"This is terrible in my opinion. Maybe I'm wrong."

So Goldenberg has chosen to use his talents for good rather than evil.

With a successful, Gemini-nominated reality show under his belt, as well as consistent corporate gigs and live shows, he said he's happy to entertain and inspire his audiences, not swindle them.

He's also got a lecture in the works on the subject of achieving skills and goals through the power of believing.

If anything, Goldenberg's dismissal of supernatural psychic abilities makes his talent that much more mysterious and impressive.

If he wasn't born with some kind of otherworldly gift, how has he succeeded in tapping into a part of the brain that eludes the rest of us?

Within minutes of speaking with Goldenberg, it was easy to see why his show, *GoldMind*, and his live shows have been lucrative.

He possesses the charm, mystique and talent required by a performer, without the old-school, magic-show smoke, mirrors and over-the-top hand gestures.

Despite the success of the first season of *GoldMind*, which debuted on TVtropolis in 2009, it has yet to be picked up for a second season.

"We're working on the second season. We don't know if it's going to be with TVtropolis because we're trying to sell it in the U.S. now, so it's a very long process," Goldenberg explained.

For those wanting to catch clips of the first season, search YouTube or his Facebook page.

His enthusiasm for mentalism was inspired by famed Israeli mentalist Uri Geller when Goldenberg was just six years old.

When he first saw a television performance by Geller, bending spoons, "for me, he was like a superhero."

After the show, Goldenberg grabbed a spoon from his kitchen, and tried to emulate his new-found hero.

He did this every day for two years.

One morning, Goldenberg woke up and opened the drawer where he kept his spoons. With his eyes closed, he grabbed a spoon and focused his energy on bending it.

"After five seconds, I felt something strange, but I didn't want to open my eyes. Suddenly, I saw that the spoon was bent. I was amazed," he recalled.

"The real story is that one day, my mother took all the spoons in the kitchen and bent them because she was tired of seeing me try everyday."

But she only told him three years ago, years after he began performing the feat in front of countless audiences.

"I explain almost everything I do with my show, but [spoon bending] is the only thing I don't explain."

Geller used to proclaim that his abilities were the result of supernatural powers. Goldenberg insists that anyone with unwavering persistence and some talent can train themselves to do the things he does.

"And even though I have these abilities, I'm not above anybody. Some mentalists or magicians think that because they can 'read your mind,' they are better than you."

He said one of the skills he acquired is learning to read people's body language, but he's not talking about the way a shy person might sit with their arms crossed over their chest.

"Body language is something that you need to feel. It's more like intuition. If you want to get better at reading people's body language, you have to practise again and again and again."

To demonstrate, Goldenberg handed me a six-sided die and asked me to choose a number. He said that based on the numbers I chose, he'd be able to predict future decisions.

I chose four. He asked me to either stick with four or chose a different number.

I flipped the die over and saw number 1.

"Now what you did was very simple," Goldenberg said.

"You were holding the die like this, you turned it over and chose number 1. I can see the way you are thinking."

He asked me to choose again. I stuck with number 1. Next, I chose five.

Goldenberg explained that based on the information I gave him, based on the way I chose the numbers, my body language,

the pattern, he would be able to predict the next two numbers I would choose.

I chose another number and covered it with my hand.

"I know that you are very spontaneous in that what you see is what you take," Goldenberg said. "But this time, you were different. You chose probably number 3.

He was right. He asked me to do it again.

"This time, you were thinking about what to do and you tried to confuse me. You went to number 1 again."

He was right.

"It's about choices. It's your choice, but I needed to learn the pattern of the way you are thinking. It's not that I read your mind, but based on [the previous numbers] and based on other things, I knew the others."

On the other hand, he said he also relies on an indescribable feeling.

It's like trying to explain the feeling of moving your hand from the left to the right, he said.

"My brain tells my hand to move, but I don't know what I feel. It's natural."

It may feel natural to Goldenberg, but being on the receiving end of one of his demonstrations feels anything but.

After our interview, he asked me to doodle something on a piece of paper, fold it up and put it in my pocket without showing him.

He told me that I might see that same image somewhere at some point later in the day.

I wasn't too impressed, because I often doodle that same image – a flower – on my notepad, so I was certain that I would see it later. But I wasn't prepared for an e-mail from Goldenberg a couple hours after our meeting.

Attached to the email was a photo of the exterior of the Starbucks coffee shop where we meet for our interview.

On the bottom right corner of the image, Photoshopped onto an electrical box, was a hand-drawn flower eerily similar to one I had drawn on the piece of paper that was still folded up in my pocket. [See above]

Awesome.

Between his show, his live performances and his new lecture, Goldenberg said his ultimate goal is simple: to help people believe in the power of believing.

"I cannot help you, I cannot heal you, but I can convince you that you can help yourself. I really believe that people can do miracles for themselves."

Check him out at reallifementalist.com.

More news for young Jews on heebonics.ca

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אז אני צפונית

נינה שנהב
nina.shenhav@gmail.com

"תגידי מה עובר עליך?" טלי מביטה בי במבט מצומצם וכועס. אני אוחזת בחוזקה בספל הקפה שלי ולא מישירה מבט. "למה התנהגת אליה בצורה אנטיפתית כל כך?" היא חוקרת. אני מתבוננת בדמותה המתרחקת של ענת. "הייתי די חביבה אליה." אני עונה לבסוף.

טלי: ממש. רק בגלל שהבן אדם לא התחנף והתלקק אלייך, ולא הרחיב בתיאורי הסופרלטיבים כלפייך, את חייבת להיות ביץ'? מותר לדבר על עוד דברים, יו נואו. נגיד עלי, נגיד עליה.

אני: אה באמת? אתן בכלל לא התייחסתן אלי. כל הזמן דיברתן על דברים שלא הבנתי, על דברים משעממים, וצחקתן מבדיחות פרטיות. כאילו אני לא קיימת.

טלי: תודה רבה שהבת שלי היא דברים משעממים לגביך. לידיעתך, ענת מאוד מתעניינת בבנות שלי, בקריירה שלי, בבעלי, אפילו בעציצים שלי!

אני: נחמד מאוד. חכם. חברה שמתעניינת בבעלך.

טלי: אל תסלפי סתם דברים ברישעות. הבנת יפה מאוד למה אני מתכוונת.

אני: ועוד לשמוע שהזמנת אותה לארוחת ערב שבוע שעבר? הייתי בהלם. בשוק.

טלי: אסור לי להזמין חברה לארוחת ערב? מה, יש לך ריבונות על מדיניות האירוח אצלי? אני חושבת שזה הזמן שתשמעי את זה: הזמנתי גם את סיגי.

אני (מתמוטטת): בזה הרגע תקעת סכין בליבי!

טלי: ולפני חודש? הזמנתי את סטפאני, בעלה והילדים. היה נחמד מאוד.

אני: או יופי, הסכין בליבי כבר לא לבד...

טלי: מילא הייתי גבר, אבל הקינאה שלך זה לא רציונאלי. הרי את יודעת שאני אוהבת אותך, מה את עוד רוצה, בלעדיות טוטאלית?

אני: כשבאנו לקנדה היינו כל כך לבד. ואז פתאום מצאתי אותך, והרגשתי שיש לי עוד קצת משפחה. אנחנו תמיד ביחד בחגים, בימי הולדת, והנה את מתרועעת לך עם עוד אנשים ומי יודע, יום יבוא ואני כבר לא אהיה חשובה.

טלי: לא, את חייבת להפסיק עם זה. את חייבת לעשות עוד חברים. זה כל כך מעשיר. תזמיני, תפתחי את הלב, את הבית. הנה לדוגמה בואי נקרא לענת, היא עדיין עומדת שם ליד המים הקרים. תני לה צ'אנס. אני קוראת לה.

ענת (לטלי): מה קורה? מה שכחת, ממי?

טלי: נינה היתה במצב רוח על הפנים. עבר לה. בואי שבי איתנו עוד כמה דקות.

אני: סליחה אם הייתי קצת פוצה, בדיוק הרהרתי נוגות על מהות החיים.

ענת (מתיישבת): לא שמתי לב בכלל. אז טלי מה נסגר עם ההרצאה על גידול שתילים בקרקע לא מוזבלת בחומר אורגני, בעד ונגד?

אני (מתפרצת): אפשר להשתתף? כלומר להרצות? יש לי המון להגיד בנושא (?)

ענת (בוחנת אותי מחדש): ברצינות? אז את בעד או נגד?

אני (במסתוריות): או, זה לא על רגל אחת... בנושא כזה חשוב מאוד לדייק.

ענת (קמה): גדול. אז איך נעשה את זה? שאני אבוא אלייך עם כל הגרפים וזה?

אני: בטח. קחי את הטלפון שלי. נשמח לארח אותך אצלינו. עם כל הגרפים וזה.

טלי (כשענת עוזבת): יופי. כל הכבוד לך. "נשמח לארח אותך אצלינו". ואותי חשבת לצרף לאירוח הזה בכלל? זהו? מצאת לך אהבה חדשה? בוגדנית!

APPLE CRANBERRY COBBLER

6 c peeled, cored, sliced apples
1 c chopped frozen or fresh cranberries
1/3 c brown sugar
1 tbsp cornstarch

TOPPING:
1 c flour
1/4 c sugar
1 tsp baking powder
1/4 tsp baking soda
pinch salt
1/4 c cold butter
1/2 tsp cinnamon
3/4 c buttermilk

In large bowl, toss apples and cranberries with brown sugar and cornstarch. Place into 8" glass baking dish.

Topping: *In processor bowl, mix flour, sugar; baking powder; baking soda, salt. Cut in butter until crumbly. Place in bowl. In measuring cup, stir cinnamon into buttermilk; drizzle over flour mixture, stirring with fork to form soft, sticky dough. With spoon, drop dough in evenly spaced mounds over fruit. Bake in 400°F oven 35 min. or until bubbly and topping is light golden.*

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Rabbi Yamin Levy, who talks about the work of the Maimonides Heritage Center in Tiberias, Israel, which he founded.

The Quebec historical journal *Cap-Aux-Diamants* which has devoted a special issue to the history of the Jews of Quebec, from the time of the first settler in 1759 till today.

Exclusive to cjnews.com in Hebrew

Israeli-Jewish values that brought Gilad Schalit home.

Exclusive to cjnews.com

Web reporter Masada Siegel heads to the mythical city of Petra.

Also on the web

Parents of kids at some of the day-cares in the Montreal Jewish community are being asked to contribute to a fund for a legal challenge of the government's banning of religious instruction in the subsidized centres.

Does intimidation divide us?

In a previous column, I asked readers to send me questions and ideas about our community, things we rarely discuss, such as how inspiring is our community or how warm is it?

I received e-mails asking poignant questions, and I appreciate the response. In this column, however, I will comment instead on a request that came from all those who communicated with me, which was to remain anonymous.

Urban Writer

Avrum Rosensweig

Why? What lies at the core of our community's emotional state that causes us to fear open discussion and debate and a challenge to our leadership and authority? Could it be we are a community with a bullying mentality and we are managed by fear? Is it possible our efforts to counter such behaviour should be directed at our adults, rather than just the children? If not, why is the membership of the Toronto Jewish community petrified at the idea of standing out?

As someone who has been bullied and has been a bully, I offer this theory.

Here is an example. I've worked with a particular affluent person, a leader in our community, assisting his family, and done a good job. Along the road, challenges arose, as they will, having to do with money. The individual threatened a number of times to pull support if I did not do what he wanted, when he wanted, how he wanted – even though his position was wrong (I double- and triple-checked with others). Sometimes I would acquiesce, because it meant losing funding and support if I didn't, and other times I would refuse, always knowing standing up to him could cost Ve'ahavta.

I have watched my own behaviour over the last few years, after being told I can push too hard when trying to get my own way. While there is a fine line between passion about an issue and aggression, I determined that I needed to relax my insistence on getting what I want when I am in a position of power or control. I have also learned that I was often harsh with others as a child and a teen, and I carried this into my adulthood. As difficult as it is to admit, I have bullied, and hence been a bully.

Have you been bullied as an adult? Have you bullied? Ask someone you love or work with.

Are we afraid to express our thoughts about our community because we might be castigated or ostracized? Could it be our eastern European roots planted by brash and controlling individuals that established this pattern? What would you say about the nature of our major organizations, those that set the tone for the character of the Jewish community? Do they allow for debate and discussion on key issues of growth and philosophy? Do our religious and secular leaders encourage differences? Is the Toronto Jewish community a rainbow of acceptance, or surrounded by a partition erected by intimidation?

Blog about the Toronto Jewish community. State what's on your mind. Do so with a group so that you're not the only one standing out. Create a committee of individuals whose opinions are worthwhile. Challenge authority.

It's time for our community to catch up with the world through protest and debate, and ultimately arrive at a healthier place where our members are courageous in expressing a multiplicity of ideas.

P.S. Adult bullies, get counselling. Let's stop putting this all on the kids.

avrum@vehahavta.org.

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N.S. premier talks trade with Israel

Joel Jacobson
Atlantic Correspondent

HALIFAX — Nova Scotia Premier Darrell Dexter is full of enthusiasm, optimism and hope after heading a one-week trade mission of provincial business and educational leaders to Israel.

"It was extraordinarily positive, and certainly successful, as even those who went with modest expectations learned much and made contacts through a great spirit of co-operation," he said on his return last Friday. "The Israeli government went out of its way to accommodate us."

A group of a dozen Nova Scotians, representing education, technology, medical research, shipping and real estate, made the trip, meeting their counterparts and discovering opportunities that exceeded their initial thoughts.

Dexter was particularly impressed with Israeli President Shimon Peres who, the premier said, "was well-briefed on Nova Scotia, knew what we were about and spoke in very visionary terms about what working together could provide. He was enthused about our technology and research opportunities and said, 'Bankers deal with yesterday's money. Research and technology deal with tomorrow's money.' I thought that was a visionary way of taking advantage of your research asset."

Meetings were held with officials at the Hebrew University of Jerusalem, the Technion – Israel Institute of Technology and the Weizmann Institute of Science, who, Dexter said, "are masters at taking basic research and transferring it to commercial products. From them, we learned methods of doing this and hope to use it in our research areas."

Nova Scotia Premier Darrel Dexter, centre, plants a tree in Israel as Canada's ambassador to Israel, Paul Hunt, left, and Andy Michelson of the Jewish National Fund, look on. [*Mati Milstein photo*]

Continued on page 34

Students head back to their campuses

The university academic year resumed in Israel on Monday. Pictured are two students on the first day of class at the Hebrew University of Jerusalem's Mount Scopus campus. [*Flash90 photo*]

Lech Lecha
Candlelighting: 5:47
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Greater Toronto Area

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Abbas says Arab rejection of 1947 partition was a mistake – see page 41

CANADA

Arms Charges

MONTREAL — A woman active in Montreal's Muslim community is facing a charge of illegally exporting arms to Lebanon. She pleaded not guilty Oct. 20. Mouna Diab, 26, a Canadian citizen, was arrested in May after AR-15 assault rifle parts were allegedly found in her luggage before she was to fly to Beirut. Other parts were allegedly shipped separately. She's been an outspoken critic of the Harper government's Mideast policy. Regulations in place since the 2006 Israel-Hezbollah war bar Canadians from supplying "directly or indirectly, arms and related material... to any person in Lebanon," in keeping with a UN Security Council arms embargo. Diab is due back in court Nov. 10.

Quake Relief Sought

TORONTO — Ve'ahavta, the Canadian Jewish relief organization, is partnering with the Jewish Coalition for Disaster Relief and the American Jewish Joint Distribution Committee (JDC) to send aid to Turkey after the 7.2 magnitude earthquake there Oct. 23. Funds raised will be directed through the JDC in partnership with the Turkish Jewish community. More than 450 people were killed and more than 1,000 injured in the quake. The priority is to provide basic relief and the groups will be allocating $50,000 to buy 1,000 wood-burning cookers/heaters to be distributed in the region. Turkey previously turned down outside offers of aid, including from Israel.

New Ponzi Charges

TORONTO — New fraud charges have been laid against a Toronto man in connection with an alleged Ponzi scheme. Police arrested and charged Tzvi Erez, 44, with 10 counts of fraud Oct. 25 after 10 complainants came forward with allegations they were bilked of $9 million in total between 2005 and 2009. Erez had previously been charged in connection with an alleged $27-million Ponzi scheme dating back to 2003 that targeted members of the Jewish community, but those charges were dropped last year, at least partly because the courts lacked the resources to deal with a long fraud trial, a lawyer for an alleged victim said. Police said investors were promised large returns in exchange for investing in Erez's printing business, which later went bankrupt. Erez is due in court Dec. 6.

Singer Died of Alcohol Poisoning

LONDON — Grammy Award-winning R&B and jazz singer Amy Winehouse died of alcohol poisoning, according to the results of her autopsy.

Amy Winehouse

A coroner's report said Winehouse, 27, died with five times the legal drunk-driving limit in her blood. The court hearing Oct. 26 in London described her final days and struggles with alcohol addiction, which had persisted even after she stopped using illicit drugs in 2008.

Her parents were at the hearing but didn't speak to the media. Through a spokesperson, they said it was a relief "to finally find out what happened to Amy."

Winehouse died July 23 in her London home.

WORLD

Speech Offends

PORT OF SPAIN — U.S. Jewish groups criticized a Catholic archbishop in Trinidad and Tobago for making anti-Jewish remarks in an Oct. 24 sermon. Archbishop Edward Gilbert, leader of the Catholic Church in the capital Port of Spain, compared politicians in the southern Caribbean republic to Jews, who he said only care about their own. "In many cases in this country, there are people who love one another, who are compassionate, but they have the mindset of the original Jewish People. They are good to their own... but they have not universalized the concept of love," he said. The Anti-Defamation League called his statements "a disturbing repackaging of ancient anti-Jewish canards and supersessionist beliefs."

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Vol. XLI No 43 (2,022)*

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CIRCULATION
Total circulation: 39,685 copies
Total paid circulation: 33,055 copies
CCNA verified circulation August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

*Under current ownership

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Treatment home offers an oasis of hope for troubled teens

Youthdale staffer Annik Scholz, a child and youth worker, leads the kids in the celebration of Sukkot at the Youthdale Jewish group home. For privacy reasons, only the backs of the residents are seen.

Rena Godfrey
Special to The CJN

On a warm afternoon during Sukkot, a group of teenage boys and girls sat side by side in their beautifully decorated sukkah.

I listened attentively to a 12-year-old boy as he read prayers out loud in Hebrew and English. A girl, 16, shook the lulav and etrog together, while other young guests looked on.

Feature

After the little sukkah party, the group dispersed to do homework and household chores – a regular routine for the seven children living in a charming, old, five-bedroom house in downtown Toronto.

But this is no ordinary home. This is a treatment residence – believed to be the only Jewish treatment residence for adolescents in Ontario – run by Youthdale Treatment Centres, which provides comprehensive, integrated health services for troubled children and their families.

The children living in this Jewish house are aged 12 to 18. They are Jewish youth who all suffer from serious mental health and other problems, including Attention Deficit Hyperactive Disorder (ADHD), Tourette syndrome, Asperger syndrome, conduct disorders and eating disorders. Although each child's particular difficulties are first apparent in the school environment, additional underlying issues usually become more evident once the child is placed in the care of the staff at Youthdale. Approximately 60 per cent of referrals to the four Youthdale treatment residences come through social agencies including Jewish Family & Child (JF&CS).

Established in 1996, this Jewish home is a residential treatment centre that incorporates religious observance and practice. The home is strictly kosher. Shabbat and the other Jewish holidays are all observed.

"The children typically take three to six months to adjust to their new surroundings," says Anna Quattrocci, residential supervisor of the Jewish home for 15 years.

Continued on page 16

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Rebuke stands forever

From the editor's desk...

The first time it happened was some 2,600 years ago. The Jewish governor of Judea, Gedaliah ben Achikam, was murdered by a fellow Jew, Ishmael ben Nethaniah. Scholars are not quite certain of the date but most believe ben Achikam was murdered either in 586 BCE or 585 BCE. The date recognized by Jewish tradition is the third day of the month of Tishrei.

Indeed, a great deal of uncertainty surrounding Gedaliah ben Achikam still lingers. We know he was appointed to his post by the Babylonians who had captured Jerusalem and destroyed the First Temple. We know, too, that his family had been a prominent one, strong supporters of King Jehoiakim before the king's exile by the Babylonians, and probably after the exile as well. We also know that Gedaliah's father, Achikam, had helped save the life of the prophet Jeremiah from some of the people who were angry with and resented the prophet for his constant moralizing and finger-wagging remonstrations against them.

The *Encyclopedia Judaica* suggests that Gedaliah's family "evidently followed a line of moderation and submission to Babylon which explains the choice of one of its members to govern the remnant in Judea."

It may have been Gedaliah's apparent moderation that so enraged Ishmael ben Nethaniah that he believed he was justified in murdering Gedaliah, perhaps as a first step in eventually overthrowing the Babylonians.

The encyclopedia also suggests that, in committing the murder, the assassin had at least the tacit if not the active support of the king of the Ammonites.

It also seems that the assassin and his henchman may have also targeted Jeremiah when they plunged their swords into Gedaliah. But he and a number of others around Gedaliah were spared "and fled to Egypt out of fear that the Babylonians might consider them responsible for the murder of Gedaliah."

It may be simply that Jeremiah's life was not spared, per se, but rather, that he had never been an intended target in the first place. Either way, for whatever reason, flight from the turmoil in Judea was necessary to save his life.

We cannot see so clearly into the thick haze of the past to be able to write an accurate chronicle of events. But we know two facts for certain:

1. The societal context for the murder in Judea was one of deep political tumult and upheaval.

2. Our ancient sages were appalled, horrified and outraged by the murder. They considered the assassination a moral stain on the conscience and the body politic of the Judeans, i.e., the Jewish people. They declared the day to be a day of national mourning and a day of fasting.

There were, to be sure, disagreement and profoundly inflaming differences among the Jews at that time regarding Gedaliah, his policies and his relationship to the Babylonians. But the disagreements and the differences did not even slightly abate the sense of overwhelming disgust for the murder. So entrenched was the collective sense of revulsion for Ishmael ben Nethaniah's deed, that the fast declared by the sages – Tzom Gedaliah – is commemorated and observed in our time too, as an everlasting rebuke for the offence.

The second time it happened was 16 years ago.

Israel's prime minister, Yitzhak Rabin, was murdered by a fellow Jew, Yigal Amir, on Nov. 5, 1995 (the 12th day of Cheshvan on the Hebrew calendar, which falls on Nov. 9 this year).

No far away mists of time have yet enveloped that horrible Saturday night in Tel Aviv. The events are as fresh and as shuddering in our minds today as they were 16 years ago when they occurred.

As in Gedaliah's time, the societal context for the murder was one of deep political tumult and upheaval. The agreement Rabin had signed with Yasser Arafat two years earlier had evoked vehement and often ugly political opposition. And like Ishmael ben Nethaniah, Yigal Amir also believed himself to be justified in killing the leader. He sits in jail, and will for the rest of his life.

The years since Rabin's murder suggest that his faith in the Palestine Liberation Organization was misplaced. The honesty of his hope and the sincerity of his purpose were not matched by Yasser Arafat. Peace with the Palestinians is not closer at hand in September 2011 than it was in September 1993. But it must be still be the key striving of Israel's leaders.

And thus, just as in the aftermath of the murder of Gedaliah ben Achikam, there can never be the slightest abatement of the sense of overwhelming disgust for the murder of Yitzhak Rabin. As it was some 2,600 years ago, the assassination was an appalling, horrific moral stain upon the conscience and the body politic of the people.

We must recall, lament and learn.

–MBD

SeeJN

BAR-ILAN U OPENS MEDICAL SCHOOL IN SAFED

Bar-Ilan University opened a medical school in Safed this week, reflecting a commitment to developing the Galilee and enhancing the health and welfare of the people in the area. The new medical school will provide a framework for upgrading local hospitals and attracting increasing numbers of qualified physicians. Some 124 students will be enrolled at the school. From left, Israeli President Shimon Peres, Prime Minister Benjamin Netanyahu and Bar-Ilan University president Moshe Kaveh cut the ceremonial ribbon at the official opening. ***[Israel Sun photo]***

Schulich program aimed at future leaders

Supports study in science in Canada and Israel

Paul Lungen
Staff Reporter

Businessman and philanthropist Seymour Schulich is launching a university "leaders" program that will see 20 Canadian students and five Israeli ones receive $15,000 a year to pursue studies in science-related programs.

High school graduates studying science, technology, engineering and mathematics (STEM subjects) are eligible for the annual sums, maxing-out at $60,000 for a four-year course. Schulich has designated UJA Federation of Greater Toronto to administer the pilot project.

Seymour Schulich

In a telephone interview from his Toronto office, Schulich said the program is expected to grow from 25 student "leaders" in the first year to 75 in the third. If it proves successful, he's ready to endow a $100-million fund to continue promoting education in the sciences to Canadian and Israeli students.

Envisioned as a sort of Canadian Rhodes Scholarship, Schulich said, "I want this endowment to go on a long time."

Candidates will be selected with the expectation that they not only have good marks, but have also shown leadership either through community service or entrepreneurship, and demonstrate financial need.

The scholarship dwarfs the average $2,000 provided to students in leading science faculties in Canada, he said.

Canadian universities that will be asked to participate in the pilot program include York University, the University of Toronto, McMaster, Western, Queen's, McGill, University of Calgary, University of Manitoba, Dalhousie and the University of British Columbia.

The Israeli schools to benefit are the Technion in Haifa. (Schulich already has a relationship with the university: in 2006, he gave the school's chemistry department $22 million). Hebrew University, Tel Aviv University, Bar-Ilan University and Ben-Gurion University of the Negev.

Some 1,600 high schools across Canada and Israel will be able to nominate a single student each for the scholarship, and the universities will award the funds to the most capable candidate, Schulich said.

He hopes the program helps develop young leaders – people who will go on to make contributions to society – while helping drive each nation's economy.

"Science and technology are the principal drivers for a country's economy where education, fuelled by strong math, is essential for national and global economic performance. My hope is that after a successful pilot, this initiative will help ensure Canada and Israel are at the forefront of excellence in science and research for generations to come," Schulich said.

The program was devised after a proposed major gift to the University of Waterloo fell through. Israeli universities were included because of his strong affiliation with his Jewish heritage.

"I'm Jewish, and if we don't stick up for our own people, nobody will," he said. "At the end of the day, if we learned a lesson it was that we have to depend on ourselves. I take that seriously. I'm as Canadian as can be, but I'm also Jewish."

As currently devised, the program "is a way of saying to the greater community in Canada, very specifically, that we don't only look after our own, but we're part of the bigger community."

Schulich turned to UJA Federation to implement the program because of the organization's longevity and experience managing large sums of money. He also has teamed with federation before, as well as World ORT and the government of Israel to build 850 classrooms equipped with white boards and computers for schools in the Jewish state.

"I was very impressed by the way they handled themselves," he said.

Federation will receive an annual $200,000 fee for the first three years the project runs.

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Israeli doctor reflects on saving Palestinian baby

Film tells of 4-month-old born without immune system

Sheri Shefa
Staff Reporter

Dr. Raz Somech, a pediatric immunology specialist at the Tel Hashomer Hospital in Tel Aviv and a subject in the 2010 Israeli documentary *Precious Life*, was in Toronto last week to screen the film for local doctors.

Set against the backdrop of the 2007 conflict between Hamas and Fatah, which resulted in hundreds of Qassam rockets being fired at Israeli towns, *Precious Life*, directed by Israeli television reporter Shlomi Eldar, follows the quest to save Mohammed Abu Mustafa, a four-month-old Palestinian boy from Gaza who was born without an immune system.

When Eldar, a Channel 10 Gaza correspondent, received an urgent phone call from Somech asking him to broadcast a plea to Israelis that Mohammed will die unless he was able to fund a $55,000 bone marrow transplant, Eldar jumped at the story.

His news report resonated with an anonymous Israeli man whose son, a soldier, had been killed in the line of duty. He donated the entire amount.

On Oct 26, Friends of Simon Wiesenthal Center for Holocaust Studies invited Somech, who completed his fellowship at the Hospital for Sick Children in Toronto, to present the film to Doctors4Wiesenthal, a group of health professionals concerned about the rise of antisemitism and anti-Israel sentiments.

While Somech has become one of the most recognized doctors in Israel, acting as one of the ambassadors for the film that has been screened all over the world, he still hasn't lost his humble charm, answering questions barely above a whisper.

Although the documentary was filmed during a volatile period between Israelis and Palestinians – when, at one point Somech is seen doing everything in his power to save a Palestinian baby's life, and at another point, he's seen in an army uniform having returned from his reserve duty in Gaza – Somech insists it's a simple story.

"It shows humanity, it shows compassion and it also shows professional success. Shlomi… didn't make Israeli propaganda. That's the reason the film is so accepted. It's balanced and it shows real things."

Somech emphasized that although the film only shows the treatment of one patient, "this is not an isolated incident. We have many patients from the Palestinian Authority."

Having viewed the film last week for the first time in several months, Somech said he tried to think about how Mohammed's mother, Raida Mustafa, felt when she met the Israelis at the hospital for the first time.

Dr. Raz Somech

"We have to understand how her world was shaken by the things that we did. She could never have imagined that Israelis could behave like that," Somech said, adding that the situation put her under tremendous pressure.

Mustafa revealed in the film that Gazans had been accusing her of collaborating with Israel.

Still, no one, Eldar included, is prepared for a conversation he had with Mustafa during Mohammed's hospital stay.

"For you life is precious, but not for us… After Mohammed gets well, I will certainly want him to be a *shahid* [martyr]. If it's for Jerusalem, then there's no problem," she tells a dejected Eldar.

Somech, who feels her comments may have come out of her upbringing and prejudices, as well as pressure from her community, is confident that by the end of the experience, Mustafa felt differently about Israelis.

"Whenever they think about Israelis, they'll see a physician or a nurse that took care of Mohammed during his sick days, and they won't think about a solider that is coming to beat them."

Somech said he's maintained a relationship with the family and continues to follow up with Mohammed, who is now three years old and "completely well."

Somech recalled watching the film with the Mustafas last year during the Jerusalem Film Festival during a private screening.

Following the screening, "They hugged me and said, 'I thought we were just friends. Now we understand that we are family,'" Somech recalled.

Continued on page 7

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Reform ties with Israel seen as essential

Frances Kraft
Staff Reporter

Reform Jews need Israel more than others "because we are not yet firmly established on Israeli soil," said Rabbi Eric Yoffie, president of the Union for Reform Judaism, last week.

Speaking at Toronto's Holy Blossom Temple, Rabbi Yoffie said Israel also needs the support of Diaspora Jewry. "Israel needs us now as never before. It still requires our activism, our financial support and our frequent visits."

Rabbi Eric Yoffie
[Frances Kraft photo]

However, he noted, "we need Israel as much as Israel needs us, because it's a place that inspires us and pumps the dynamism of Jewish life to our veins."

For Reform Jews, the stakes are very high, he said. "If we don't become a force in Israel in the next generation, we will have consigned ourselves to the margins of Jewish history. I say this with concern, but also with hope. Reform successes in Israel give us every confidence this will not happen."

The rabbi was the first of three speakers to be featured on the topic of "What Must Israel Do To Survive... And Thrive?" His lecture was a program of Holy Blossom's Gerald Schwartz/Heather Reisman Centre for Jewish Learning, and will be followed by author Yossi Klein Halevi on Nov. 10 and Ben-Gurion University professor Benny Morris Nov. 17.

Rabbi Yoffie said the past year has been "momentous" for Israel. "Even by Middle East standards, it was a year filled with surprises."

He cited the Arab Spring uprisings, "shaky" relations between Egypt and Israel, and between Israel and Turkey, and the Palestinian bid for statehood at the United Nations.

"In addition to all of this, other problems have not gone away. The Iranians are still trying to build nuclear weapons. Hamas remains in charge in Gaza, as thousands of rockets are aimed at Israel's civilian centres." As well, he added, incidents like recent attacks on mosques in Israel are "contrary to everything we believe about Israeli values."

Israel has given the Jewish people control over its destiny, the rabbi said. "We're not always comfortable talking about power, but achieving power is important... In the absence of power, all other Jewish values can be turned to dust."

Any dissatisfaction with Israeli politics has nothing to do with Zionism, which is "rooted in a dream of what Israel can become," Rabbi Yoffie said. "Israel needs us now as never before. It still requires our activism, our financial support and our frequent visits.

"This or that action of any Israeli government has nothing to do with our connection to the Zionist idea. Our connection to Israel is rooted in a religious vision."

Terror is a danger, Rabbi Yoffie said. "But so is an ideological vacuum."

Film has helped Somech

Continued from page 6

While the Mustafas received the film enthusiastically, Somech said he was worried about the family after it aired on Israeli TV, as Israeli TV channels reach the Palestinian Authority.

"The day it aired, I called the family to make sure they are safe and nothing happened to them," he said, referring to the fact that they could be perceived as traitors for having said favourable things about Israelis.

"She told me their neighbours treat them like movie stars. They are very proud of the film and the achievement, and I think they agree with the message that the film has to say."

Although he isn't sure whether the film will improve Israeli-Palestinian relations, the film has helped Somech professionally.

This month, the Jeffrey Modell Foundation, an international organization that supports centers in the field of primary immunodeficiencies, will recognize the Sheba Medical Center at his hospital, which treats both Israelis and Palestinians.

The Canadian Jewish news
An independent community newspaper serving as a forum for diverse viewpoints
Publisher and Proprietor
The Canadian Jewish News, a corporation without share capital
Head Office
1500 Don Mills Rd Suite 205, North York, Ont. M3B 3K4

When propaganda mocks truth

So often is UN opprobrium directed at Israel that it is generally not newsworthy. But occasionally the stream of vituperative sanctimony is so thick that it stuns the mind even as it offends the conscience. Such was the case last weekend with the self-righteous preaching by Robert Serry, the United Nations special co-ordinator for the Middle East peace process and personal representative of the secretary general to the Palestine Liberation Organization and the Palestinian Authority.

Serry was warning Israel that there is a growing call among the Palestinian leaders to disband the Palestinian Authority. He also warned that Abbas is threatening to resign in a few months if no progress is made in the negotiations.

"The Palestinians feel growing alienation towards the Oslo process," he said in an interview with *Ha'aretz* last Friday in his office at the UN's headquarters in Jerusalem. "I don't want to sound apocalyptic, but if things go wrong don't expect the international community to bail you out. We will not pay the bill."

Seldom has propaganda ever stood truth on its ear as grotesquely as Serry did with his preposterous statements.

"Alienation towards the Oslo process?" The Palestinians long ago effectively abrogated the Oslo process when Yasser Arafat launched a war of terror in violation of the very heart and core of the agreement he signed; when Mahmoud Abbas two years ago stopped all negotiations with Israel in violation of those same agreements, and, most recently, when he sought unilateral recognition of an independent Palestinian state at the UN, again, in violation of the Oslo accords.

"Don't expect the international community to bail you out." Unless Serry is referring to the partition vote on Nov. 29, 1947 – and that hardly qualifies as a bailout – when has the international community ever bailed Israel out? Indeed, the more fitting question is why, more than six decades after the first egregious blunder by the Palestinian leaders, does the international community continue to bail them out?

From the very first days after Israel refused to surrender its life to the Arab armies that tried to destroy it at birth in 1948, the international community – through the creation of UNRWA (the United Nations Relief and Works Agency for Palestine Refugees), the countless anti-Israel measures in the UN and its various committees and the constant hand-holding of the PA by Serry and his colleagues – has encouraged the intransigence of the Palestinian leaders and thus contributed to the failed aspirations of the Palestinian people.

Instead of hectoring Israel, Serry should tell the PA leader that to achieve progress in negotiations, one must actually negotiate. It is Abbas, not Israeli Prime Minister Benjamin Netanyahu, who refuses to do so.

25 years ago in *The CJN*

Shoshana Arbeli-Almoslino was named Israel's minister of health by prime minister Yitzhak Shamir. She was the first woman in an Israeli cabinet since Golda Meir, who resigned as prime minister in 1974.

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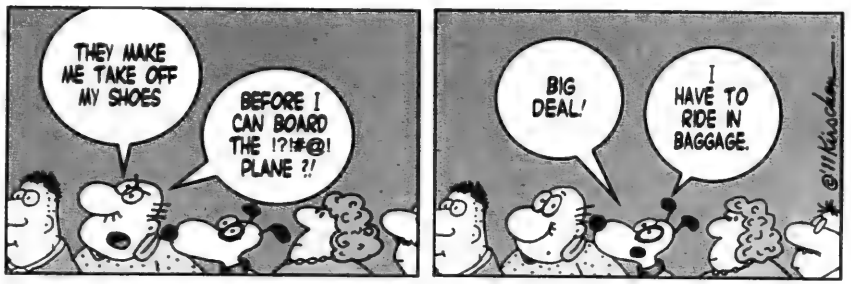

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A sad spectacle

What a sad spectacle the world has witnessed recently. One emaciated, sunlight-deprived Israeli soldier, held in mind-numbing isolation for five years and four months, was traded for 1,027 well-fed, humanely treated Palestinian convicts.

Gilad Schalit was kidnapped by Hamas terrorists in a cross-border raid when he was 19 years old. He is now 25. The Red Cross, Doctors without Borders and the other NGOs who continued to work in Gaza, while being barred from access to Schalit, should hang their heads in shame.

The Palestinian prisoners had all the access they needed to food, Qur'ans, exercise and the essentials that civility demands, watched over by these same NGOs. The prisoners include terrorists who murdered Israeli, American and other civilians in restaurants, clubs, hotels, universities, and on buses. There were also likely common criminals and fathers and brothers who murdered their daughters and sisters in honour killings. All returned home as heroes. Palestinian President Mahmoud Abbas even referred to them as "freedom fighters."

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

When will we realize that not all cultures are equal? When will the West hold the Islamic world to at least a minimum standard?

Len Bennett
Montreal

* * *

CBC bias (1)

Noticing a pattern of bias concerning the Israeli-Palestinian conflict in the radio program *The Current*, I finally took the issue to the CBC ombudsman, Kirk LaPointe ("Et tu CBC!" Oct. 12). I cited a program from this year and several from last year. The ombudsman discounted all but one example of biased work, saying that he deals only with complaints regarding the current year. He admitted that the one show left from my list was not ideal, but did not violate CBC's journalistic standards. The excuse that CBC uses is that if you look at the overall picture of their coverage of the Israeli-Palestinian conflict, there is balance. However, fewer and fewer editions of *The Current* have balance within the show. So if you do not listen to CBC Radio every day, you would never hear the so-called balance they refer to. The CBC's journalistic guidelines are too open to interpretation to be effective. This is not a good time for Israel in the media, and while Israel is not managing its public relations very well, it is being beaten on more than is fair, and CBC is helping with the beating. CBC has access to our tax dollars without any real accountability in place. It's time to sell CBC Radio to a private group.

Ron Sloan
Toronto

* * *

CBC bias (2)

The CJN's editorial and Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs, vigorously attacked CBC's airing of the radio program *The Current* on the one-state solution ("Et tu CBC!" Oct. 12; "CBC program accused of 'journalistic malpractice,'" Oct. 12). A major consideration for them was that both of the invited guests endorsed the one-state view. I listened to the program, and although I disagreed with the guests, I found that both the interviewer and guests left no doubt that the one-state position is held by only a small minority on either side. Moreover, the tone of the discussion was tame and sober. Recent events – and not misguided or malicious CBC editors – are what has given new life to the one-state proposition. As hopes for peace decline, this terrible option comes into prominence again. Given the expansion of settlements, the boost given to Hamas by the Schalit deal, growing Palestinian frustration over lack of progress and frustration with their own corrupt leaders, more Palestinians and their allies may be tempted by the option. Little wonder then that the CBC would consider this a legitimate issue to explore.

Stephen Scheinberg
Co-chair, Canadian Friends of Peace Now

* * *

Transnistria victims honoured

With great respect for Felicia Carmelly's devotion to making known the tragedy of the Transnistria, I wish to inform her and all Transnistria survivors that I hold an annual commemoration in Montreal for those murdered in Romania and on the killing fields of Transnistria ("Transnistria tragedy largely unknown," letters, Oct. 19). Memory of the Transnistria vicitims will live on in the hearts and minds of the many students and community members who attend the event each year. For more information, telephone the Canadian Institute for Jewish Research at 514-486-5544, e-mail cijr@isranet.org or visit www.isranet.org.

Baruch Cohen
Montreal

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High school teachers confront the Holocaust

Adam Fuerstenberg

When Rich Hitchins, president of the Centre for Genocide Education in London, Ont., invited me to accompany him and 20 high school teachers on a two-week trip last summer to visit Holocaust sites in Germany, Poland and Ukraine, I readily accepted. A child survivor and a refugee, I was only a boy when my family left Germany for Canada in 1951.

Before we left, Rich arranged orientation meetings, where I began my role as a resource person by lecturing on Judaism, antisemitism and Nazism. It was my first opportunity to meet the teachers. Sixteen of the 20 teachers were not Jewish. They ranged in age from their mid-20s to almost 60, and hailed from across Canada, including a young woman from Gander, Nfld., a French-Canadian from Montreal, a number of teachers from Toronto and southwest Ontario, the Prairie provinces, Alberta and British Columbia, and even a principal from Sooke on Vancouver Island. While their motivations for coming on this trip were varied, they all seemed to share not only the desire to know more about the Holocaust than they had already learned from books and films, but also an admirably idealistic ambition to apply what they would learn to inspire their students to be better citizens and human beings. Graham Arts, the principal from Sooke, said: "Although I don't have any Jewish ancestry, as an educator I believe that I have a responsibility to teach students about events such as the Holocaust. If we are raising our children to be responsible adults in a democratic society, then they must be able to think critically... I believe that a society where the concepts of democratic and collective responsibility are taught, coupled with a spirit of critical inquiry, is one that is much more resistant to the forces that might bring about horrific events."

After orientation, we flew to Paris and then to Berlin. During the almost four days we spent there, we visited most of the well-known prewar Jewish areas of the city and the Holocaust sites and museums that show Germany's genuine willingness to confront its Nazi past. They have created a monument out of Grunwald Station, the suburban railway station from where the Nazis shipped more than 200,000 Jews to the concentration and death camps. The bombed-out site of the huge Gestapo headquarters in central Berlin has been turned into a museum that records the methodology and atrocities the Gestapo used to fullfil Hitler's dream of world domination and the annihilation of European Jewry. We also visited the park on Rosenstrasse, with its sculptures in tribute to the hundreds of German wives of Jews who successfully demonstrated and protested their husbands' incarceration by the Gestapo, eventually resulting in the men being freed. That story became a celebrated film.

Most imposing, in central Berlin near the Brandenburg Gate, is the recently completed Holocaust memorial to the murdered Jews of Europe. Its 2,711 larger than life-size unmarked concrete blocks spread over an area of 19,000 square metres present a constant brooding reminder to Berliners of the horror their Nazi forbears committed.

In some ways the most chilling Holocaust site in Berlin was a leafy villa in Wannsee, a neighbourhood that had been a summer retreat for Berlin's wealthy elite. Here in January 1941, Reinhard Heydrich, Himmler's deputy, arranged the meeting of 15 top Nazi bureaucrats to co-ordinate the murder of European Jewry. The main floor boardroom with its long dark table and walnut chairs where Eichman recorded the minutes forms the centre of the museum. The contrast between this villa surrounded by flower gardens along a peaceful lake, and the mass murder of six million Jews organized in this building, is almost too difficult to comprehend. Exiting the villa, one of the teachers, exclaimed: "How could human beings think in this casual way about killing millions of fellow human beings!"

Our next stop was Warsaw. As our bus crossed the border between Germany and Poland, I couldn't help remembering the nighttime train when, as a boy of seven in 1946, my parents and I illegally smuggled across East Germany with other survivors to reach Allied occupied West Germany. Through bribery the "Alya Bet," the Jewish Agency's illegal emigration office, had organized a "kibbutz" in Stetin to move Jews from Poland to the West in preparation for eventual emigration to Palestine.

Using Warsaw as our base, we visited Treblinka and Auschwitz-Birkenau, as well as Holocaust sites in Warsaw itself. We were graciously received in the Nozyk Synagogue by Piotr Kadlcik, a computer professional in his 40s who is the president of the Warsaw Jewish community. The synagogue is the only one to survive the Holocaust. Located on Twarda Street in what had been part of the Warsaw Ghetto (the smaller ghetto) during German occupation, it was partially destroyed but was rebuilt and reopened in 1983. It now serves as both a place of worship as well as the centre of the community. We also visited the site of the Museum of the History of Polish Jews, across from the Rappaport Monument to the Heroes of the Ghetto Uprising. The museum is a vast structure still under construction. We paid our respects at Mila 18, the site of the bunker from which the Warsaw Ghetto fighters directed the battle and in which the surviving fighters committed suicide as their location was attacked by the German troops. We even managed to find a preserved segment of the original Ghetto wall.

A group of Canadian high school teachers visited Holocaust sites in Germany, Poland and Ukraine last summer. They hope to use what they learned to inspire their students to become better citizens. The author, Adam Fuerstenberg, is at the far right.

As we were leaving the great Jewish cemetery in Warsaw, which had miraculously survived, Rich – the organizer of our trip – recognized an older man who had just entered. Rich asked me to go over and ask the spry elderly man, in Polish, if he was Samuel Willenberg. "Indeed I am," answered the man, curiosity on his face.

Willenberg, a noted Israeli sculptor, is one of only two survivors from among the 875,000 souls who perished in Treblinka. He was in the last Sonderkommando (a work unit of Nazi death camp prisoners), the one that revolted. The teachers had read about Willenberg before the trip and were astounded to meet him. However, when I asked him if he would join some of us in reciting *Kaddish*, he turned visibly angry and pointing a finger at the clear blue sky, exclaimed loudly in Polish: "Where was *he*? He was not here. I will not say the *Kaddish*." Like many Holocaust survivors, he had lost his faith. Back on the bus, I sat down next to Louis Laroche, the teacher from Montreal, who showed me the book he was reading with Willenberg's story in it. "Think of the incredible odds of meeting him here where the Warsaw Ghetto was."

The next day we visited Treblinka. The site features a large memorial monument surrounded by various sized boulders inscribed with the names of all the European communities from which death camp victims came. My hometown, Radom, has two separate boulders because there were two ghettos, the larger eliminated in July-August 1942; the smaller, in the Glinice suburb, remained as a work camp until 1944. The isolation, the trace of an abandoned railway track and the utter loneliness of the place seems to emphasize the final abandonment of the Jews murdered there. In the middle of green fields and dense forests, it is still a place of ultimate horror.

But our next stop, much lesser in historical significance, presented us with just as horrifying an example of man's capacity for evil. Some 65 miles northeast of Warsaw, along a winding country road, lies the quiet hamlet of Jedwabne. Until about 10 years ago, its bloody Holocaust crime was unknown to even the rest of Poland. Then the respected Polish historian Jan Gross published the results of his research in a slim volume, *Neighbours*. It created an upheaval in the way Poles regard their conduct toward Jews during the German occupation. On July 10, 1941, only days after the Germans invaded Russia, the Polish population of Jedwabne murdered all their Jewish neighbours, more than 1,600 men, women and children, by marching them to a large barn and setting the barn on fire. Under the Communist regime, a small monument was erected, alleging that the murder was perpetrated by the Germans. A few years ago, only after the true story emerged, a monument was erected on the site, acknowledging the truth.

As we walked on the cobblestone street toward the murder site, we encountered hostile stares from the villagers. Returning to our bus, we passed some newer houses and and saw villagers driving expensive new cars. I couldn't help wondering how much of this prosperity was an inheritance from the murder and robbery committed on the Jews. About two weeks after our visit, newspapers reported that the new monument at the site of the barn had been desecrated with Nazi and anti-Jewish slogans.

Although the last part of our sojourn included a stay in Krakow, a visit to Lviv and three nights in Kiev, both now part of Ukraine, for me the most memorable was the visit to my birthplace, Radom. There I found the two-storey apartment building, erected by my great-grandmother, where I was born. At the city hall, we were received by Radom's mayor, Andrzjej Kosztowniak, at 35 the youngest mayor of a major Polish city. In 1939, the city had a Jewish population of 30,000, but he said that regrettably, there are no known Jews living in Radom now.

Adam Fuerstenberg is professor emeritus at Ryerson University and a former executive director of Toronto's Holocaust Centre.

Preserving the future of the past

When did you first learn of the Holocaust? The question comes up naturally, sometimes in the classroom, sometimes at scholarly meetings, sometimes around a table, and especially now, when Toronto's impressive Holocaust Education Week offers a rich array of informative and moving educational events.

To different people, the question means different things, pointing to different kinds of answers. For those who lived through the Nazi genocide, the question means: when did you know? When did you understand what was happening – to you, your family, your community? When did you believe that the unbelievable, the unthinkable, was taking place?

Emanuel Ringelblum, the social historian who spearheaded a massive documentation project in the Warsaw Ghetto to ensure that its inhabitants would leave behind a record of their lives, records a point of awful comprehension in his famous diary. Like others in the grip of the radical changes wrought by Nazi persecution, Ringelblum at first compared the plight of Jews in the 1940s to Jewish life in the Middle Age – a loss of the rights accorded Jews in modernity, an increase in hardship, but ultimately bearable.

But in June of 1942, his *Notes from the Warsaw Ghetto* record his stunning realization: that the goal of Nazism was the total annihilation of the Jewish people. As he wrote, "all this search for historical analogy is beside the point. History *does not* repeat itself." In retrospect, he regrets any attempt to co-operate with the German authorities in order to buy time. "We should have run out into the street, have set fire to everything in sight, have torn down the walls, and escaped."

To descendants of Holocaust survivors, the question means: when did I learn about what happened to my parents, grandparents and relatives? When did I know that my family story was part of a much larger history? Often, the response is: I always knew, I don't remember not knowing. And sometimes, also: at the same time, I never knew, I still don't know.

In the Israeli author David Grossman's *See Under Love*, a fictional account of a young boy trying to piece together his parents' story, little Momik tries to understand snatches of overheard conversation – phrases such as "over there," or "the Nazi beast," and the infinitely sad and terror-filled expression on his parents' faces. Artist and graphic novelist Art Spiegelman, who retold his father's wartime story in cartoon format in *Maus*, has commented that even after growing up with parents who survived the war, even after interviewing his father at length and researching the war, he knows so little of what actually happened.

To people who lived through the war years in a safer place, the question means: what did you know of what was going on in Europe? What did you read in newspapers?

To people who came later, especially those with family connection, the question means: how did you come to know that

Sara R. Horowitz

in Toronto

such a thing happened? Did you want to learn more?

The responses vary. Some people learned about the Holocaust in elementary or high school, as part of the curriculum.

They may have spent as much as a month studying it, or as little as one lesson. Some happened upon Anne Frank's diary, and were riveted by the story of a young girl's life and struggles. Some saw a popular movie that told a wartime story – *Schindler's List*, for example, or *The Devil's Arithmetic* or, more recently, *Sarah's Key*. Recently, a young man told me he first learned of Nazis when he saw *Raiders of the Lost Ark* as a child. Sometimes people are satisfied with that initial encounter. They have some general knowledge of the era, and it suffices for them. Other times, they feel pushed to probe further, to learn more, to seek out a deeper understanding.

People sometimes tell me they fear that the Holocaust will soon be forgotten. I don't share that fear. Programs such as Holocaust Education Week, the availability of courses on the Holocaust, the establishment and development of museums and memorial sites, and research centres help anchor memory and give it a future.

But, increasingly, I fear the proliferation of interpretations and misinterpretation of the past, inappropriate and unethical analogies – phenomena that I see as more dangerous than outright denial, because they are more insidious. Analyzing, criticizing, exposing, and deflecting these will be the challenge of the next generation.

A letter to Gaby

My Israeli granddaughter Gaby travelled recently to Poland with her Grade 12 class. Her parents and grandparents were encouraged to write letters that she would read at some point during the trip. My wife and I included this:

Prof. Antony Polonsky, the distinguished historian of Polish Jewry, has just published a three-volume work on the history of the Jews in Poland and Russia. It tells the story of 1,000 years of rich and productive Jewish life in the region. Most of the time, Jews lived there in relative prosperity and security, especially when compared with the persecution and exile others endured at the time in Europe.

Rabbi Dow Marmur

in Toronto

Some even chose to interpret "*Polin*," the Hebrew name for Poland, as being a combination of the words "*po lin*," which they would translate as, "Stay here!"

Of course, this adds wrenching poignancy to the tragedy of the Holocaust. Nevertheless, the rich history of our people in Poland must not be forgotten, nor should the modest Jewish revival there in recent years. Although present numbers are miniscule in comparison, the fact that, after all that has happened, there are still Jews there willing to form schools, congregations and other Jewish institutions is a moving testimony to the spirit of Judaism.

There's still much antisemitism in Poland, but there's also great interest in and understanding of things Jewish, especially among the better educated people, most of whom live in cities.

If your itinerary will allow for contact with locals, your non-Jewish peers will tell you that their parents and grandparents also see themselves as victims of Nazism (and later, for some four decades, of Communism). They'll be anxious to point out that the concentration camps were *German* camps in Poland, because most European Jews lived there, *not* Polish camps.

One of the many side effects of victimhood is being deaf and blind to the pain of other victims. The inability of Poles to sufficiently appreciate Jewish suffering and the corresponding failure by Jews to understand the Poles has made it very difficult for both sides to speak to each other openly.

Poles who saved Jews from the Nazis during World War II constantly risked their lives. Yet, although some did it for money, others acted out of conviction. While we all regret that there weren't many more rescuers, let's bear in mind that the situation wasn't much better in most European countries. And we may also ask ourselves how would *we* have acted under similar circumstances? Would we have risked our lives to save strangers, or even neighbours?

At present, Poland's government, together with the current government of Germany, are the staunchest European allies of the State of Israel. Many other countries in Europe we once assumed to be friendly – Sweden, for example, which took us in when we were children and is where we grew up – nowadays show a lot of hostility to Israel, and thus, by inference, to the Jewish people.

Because many Ashkenazi Jews in Israel and in countries such as Canada come from Poland, they're much more hostile to Poles than, for example, Germans, even though it was in Germany that Nazism was born and it was there that the so-called Final Solution aimed at destroying the Jewish people was planned and enacted. This prejudice is subtly reflected in the programming of most visits to Poland. We hope that yours is different.

Though we don't share the anti-Polish bias of many Jews, we understand it well. Having been born there and as Holocaust survivors, we have no good memories of the country. However, we believe that the best way to benefit from a visit like yours is by being fair and open to a whole range of views.

We hope that your trip won't try to show that Poland is a typical model of *Galut*, the despised Diaspora, with the implied message that even though other countries seem to be good to the Jews now, things may change here as they did there, hence the imperative of Israel.

We believe that the reason for having a Jewish state is sufficiently compelling without having to distort life in the Diaspora to justify the existence of the State of Israel. Wherever Jews live, we should seek to support them and relate to them, even those who camp in the ruins of what once was vibrant Polish Jewry.

The Holocaust from the view of the perpetrators

The Wannsee villa *(Sheldon Kirshner photos)*

Sheldon Kirshner in Berlin

It took all of 90 minutes to decide the fate of millions of people.

On Jan. 20, 1942, in an elegant, lakeside villa in the posh western Berlin suburb of Wannsee, 15 high-ranking Nazi officials decided to exterminate the Jews of Europe in systematic fashion.

The meeting, a radical turning point in the annals of Adolf Hitler's ruthless anti-Jewish campaign, was chaired by Reinhard Heydrich, who was tasked with the mission of resolving the "Jewish question" in a "final solution."

The Jews of Europe, he said euphemistically, would "be eliminated by natural causes." The remainder would be "treated accordingly."

Everyone in the room understood exactly what he meant. The twisted racial fantasies of the Nazis would at last be fulfilled.

Heydrich's comments are found in the Wannsee Protocol, which was discovered in the files of Germany's foreign ministry in 1947, two years after Hitler committed suicide in his bunker in Berlin.

A copy of this infamous document – which accelerated the Holocaust and officially put the Nazi's imprimatur on it – is exhibited in a polished glass case in the House of the Wannsee Conference, which has been a memorial and educational centre since 1992, the 50th anniversary of this seminal event in World War II.

The villa in which the conference took place is situated in a wooded and idyllic corner of Germany's capital city. Built in 1914 by Ernst Marlier, a toothpaste manufacturer, it was sold to Friedrich Minoux, an industrialist, in 1921. Minoux resold it to a foundation administered by Heydrich in 1940.

After the war, the villa was alternatively used as an officers' club by the Red Army and the U.S. armed forces. The Social Democratic party, which was outlawed by the Nazis, rented it for a while before it was converted into a youth hostel.

Joseph Wulf, a historian and a Holocaust survivor, launched a campaign to transform the villa into a memorial, but all his efforts came to naught. Years after his death, the Berlin Senate finally acted on his far-sighted recommendation.

To a visitor, the villa, gently wreathed by the branches of mature trees, elicits a whole range of contradictory emotions. Its exterior is so beautiful and serene that one struggles to associate it with the Holocaust.

The ground floor of the villa – whose windows offer a clear view of a peaceful lake and a sandy beach – is the site of the permanent exhibition on the Wannsee conference. When the weather is warm and the sun is shining brightly, legions of Berliners flock to the lake. Do they ever think about what transpired here almost seven decades ago?

In the former dining room, under glass, is a chilling one-page document drafted by Adolf Eichmann, a top Gestapo official. The neatly typed document lists "A" and "B" countries in Europe.

"A" refers to nations or districts under Germany's direct control or occupation. "A" countries include Poland, France, Greece, Norway and the Netherlands. "B" is a reference to allies, client states, neutrals or enemies at war with Germany: Bulgaria, Romania, Italy, Sweden, Hungary, Switzerland, Spain and the Soviet Union.

All in all, 11 million Jews are on the list.

If Germany had won the war, 11 million rather than six million Jews may well have been killed by the Nazis and their collaborators throughout Europe.

Wolf Kaiser

Wolf Kaiser, the deputy director of the memorial, describes the Wannsee conference as "an important step" in the gradual process to uproot and murder Jews.

Germany, having ended the emigration of German Jews in October 1941, was now hell-bent on deporting and killing them.

German Jews were deported from Berlin's Grunewald station, a few kilometres, ironically, from Israel's embassy. On the first deportation train, 1,251 Jews were dispatched to the Lodz ghetto. From this memorial site, known as Track 17 today, 50,000 Jews were deported to Lodz, Warsaw, Lublin, Kovno, Minsk, Riga, Thererienstadt, Raasiku/Jagola, Aushwitz, Sachsenhausen, Ravensbruck and Bergen-Belsen.

The last deportation train, with 18 Jews aboard, pulled out of the station on March 27, 1945, less than two months before the war in Europe ended.

Mobile killing squads, Einsatzgruppen, shot about one million Jews following Germany's invasion of the Soviet Union in June 1941.

Although Hitler never issued a written extermination order, he discussed the issue with his closest associates, Hermann Goring and Heinrich Himmler. They understood what he wanted and carried out his tacit orders ruthlessly.

On Dec. 13, 1941, just days after Germany declared war on the United States, Hitler made a reference to a fiery speech he had delivered in January 1939 in which he predicted the demise of European Jewry.

According to Kaiser, the Holocaust did not interfere with Germany's war effort. By his rough estimate, the Holocaust was implemented by 30,000 to 40,000 perpetrators.

Due to eyewitness accounts, many German civilians were aware that Germany was committing atrocities.

"They knew that horrible things were happening, that great crimes were being committed," said Kaiser during a tour of the memorial.

Beyond the Wannsee Protocol, doubtlessly the showpiece of the House of the Wannsee Conference, there are vivid exhibits on Nazi Germany's racist policy, the persecution of German Jews, the deportations, the ghettos and the concentration and death camps.

The reference library, named in honour of Wulf, contains historical and literary works, memoirs of survivors, memorial books, research literature, journals, microfilmed documents, as well as audio-visual material.

The education department, of which Kaiser is the director, offers a wide range of seminars to civil servants, teachers, municipal employees, army officers, police and students.

"Our goal is to teach, not to preach," explained Kaiser, a former high school teacher. "We think this is a productive approach for democratic thinking and historical learning."

He added, "Our main focus is to examine the Holocaust through the perspective of the perpetrators."

By this yardstick, the House of the Wannsee Conference performs its important mission in exemplary style.

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Rabbi marks bar mitzvah year at Beth Torah

Frances Kraft
Staff Reporter

After 13 years at Toronto's Beth Torah Congregation, Rabbi Yossi Sapirman will celebrate what he sees as a "trajectory" with a gala fundraising "bar mitzvah" dinner Nov. 6.

Rabbi Sapirman, 43, will be roasted by Michael Wex, author of *Born to Kvetch*. The weekend will also include a celebratory Friday night service Nov. 4.

"Some days it's difficult to believe how far things have come," Rabbi Sapirman said in an interview last week in his shul office, a spacious room bisected by an aquarium with large fish and turtles and capped with a piece of suspended dried wood that reaches almost to the ceiling, reflecting his affinity for the outdoors. An accomplished nature photographer, he also enjoys fly-fishing.

Under the leadership of Rabbi Yossi, as he's known to congregants, the congregation – which is affiliated with the Canadian Council of Conservative Synagogues but not the United Synagogue of Conservative Judaism – has more than doubled from 180 families to about 500.

The synagogue, built in 1964, has been renovated and expanded (the $8-million project was completed two years ago), and the congregation started its own Hebrew school – called Hebrew's Cool – that has more than 150 students. It averages 60 to 65 b'nai mitzvah a year. Rabbi Sapirman said there were two the year before he became spiritual leader.

Among the changes he instituted was a program for b'nai mitzvah called "A Year of Living Jewishly" – a name that is now trademarked – to focus on putting Jewish values into practice.

As well, Rabbi Sapirman decided that every bar or bat mitzvah child should have his or her own service. He aimed to set a tone that was "warm, friendly, comfortable and meaningful."

Rabbi Yossi Sapirman *[Frances Kraft photo]*

A case in point: in a 2004 *CJN* column, Avrum Rosensweig wrote that Rabbi Sapirman and the shul's cantor, David Young, greet every attendee while they walk the Torahs around the shul.

On a busy Shabbat, it can take up to 15 minutes, the rabbi said.

Also, he has allowed his personal experiences "to be part of the conversation," discussing the challenges he faced in leaving his ultra-Orthodox home as a teenager and finding his own Jewish path.

He credits in particular his father's love of text and, in a more general sense, the Orthodox community's "general sense of magic in Yiddishkeit" as well as its warmth and sense of community for influencing his approach as a rabbi.

Last year, his commitment to inclusiveness was recognized with two awards: Reena presented the rabbi with a humanitarian award, and the shul received an inclusion award from Itanu Toronto, an initiative of UJA Federation of Greater Toronto. Beth Torah's new sanctuary has a ramp to the bimah, and Reena clients with developmental disabilities have become regulars at Beth Torah's Shabbat services.

Rabbi Sapirman, who received smichah from a rabbi in Israel at age 18, undertook further studies in his twenties to qualify as a rabbinic leader of a community. Currently, he is halfway through a four-year fellowship at Israel's Shalom Hartman Institute.

Thirteen years ago, he told *The CJN* he saw himself as a modern Orthodox rabbi in a traditional Conservative shul.

The shul is still traditional Conservative, he said last week. And he feels that "the most modern thing a rabbi can do is make tradition relevant."

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Righteous Gentile returns wedding rings to survivor

Rhonda Spivak
Special to The CJN

Feature

Anje van Tongeren

Anje van Tongeren, a Dutch Christian woman who survived the Holocaust despite her father betraying her to the Nazis for helping Jews, has been searching for the Jewish owners of two wedding rings ever since.

For safekeeping, the two gold bands were left with a friend of van Tongeren's family by Hermann and Janette Wolff, before they and their sons were sent to concentration camps.

After nearly 70 years of searching, van Tongeren, now 83, miraculously found Earnest Wolff, the couple's nephew, and the only surviving member of the Wolff family, who now lives in Haifa.

"I knew Earnest when he was about 17 years old, before he was sent to a concentration camp," said van Tongeren, who is a member of the Righteous Among the Nations.

Last month, she went to Israel for "such an emotional meeting" to return the rings to Earnest Wolff, now 87. "I opened my wallet and said, 'Would you like these [the rings]?'"

Van Tongeren was a teenager in the Netherlands during World War II, when she and her mother helped Jews to safety as part of the Dutch underground.

From 1942 to 1944, van Tongeren and her mother helped escaping Jews as they passed through Groningren, a city in northern Holland, providing them with clothing, food and forged documents. "The papers were stolen, and I forged the signatures of the Nazi officials," she said.

Van Tongeren's work ended in 1944 when she and her mother were betrayed by her father to the Nazis and were imprisoned. "I was 15 when I was arrested. I didn't know then that it was my father who had ratted on us. He was on the Nazis' side. He got money [from the Nazis] for betraying me and my mother. His sister and her husband were Nazis."

The two gold wedding rings had been deposited for safekeeping with a friend of van Tongeren's family, a bachelor, Hank Vanderveen. "But he was shot at age 42 after he got caught for being involved in the Dutch underground," she said. Her mother died in Ravensbruch concentration camp in 1945. When van Tongeren, an only child, was released from prison, she had no money and was forced to live with her father because she was a minor and he was her only parent. "Until this day, I don't know why they released me," she said.

Van Tongeren added that her father "did everything to get rid of me. It's a very difficult story. He ratted on me again to the police and they followed me... It was another miracle I survived."

After the war, van Tongeren went through Vanderveen's belongings and found the wedding bands. "I knew the rings belonged to the Wolffs. I didn't know if any of them had survived... I suspected that Hermann and Janet [Wolff] and their five sons had died... I didn't know if there was a way of finding that information out or not... so all these years I kept the rings."

Then, about a year ago, van Tongeren's daughter, Joanne, found a man named Jair Wolff on Facebook. "She asked him if he knew of an Earnest Wolff. He said that Earnest was his father."

To van Tongeren's surprise and delight, she learned that both Earnest and his wife were alive and living in Haifa. Then, in September, van Tongeren went to Israel on a Christian tour.

"It was so emotional to meet Earnest We were hugging and crying," she said.

As a token of appreciation for returning the rings, Israel's Tourism Ministry presented van Tongeren with a silver plaque with a Hamsa on it.

"Last Oct. 1, 2010, I had to have surgery for thyroid cancer. I was told by the doctor that my heart is no good and I have diabetes, and I probably wouldn't live through it," she said.

"I never thought I'd live to see the day when I would be able to return the rings to a member of the Wolff family."

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Bringing magic to math studies

Frances Kraft
Staff Reporter

Mathematics suffers from "bad PR," according to Yossi Elran of Israel's Weizmann Institute of Science. But his presentations to students counteract some of the negative reactions they may have.

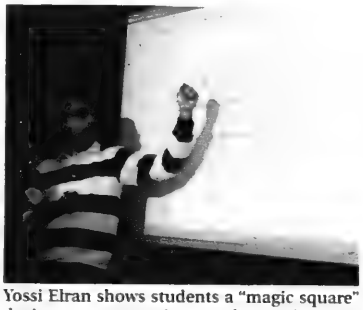
"We're here to talk about math and magic," Elran told a group of middle school and grade 3, 4 and 5 students at the Paul Penna Downtown Jewish Day School last week. "Some of the most famous magic tricks are done using mathematics."

Elran, a father of five children ranging in age from eight to 20, is the director of the "unit of technology in education" of the Weizmann's Davidson Institute of Science Education. Among its programs is a math enrichment program called Math By Mail, headed by Elran's wife, Michal.

The program was established 30 years ago in Israel and is now available in four languages: Arabic, English, Hebrew and Spanish. Weizmann Canada introduced it here eight years ago.

Elran visited two other Toronto Jewish day schools last week – Leo Baeck and Eitz Chaim, and he also visited three schools in Montreal before heading to Calgary to meet with parents at the local JCC.

A physicist who spent two years in Toronto doing post-doctoral research, Elran became involved with Weizmann, which is based in Rehovot, after taking over a session of a math and computers club that his wife was running on a day she couldn't attend.



Yossi Elran shows students a "magic square" during a presentation at the Paul Penna Downtown Jewish Day School.
[Frances Kraft photo]

He began his presentation at Paul Penna by drawing a 16-box "magic square" in which each horizontal, vertical and diagonal row (as well as different segments of the square) added up to the same two-digit number suggested by one of the students.

"I did this very quickly, no?" he asked. "I think I deserve a round of applause." The students – some of whom participate in Math By Mail – complied readily.

"The question is, how did I do this?" Elran asked. "Is it easy? Any ideas?'

The kids, quiet and focused during his presentation, had noticed details such as which numbers he wrote first, and which squares he initially left blank.

"I'm going to give you a round of applause, because you've been very good – you've been thinking!" he said.

Teaching kids to think is more difficult nowadays because they have shorter attention spans, he told *The CJN* after the presentation. It's also more important than getting the answers right.

He added that the use of calculators and other technologies has affected the way kids do math. Elran said he's in favour of using technology, "but you can't replace the mind."

Although other subjects also involve thinking, math is important because it is "the mother of all sciences," Elran said. "All the sciences, at a fundamental level, use math.

Also, math is important to politicians who make decisions about issues that affect the world, including the economy, global warming, and the energy crisis.

"Even traffic flow," he added, "which I know is a problem here in Toronto."

But for Elran, one of his most satisfying moments occurred when he was doing a presentation in Israel to a mixed group of Arab and Jewish students, including some from Jewish settlements.

"That's how math can bring kids of different cultures together, and that's important."

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Structure, routine called essential

Continued from page 3

"We don't really know what the problem is until we apply the holistic approach and perhaps see that there's some sort of family dynamic that isn't so helpful to the child."

Quattrocci firmly believes that structure and routine are imperative in creating a secure and happy environment for the children.

"Kids respond so well to routines. Children find it comforting to live in this kind of predictable setting, as most of their family life has been extremely unpredictable."

Although a child psychiatrist meets regularly with the children and consults to the treatment team, it's also the ongoing informal treatment that occurs daily – developing a trusting relationship with staff and doing the household chores – that helps the children heal during their one- to five-year stay. For many children at Youthdale, routine also includes attending school at the Jerome D. Diamond Adolescent Centre, a day treatment centre run by JF&CS, or going to a public school that offers appropriate programs suited to their special needs.

Steve Gregory, residential director at Youthdale, credits the successes that the children experience at school and back at the home to the "ethical framework that Youthdale follows.

"Youthdale is a milieu treatment house. We work hard at bringing both the family and the individual child together. It's often the first time the child is able to speak with their family."

Gregory also knows that having the support of the Jewish community allows for an easier and quicker transition for the residents and their parents. "Parents are happy that traditions are in place, and the Jewish community really cares about what happens at the home."

Rabbi Shmuel Spero of Anshei Minsk Synagogue has been very supportive of the Youthdale staff, as well as the children and their parents. With open arms, he welcomes these young people to his synagogue every Shabbat. The Jewish holidays and traditions observed in the house and at synagogue provide focus, learning and excitement.

The children I interviewed were eager to share their feelings about life at Youthdale. Danny, 12, likes to cook and loves to celebrate Chanukah at the house, while 16-year-old Shaina enjoys bowling, museum visits and building relationships with the staff. Ari, 17, who lacks a father figure in his life, said he appreciates the kindness and guidance of the staff.

Gregory proudly recounted the success stories of former residents who often go on to attend university or college. Many stay connected to the devoted staff at Youthdale and this welcoming old house that was once their home.

NOTES OF SUPPORT: Students at Associated Hebrew Schools Posluns Education Centre created notes to be sent to soldiers in the Israel Defence Forces. This was just one of the indoor recess activities by the Shinshinim – young Israeli emissaries that are working at the school. From left are Camryn Chousky, Talia Holtzman and Emily Jesin.

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Teen lends a helping hand in volunteer program

Riva Gold
Special to The CJN

For some young people, one summer can make all the difference. Nearly three months after returning from the American Jewish Society for Service's summer program, 16-year-old Kayla Esser still feels energized and motivated to help in her community.

This summer, Esser and 15 other Jewish students travelled to Springfield, Ill., to volunteer with local charities and community service groups.

"It was very eye-opening," Esser said. "You hear about poverty at school and on the news, but it never really registers until you actually see communities where there's need."

After every activity, they would discuss how it related to Judaism and what it meant to do volunteer work, she said.

As part of the program, which ran June 26 to Aug. 7, Esser and her peers travelled across the United States to engage in a wide range of volunteer activities, including working with the United Cerebral Palsy camp, the Boys and Girls Club of Springfield, Habitat for Humanity, Edge Outreach and the Springfield Community Gardens.

Among their tasks was "mitzvah clowning," where the group learned to dress as clowns to entertain and cheer up patients at children's hospitals and retirement homes.

Kayla Esser and other volunteers dig up a driveway at a Habitat for Humanity house.

"That was a first for me," Esser recalled. "For kids, we got to make balloon animals and tell jokes. With the older people, 'clowning' was mostly talking to them about their life experiences. They had really interesting stories."

Esser now hopes to start a mitzvah clowning group with her friends in Toronto so that they can volunteer at children's hospitals.

A student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, Esser said the six-week volunteering trip gave her an opportunity to experience a real-life application of the Jewish values she learned in school.

"It was very rewarding to get out of my comfort zone," she said. "It helped me build a stronger Jewish identity and learn about myself and the world around me."

When they were volunteering, the group also travelled across the United States, visiting Louisville, Chicago, Missouri and Memphis to meet with local leaders and spend Shabbat at different synagogues.

One weekend, they taught members of a church community about Passover and what it meant to be Jewish.

"For some of the people there, we were the first Jews they met. It was really cool to teach them about our faith, and to learn from them too," she said.

"One child from the Boys and Girls Club thanked us for teaching him to be a better person and said he was proud to call us his friends. It was really touching that we'd made a difference for him," she said.

Now that she's back, Esser is ready to continue volunteering, and said she feels inspired by the people she met and wants to bring back that dedication to her community. In addition to volunteering at Out of Cold and at Toronto's Beth Torah synagogue, Esser and her father will be working with Habitat for Humanity.

The American Jewish Society for Service, now celebrating its 60th anniversary, runs volunteer programs in different locations every year. For more information on their programs, visit www.ajss.org.

Thanks to Disabled Veterans like Ron, there is an Israel for all of us.

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Ron was a Commander in the Armoured Corps. His tank was crushed which left him unable to walk.

While performing a maneuver on a dark and narrow village road in Lebanon, Ron's tank crashed into a huge concrete building.

Tons of debris and metal collapsed onto his tank. One of the boulders crushed Ron's spine. Weeks later, after many operations, Ron was forced to confront the grim realization that he would be confined to a wheelchair.

"I remember lying on my bed, alone, thinking about my soldiers who had been killed and about my own personal mess. I covered my head and began to cry, like I'd never cried before. I said: 'Get a grip on yourself, you're 20 years old and you're a fighter.' I decided I had to pick up the pieces and start my life over again."

Five years have passed and Ron has realized a dream that many wish for ... he performed in the show *A Star is Born*, the Israeli version of *American Idol*. He triumphantly went on to be one of eight finalists.

Ron is proud of his achievements and continues to nurture his creative talents by performing in his band, Siren. He also studies Business Administration and Entrepreneurship. Ron receives therapy and works out regularly at Beit Halochem Tel Aviv.

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U of T urged to cancel seminar by Islamic scholar

Sheri Shefa
Staff Reporter

The University of Toronto is being urged to cancel an 18-week course led by Toronto-based Islamic scholar Abdullah Hakim Quick because of his public homophobic and antisemitic statements.

The controversy began last month when the Islamic Education and Research Academy (IERA), a British organization seeking to establish itself in Canada, began publicizing its "Calling the World Back to Allah" conferences in Toronto and Montreal.

Four of the speakers who were scheduled to speak at the conferences – Hamza Andreas Tzortzis, Abdur Raheem Green, Hussain Yee and Quick – have made homophobic and/or antisemitic remarks either in lectures or in writing.

Tzortzis has argued that open displays of homosexuality should be criminalized.

In 2006, Yee, a Malaysian convert, said Jews are "the most extremist nation in this world" and Quick, an American convert who received his history PhD from U of T, said in a lecture that the Islamic position on homosexuality is that it's punishable by death.

Quick also made a comment about purifying Islam's "third-holiest shrine from the filth of Christians and Jews."

Jewish groups, such as Friends of Simon Wiesenthal Center (FSWC) and the Centre for Israel and Jewish Affairs (CIJA), as well as Christian and gay advocacy groups, have denounced the speakers' messages and some demanded that the events be cancelled.

Although some venues, including the Sheraton Toronto Hotel, responded to the outcry by refusing to host the event, IERA was able to pull off last-minute venue changes to accommodate the conferences.

The Muslim Student Association (MSA) at Concordia University was scheduled to host a lecture by Green on Oct. 21, but the MSA decided to cancel the event in light of the negative media attention.

MSA president Musab Abu-Thuraia said, "We found that it wasn't in the best interest of the association to hold such an event," *CTV Montreal* reported.

FSWC president and CEO Avi Benlolo received a letter from Concordia president Frederick Lowy that said the school "does not espouse or support the attitudes ascribed to the speakers slated for that event," FSWC spokesperson Stacey Starkman confirmed.

FSWC has called on U of T to follow Concordia's lead in distancing itself "from the bigotry expressed by Mr. Quick," by cancelling the seminar organized by U of T's MSA.

CIJA senior vice-president Howard English said his organization is concerned with "the appearance on university campuses of people who consider themselves educators and have expressed views that are derogatory to identifiable groups and inconsistent with the values held by the majority of Canadians."

He added that Hillel of Greater Toronto has been in touch with U of T administrators and is continuing to draw attention to the matter.

U of T spokesperson April Kemick said that the "event is a booking by a campus group – one of hundreds that happen over the course of the year – and there is no connection to the university."

When asked to address concerns some have with the decision to have Quick lead the seminar, which will run until the end of this semester, Rameez Mahmood, president of the MSA at U of T, issued a statement that said "Dr. Quick is a qualified historian, having graduated from the University of Toronto history department. He is teaching a history course on the life of the Prophet."

Saleem Chagtai, an IERA spokesperson and lecturer from the United Kingdom, said in a phone interview while he was in Toronto that, based on the media reports, he can understand why people were alarmed by the speakers.

"When I read it, even I cringed. I thought, 'Oh my God, not again... it set relations back so many years."

Chagtai said he personally investigated each of the allegations and "saw exactly what was said and what was not said."

Chagtai said Tzortzis "was misquoted very badly," adding that Tzortzis and any other IERA speaker have only ever classified homosexuality as a moral sin, and he condemns any physical or verbal abuse against the gay community.

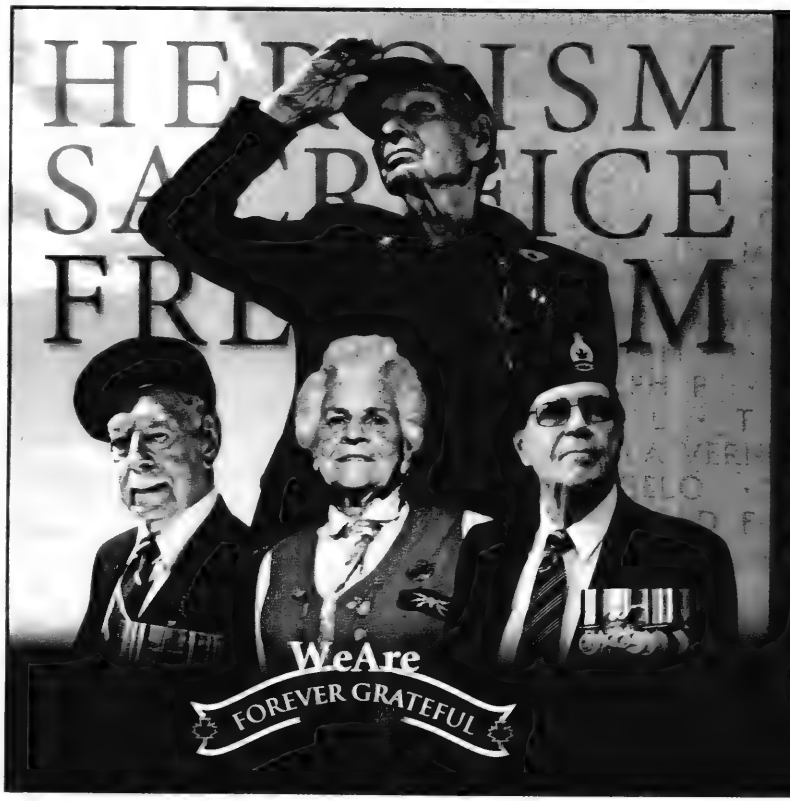
Referring to statements made by Yee –who accused Jews of being "extremists" who "kill Palestinians every day," and of celebrating the 9/11 attacks – Chagtai said, "I didn't know about that until I got [to Canada]. I investigated that. That statement wasn't made at an IERA conference and that speaker is not an IERA affiliate. We merely invited him."

He added that in the end, Yee wasn't able to attend the conference because of another commitment.

"The comments that were made by Hussein Yee, they were factually inaccurate and I was disappointed by that," Chagtai said. "We would never knowingly invite somebody who has said something like that unless they clarify or retract that position."

Quick wrote a blog post on Oct. 23 that defended the two statements he made that were singled out by the media as being antisemitic and homophobic.

Continued on page 33



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Israel faces new dangers in Mideast, speakers say

Michelle Bitran
CJN Intern

The Arab Spring could have ominous implications for Israel, audiences at Ryerson and York universities heard last week.

Hillel and five other groups invited Gil Hoffman, the *Jerusalem Post*'s chief political correspondent, to speak at Ryerson on Oct. 25, while Hasbara at York and B'nai Brith on Campus invited Daniel Pipes, a controversial, right-wing Mideast scholar, to speak a day earlier at York.

Gil Hoffman

Both were wary of security threats to Israel posed by the Arab uprisings.

"The hope in Israel is not that these countries will suddenly become Zionist, but that they will become more pro-America and less pro-Iran," said Hoffman, whose speech focused on the nuclear threat from Iran's Islamist regime.

Pipes urged students to look to the new Middle East with caution, worried about the possibility of new Islamist governments emerging from amid the turmoil.

"People who reject the modern world, reject the West, reject non-Muslims" could become leaders in the region, he said, also pointing to Iran, and more recently Turkey, as examples of threatening Islamism.

With the possibility of Iran's nuclear capability on the horizon and immense upheaval in the region, Israel not only has to keep an eye on Iranian developments, but also on the changes even closer to its borders, Hoffman said.

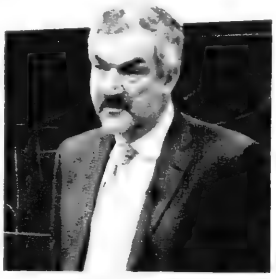
In Egypt, a long-time ally of Israel, the first round of elections since president Hosni Mubarak was ousted is set to happen late this month. If the popular Muslim Brotherhood wins, it would "lead to there being immediate security concerns for Israel," he said.

Pipes shared a similar sentiment. "Overall, it's dangerous for Israel," he said of the Arab Spring and the new governments that may form as a result.

The last time Pipes, who is outspoken about the dangers of militant Islam, visited York, there were protests by students who called him anti-Muslim.

This time, "[York was] on high alert right from the beginning," said Oriyah Barzilay, president of Hasbara at York, one of the groups who brought Pipes to campus.

She added that B'nai Brith covered the $1,800 cost for police and security for the lecture, which were determined by the university. However, in the end, no protesters showed up.



Daniel Pipes

Despite the difficulty in bringing speakers to talk about the Mideast conflict, Barzilay thinks that it's crucial.

"With all of the changes that are going on in the Middle East right now, it was really important to bring in someone like Daniel Pipes now, with his perspective," she said.

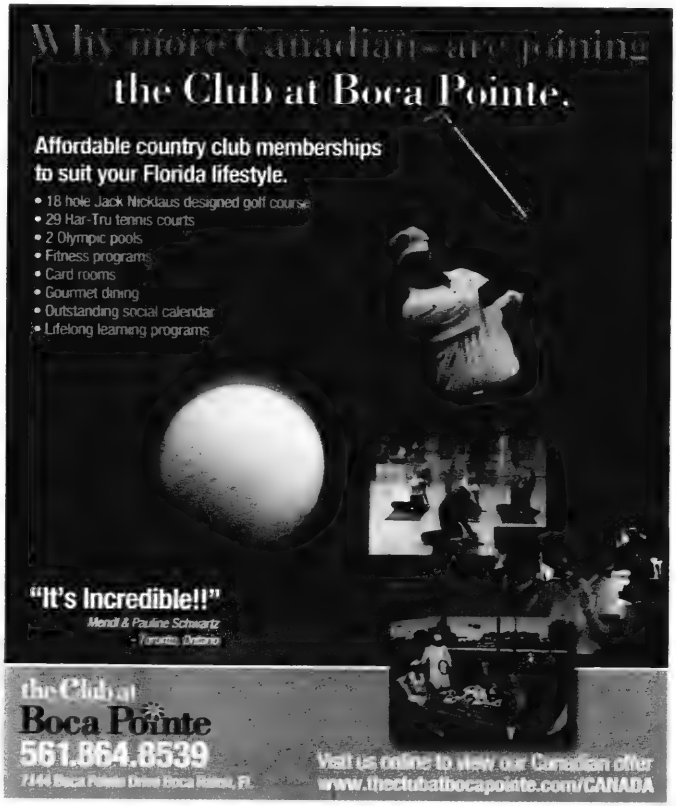
At Ryerson, although security was not present, Hillel event organizers read a "statement of understanding" from the Ryerson Students' Union, reminding audience members to be respectful and tolerant during Hoffman's lecture.

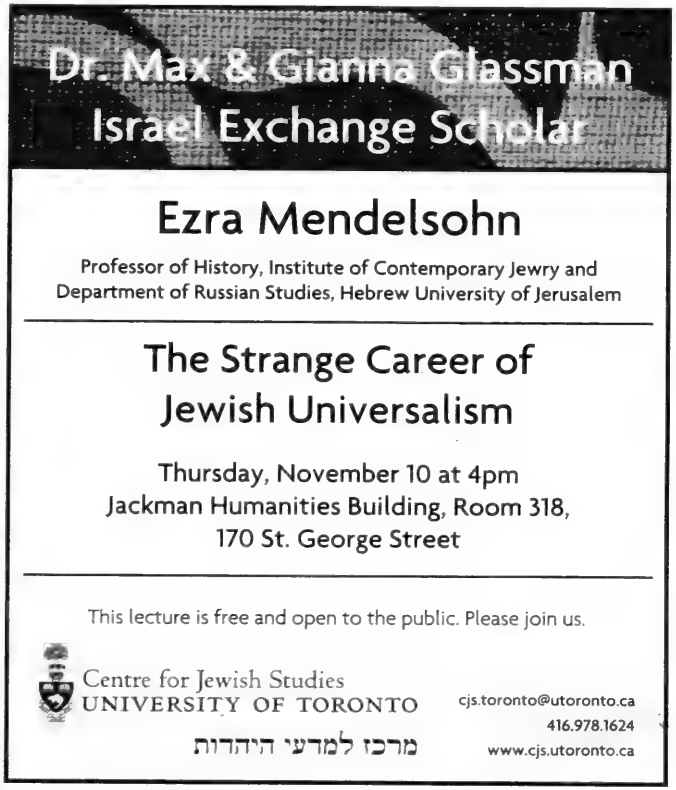
"Israel is fighting three battles for its existence," Hoffman told *The CJN*, "one on the military battlefield, where Israel has an obvious advantage, one on the airwaves, where it's pretty even, and one on college campuses, where Israel is at a great disadvantage."

Hoffman spent part of his lecture discussing Israel's history with the Palestinians, as well as the recent prisoner exchange for Israeli soldier Gilad Schalit to bring audience members up to speed on the current political and security climate in Israel.

He said Israel will need to be on alert because of shifting ground in the Middle East, but he's optimistic that, together with the international community, Israel will be able to thwart the Iranian nuclear threat.

"Being Israeli is about hoping for the best and preparing for the worst," he said.

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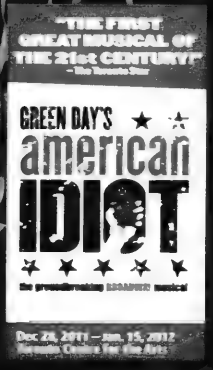

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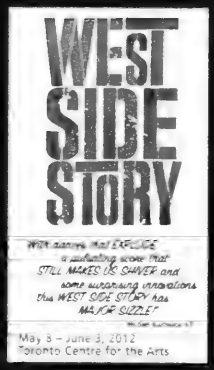
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Encountering intimidation on campus

Comment

Michelle Bitran
CJN Intern

As a freelance journalist, I have been writing about topics related to Israel and Judaism for nearly two years without reproach from readers. But when an article I originally wrote for *The CJN* was published in Ryerson University's campus newspaper, the *Ryersonian*, readers responded with venom.

On Sept. 21, the *Ryersonian* published my story – about my time volunteering with the Israel Defence Forces – in its Voices section, a page reserved for students writing from a personal perspective.

I revised the piece "Sar-el: My Way To Thank Israel's Soldiers" for the campus paper, where it was published under the headline "From Beaches to Bunkers: Volunteering with the IDF." I treaded carefully when making changes, avoiding political comment in anticipation of a less-than-receptive audience. My editors published what I gave them.

When I told my parents I had rewritten the story for my campus paper, they were concerned about the response I would get. I shrugged off their worries, sure that they were overreacting.

Boy, was I wrong. I was just about to learn the meaning of overreacting.

Within a day of the article coming out, my managing editor told me a very upset Palestinian student had contacted her and was planning to write me a letter. Days later, that student self-published her letter online and spread the link through Facebook.

Referring to a line in my article that spoke about my experience packing clothing for my trip, the student wrote, "Is there really any colour that would go well with blood splatter?" She accused me of having silenced the Palestinian people and their cause, and went on to tell her parents' story as refugees fleeing in 1948.

I was left wondering when being a Zionist became tantamount to being anti-Palestinian and trying to figure out where the blood-splattered uniforms she spoke of fit into my story of a summer spent fixing camouflage netting on a base in the north of Israel.

I also wondered if once, while writing her parents' story, she had considered the possibility that my family, too, was kicked out from their home, forced to leave Iraq and sent fleeing to the one safe house for Jewish people at the time: Israel.

Thinking the worst was over, I returned to the school's newsroom on Monday, only to receive another hateful letter, this time from a campus group called Students Against Racism. They accused me of "glorifying war and occupation based on racist ideologies and beliefs," and through that "glorifying racism itself."

The irony was almost too great to be believed. Here I was, a member of one of the smallest minority groups in the world, expressing support for the one tiny Jewish state that struggles to exist, and being called racist for it. What then, I wondered, would Students Against Racism call a campus environment where a Jewish student and Israeli citizen could not openly express a connection to her home country without being viciously and unfairly criticized for it?

Though this letter was intended as a letter to the editor, the instructor who managed the paper chose, rightly, not to publish it, as not a single point the group made addressed my article directly, but rather promoted a political agenda.

Instead, a third and final letter the *Ryersonian* received was published. It was from Students for Palestinian Human Rights. Though it was the least hateful and most relevant of the letters, it was still used as a platform to spread political propaganda about the Mideast conflict, calling the IDF systematically racist. Nonetheless, as a journalist, I respect the importance of a free and balanced press, and am glad that the least inflammatory of the upset students were able to express their viewpoint.

Unlike what was suggested by the letter-writers, I do believe open discourse is an important route toward coexistence and peace. However, until this kind of intimidation on campus stops, open discourse hardly stands a chance.

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שבוע האבסורד

שבוע מותו של קדאפי יצר אבסורדים שאפילו תסריטאי הליבחדי לא היה יכול להמציא.
הנה האדם שתלה מאות סטודנטים לוביים על שהעזו למחות, שהוציא להורג 1400 אזרחים שנמצאו בקבר אחים לפני כחודש, האיש שהכריז שיחסל את כל מתנגדיו העכברושים. המצלמות מראות אותו נתפס על ידי המון חיילי התנגדות זועמים כשהוא מתחבא בתוך צינור ביוב. רואים בבירור את הפחד על פניו כשהוא מתחנן שלא יירו בו. אחר כך שומעים יריות והמצלמה מתרכזת שוב בגופתו הפצועה. סך הכל סוף צפוי והגיוני.
רק מה- אשתו של קדאפי "דורשת" חקירה כדי למצוא את האשמים ב"רצח" שלו. לא פחות ולא יותר. פתאום מתאים למפלצות האלה להיעזר בשיטה הדמוקרטית של זכויות אזרח. זה יכול היה להיות מצחיק אם זה לא היה כל כך מגעיל.
אחר כך מראים את גופתו על ריצפת בית קירור בבית המטבחיים של עיר מולדתו ותור ארוך משתרך כדי לזכות בצילום של הרחן המת. לכולם יש טלפונים סלולאריים וכובעים של ניו יורק יאנקיס.
איזה עולם אבסורדי.
דווקא באזור הזה מצא משה רבינו לנכון למקם את ארץ היהודים.

תורכיה

רעידת אדמה קשה בתורכיה, מאות אם לא אלפי הרוגים. הנשיא פרס וראש הממשלה נתניהו מציעים עזרה מידית- ישראל נמצאת במרחק של שעה טיסה ויש לה צוותי חילוץ מהטובים בעולם. תורכיה עונה בשלילה. ארדואן יידע אל נכון שאין לו כוחות הצלה מספיקים, ושכל שעה שעוברת תגרום למותם של תורכים- אבל הוא מעדיף שימותו ובתנאי שישראלים לא יצילו אותם. וזו המדינה היותר נאורה בסביבה.
אחרי יומיים של זוועות מתרצה המנהיג התורכי ומסכים לקבל מישראל קרווילות- מבנים לאכסון זמני של אנשים, אבל לא צוותי הצלה. ארדואן רואה בעיני רוחו תמונת טלביזיה אפשרית שבה יראו צוותי חילוץ ישראלים מצילים, רחמנא לצלן, תינוק תורכי. זו תהיה בושה שהוא לא יוכל לעמוד בפניה....
כל כך עצוב שישראל תקועה באזור עולם כזה. איזה סיכוי יש להידבר עם אנשים כאלה, ומה תהיה משמעותה של הידברות שכזו?
אבל שישאר בינינו.

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HILLEL CELEBRATES SCHALIT'S RELEASE

Hillel @ York's Israel affairs committee celebrated the release of kidnapped Israeli soldier Gilad Schalit on Oct 24 by inviting students to gather in York University's Central Square. Wearing blue and white, they presented information about the prisoner exchange, details about Schalit's five-year captivity and displayed a banner that translates as, "How good it is that you're home!" The event attracted 75 students, some of whom signed a card that will be sent to Schalit to welcome him home.

[Yulia Korolitsky photo]

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RABBI DR. DONNIEL HARTMAN, *Shalom Hartman Institute President, and the Director of the Engaging Israel Project, has a doctorate in Jewish philosophy from The Hebrew University of Jerusalem, a Master of Arts in political philosophy from New York University, a Master of Arts in religion from Temple University, and Rabbinic ordination from the Shalom Hartman Institute.*

Donniel is the founder of some of the most extensive education, training and enrichment programs for scholars, educators and rabbis in Israel and North America.

He is the author of ***The Boundaries of Judaism*** *and the co-editor of* ***Judaism and the Challenges of Modern Life****, both published by Continuum Press. Donniel is the co-author of* ***Spheres of Jewish Identity****, a model curriculum in Jewish philosophy for secular Israeli high schools.*

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Canadian Jewish war veterans

On Nov. 11, millions of people around the world will pause to remember the men and women who have served their country and given their lives over the past century. This week and next I devote my columns to our Jewish veterans and to the Jewish soldiers who made the ultimate sacrifice.

Almost 17,000 Canadian Jews volunteered for service in World War II with 420 killed, died, or missing and presumed dead. "An additional 2,000 Jews who enlisted, but who did not declare their Jewish identity in order to avert danger if captured by the Nazi forces." [http://bit.ly/jwar01]

The Canadian Jewish Congress has created an important database, Canadian Casualties in the Armed Forces, which includes the names of those who died while serving in World War I, World War II and the Korean War. [http://bit.ly/jwar02]

Among the 574 who gave their lives, you can read about:

• **Private Samuel Hackman** who emigrated from Russia with his parents, first living in Rumsey, Alta., and then in Calgary. He enlisted in the 32nd Battalion in May 1916 and was killed on Sept. 24, 1916. Samuel is buried in Somme, France. [http://bit.ly/jwar03]

• **Pilot Officer Jacob Feldman** of Toronto who enlisted in the air force in 1941 and won his wings in London, England, in July 1944. He was on his 16th air operation when he failed to return from a flight over Gelsenkirchen-Buer, Germany, and was presumed dead on Dec. 29, 1944. He was 21. [http://bit.ly/jwar04]

• **Warrant Officer Ira Kliman** of Regina, who was killed in action overseas on May 7, 1943. After several bombing missions over Germany, he flew planes and personnel to Africa and Egypt while stationed at Gibraltar. Later, he was transferred to a bombing squadron with headquarters in Libya. In 1951, the province of Saskatchewan named Kliman Lake in his memory. [http://bit.ly/jwar05]

Jewish & Digital

Mark Mietkiewicz

Again, to put a human face on war, don't miss a lovely feature on the *Toronto Star's* website, titled Remembrance Day: The boys of Major Street. Joe Greenberg remembers Chucky and Porky, Solly and Harold, and the other Jewish immigrant kids from his neighbourhood who died in World War II. [http://bit.ly/jwar06]

As reported recently in *The CJN*, the Jewish War Veterans of Canada, Toronto Post, have broken ground for a long overdue memorial to the fallen that is slated to be unveiled on Nov. 11. "It's the culmination of something that should have been done many years ago," said Norm Gardner, who served in the Canadian Armed Forces. "When I hear people say Jews never fought in the war, they're being ignorant only because they don't know. This will help change that." [http://bit.ly/jwar07]

In Montreal, a monument to Jewish war veterans can be found in the city's Jewish community campus. It reads in French, Hebrew and English, "In tribute to the thousands of Jewish war veterans who fought in Canada's wars and in memory of the hundreds who lost their lives in service to their country." [http://bit.ly/jwar08]

It is followed by Psalm 23:4, "Though I walk through the valley of the shadow of death, I will fear no evil for Thou are with me."

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Learning from Catholic schools

I recently visited a Catholic school in New York. Barred from public funding because of separation of church and state, struggling to refine its target audience and core mission, and concerned with the relevance of religious instruction in secular society, it showed me that there are surprising similarities between the concerns of Jewish and American Catholic schools.

Since 1990, more than 1,300 Catholic schools have closed in the United States, and enrolment has dropped by more than 300,000 students. While some attrition can be attributed to public school reform and scandals that continue to rock the Church, a report by the Fordham Institute attributes much of the loss to economics and shrinking demographics. As Catholics flee urban centres and move to the suburbs, they leave behind weakened schools that face steeply rising operating costs. Like Jewish day schools, increased costs lead to increases in tuition that force low and middle-income families out of the system.

Responses to the Catholic tuition crisis vary. Some, such as cultivating a broader donor base, mobilizing top religious and lay leadership, lobbying government for funding, and gaining tuition support from umbrella organizations, mirror efforts in the Jewish community.

Other Catholic schools have developed innovative solutions. In Wichita, Kan., under the leadership of the local bishop, churches took up the cause of their schools. In 2006-2007, local parishes raised $32 million from Sunday collections. The astounding grassroots support dramatically lowered tuition and increased enrolment.

Similarly, the last decade has seen the establishment of networks of Catholic schools independent of the Church. Unencumbered by the Church hierarchy, networked schools share resources and reduce costs in a collaborative effort yet untapped by Jewish schools. Some schools have created innovative corporate partnerships providing new revenue streams.

Class Act

Daniel Held

Students at Cristo Rey high schools, for example, are clustered in groups of five for corporate internships wherein each student spends one day a week working in the private sector. For the student, it's on-the-job training while the company pays the school for the work hours, subventing the cost of tuition.

Beyond finances, Jewish and Catholic schools face other common struggles. Most prevalent on my visit was the structure and function of religious instruction.

Like day schools, Catholic schools take a wide variety of approaches to teaching religion. The school I visited has only 40 minutes of daily religious instruction. Religion, however, is woven into the underlying fabric of the school's culture. Assemblies and school events focus on Catholic themes, sports teams pray together before a game, the walls of the school imbue religious values, and even fundraising and discipline speak to the religious nature of the school. In this sense, religious education in the school isn't relegated to particular classes or times of instruction. Rather, it's taught as a way of life and a set of values for every aspect of living.

Other than election day, when a Catholic school housed my polling station, this was my fist visit to another religious school. Jewish, Christian, Muslim and other independent schools share many the same fiscal and pedagogical challenges. While we usually turn inward for support, models of innovation and change might be found by looking outward as well.

The tuition crisis has arrived

Simcha Katz
JTA

Guest Voice

One of the most daunting challenges facing Jewish communities in North America is the high cost of living a Jewish lifestyle. Particularly in these difficult economic times, when so many are either unemployed or underemployed, the financial demands seem overwhelming.

The No. 1 expense for most traditionally observant families is, of course, tuition. The day school tuition crisis is no longer something that looms on the distant horizon. It has arrived. The Avi Chai Foundation's most recent census indicates an across-the-board enrolment drop of three per cent.

Consider a family with four children earning $200,000 a year. Only 3.5 per cent of Americans earn more, yet such families are having difficulty paying tuition bills that typically exceed their mortgage obligations.

Our schools are under enormous pressure as they struggle to deliver high-quality education to our children. The stress factor is filtering down to families. It deteriorates *simchat hachayim* (joy of living) and erodes *shalom bayit* (domestic tranquility).

It is of critical necessity that the Jewish community demonstrate creativity in dealing with the complex and multifaceted issues and challenges surrounding this crisis. At the outset, we should be honest: generations of Jews have sacrificed in order to educate their children, and we must be willing to follow suit. This is particularly difficult for our generation. Many of us have been blessed with prosperity and grown accustomed to living an upper-middle-class lifestyle.

Our grandparents and parents paid tuition, but they rarely if ever took vacations or purchased new vehicles on a regular basis. They lived in small residences that were more modest than those we live in today. The economic downturn has created a new financial reality for many of us. As such, we need to rethink our lifestyles and reassess our spending habits.

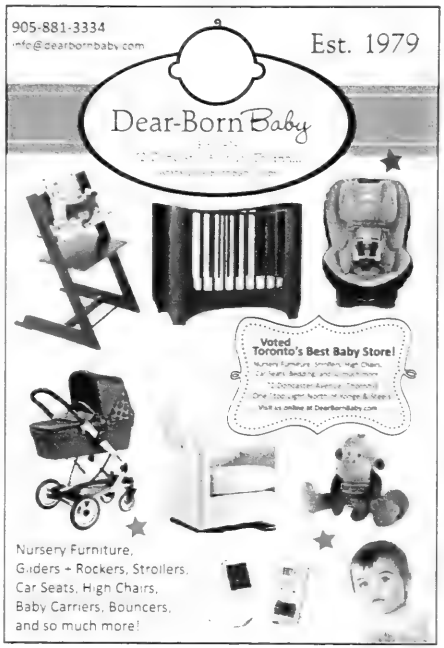
Beyond this, however, we need additional honesty to face the multifaceted and complex issues of this crisis that have been avoided in attempting to maintain the status quo. Any call to arms also must include the general community, lay leaders, rabbinate and even the schools themselves.

Schools can and should be held accountable for out-of-control spending and quality of education.

How do we ensure that sustaining our schools becomes a communal responsibility? For starters, we should strongly urge that the majority of one's charitable giving be kept in the local community and that the majority of those funds be allocated to local schools. Additionally, we should develop a system of communal educational endowment funds in which people leave a small portion of their estates to the local community to assure its viability beyond their lifetimes.

The Orthodox Union recently expanded its efforts to address the tuition challenge by creating a task force on Jewish education affordability meant to interface with community leaders, institutions, federations and local schools. The need to partner with Jewish federations and philanthropic organizations is obvious. The OU will continue to urge their leadership to recognize that Jewish continuity can only be assured through Jewish education.

Simcha Katz is president of the Orthodox Union.



Remembering to be happy

Sephardi Window

Rabbi Ilan Acoca

A rabbi once said that, when God gave Shabbat to the Jewish people, congregational rabbis were excluded.

Shabbatot and Jewish holidays find rabbis preparing for, in addition to the usual obligations, holiday classes and *divrei torah*, advising congregants on how to prepare themselves and their homes, visiting the sick (on Shabbat, a hospital visit can mean traipsing up 14 stories – and back down!), facilitating *shalom bayit* in these stressful times, arranging for holiday synagogue observances, helping the rabbanit prepare for the many guests who will share a meal at the house, and always, of course, making time for his own children. The list goes on…

Be that as it may, this extra work provides its own reward: the satisfaction of congregants making the most of these special times, with God's help, of course.

Strangely, perhaps, I didn't feel that exhausted during this year's chagim, but when they were over, I felt a great fatigue, along with a special happiness.

The theme of Sukkot and Simchat Torah is happiness. The Torah commands us in Leviticus "and you shall rejoice before Hashem your God for seven days," and again in the book of Deuteronomy, "And you shall rejoice in your feast [Sukkot]… and you shall be altogether happy."

This year, I felt even happier than usual, as there was a sense of contentment, love and kindness in the air. My son, Nissim, 6, read a Torah portion for the first time, as did other children in our synagogue. And, of course, Gilad Schalit returned home after five years in captivity!

I followed closely the news of Schalit's imminent release and was overjoyed, as was the rest of our community, that our prayers were finally answered with his return home. Nevertheless, this episode signalled many questions, primarily, is trading 1,000 terrorists for one of our children an acceptable deal?

As I was struggling with this question, the Torah commandment to be happy came to mind. Just as we put aside the six days of worldly toil to celebrate Shabbat, so, too, do we make a concerted effort to put aside concerns that may diminish the happiness of Sukkot and Simchat Torah. This year, a difficult challenge before us was to suspend our valid objections to this deal by living in a moment of happiness and joy at Schalit's release – and, make no mistake, it was a terrible struggle.

The Torah states that the curses that God would mete out to the Jews just before their entry into the Land of Israel would happen "because you did not serve Hashem your God amid gladness and goodness of heart, when everything was abundant."

Thus, the Torah teaches us that happiness is the key to all good things.

Rabbi Nachman of Breslev affirms that it's a great mitzvah to be happy always, and, furthermore, that the cause of all evil is a lack of happiness.

Let us all strive to put our differences aside and be happy – happy for life, happy for our Torah, happy for all of our blessings, and happy for the return of Gilad Shalit.

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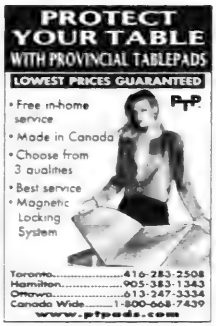

Looking for a nanny?

Check the listing in classifieds

The Canadian Jewish news

TORAH CELEBRATION

Students at Leo Baeck Day School's Thornhill campus gathered to celebrate Simchat Torah, with the oldest students unrolling a Sefer Torah for other students and staff. Rabbi Noam Katz, the school's dean of Jewish living, highlighted some famous passages and unique formatting, while volunteers read out the last verses of Dvarim and the first verses of Bereshit.

bbyo

More Jewish teens, more meaningful Jewish experiences

"Because of my involvement in BBYO, I am more confident to enter university as an advocate for change, a supporter of Israel, a voice for what I believe in, and a young Jewish adult. It is true when they say that BBYO has the power to change lives."

Gabbi Baker, BBYO Alumna

Since 1924 BBYO has offered fun, meaningful and affordable experiences to Jewish teens, shaping the lives of over 250,000 alumni. Rooted in the traditions of AZA and BBG, more than 600 chapters operate worldwide with a focus on leadership and community service.

Today, with a new logo and a renewed vision, BBYO offers an expanded menu of experiences open to all Jewish teens with added focus on premium service learning and advocacy, world travel, and programs tailored to middle school students.

As always, BBYO provides a place for Jewish teens to build a movement capable of creating positive change in the world, and all while developing Jewish identities and long lasting friendships.

Read more about how BBYO shapes lives through the recently released BBYO Impact Study at **bbyo.org/impact**.

For local BBYO information please go to **bbyo.ca**.

TORAH STUDY: As part of their study of Creation and Noah's Ark, children at Temple Sinai Nursery School visited with Elise and her Travelling Critters. From left, Jack Matias, Noah Saviov and Adam Goldenberg learn about the brown-haired guinea pig.

ENVIRONMENTAL STUDIES

Grade 3 students Shayne, left, and Rony of the Toronto Heschel School are studying habitats and what species need to survive. They've chosen to research Ein Gedi and have started decorating their classroom to resemble the Israeli oasis.

KIDS HELP SICKKIDS: Zachary and Maya Winkler hold their 5th annual Do Something Sweet fundraiser in support of the Hospital for Sick Children, Nov. 6, 2-4 p.m. at 81 Ramblewood Lane, Thornhill, Ont. Last year, they raised more than $5,200. They will make and hand out candy floss and ask people to donate what they can. There will be face painting, balloon animals, games and a silent auction. Participants will receive a Do Something Sweet 2010 T-shirt with a minimum $20 donation. Tax receipts are available.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 70th anniversary to Ethel & Ed Machtinger on Nov. 20. With love from your children, grandchildren and great-grandchildren.

Rebecca Laiken & Roman Golts are engaged! Delighted parents are Sarah & Gord and Lana & Arkadi, grandparents Irene Laiken and Leizer & Fania Golts.

Mazel tov to Michael & Brenda Budd on their recent marriage. With love from the Bowman and Budd families.

Happy 90th birthday Betty Palter on Nov. 15. With love always from your children, grandchildren and great-grandchildren.

Naomi & Jacky Vidal and big sister Maya, are thrilled to welcome Benjamin Asher Ram. Proud grandparents Felix & Margot Vidal, Mel & Happy Iscove.

Mazel tov Frances & Jerry Freud on your 50th anniversary! Love, Kevin, Shirley and Nathan. Stuart, Lisa, Sean and Dylan and Alan.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LILA SARICK

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Deadline reminder: Nov. 7 is the deadline for the issue of Nov. 17. Nov. 14 is the deadline for the issue of Nov. 24. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Nov. 3

RABBI JONATHAN SACKS

Rabbi Jonathan Sacks and **Prof. Charles Taylor** discuss "The Future of Religion in a Secular Age," 7:30 p.m., Isabel Bader Theatre. www.torahinmotion.org, 416-633-5770.

Saturday, Nov. 5

VETERANS SHABBAT

Beth Tikvah Synagogue honours war veterans at Shabbat services. Call **George Stern** at 416-223-7481.

Sunday, Nov. 6

LIL' MONKEY JAM

Kids' bands, the Monkey Bunch and Oozakazoo, perform a benefit for childhood cancer research. Nov. 6, 3 p.m., St. Mike's Auditorium, www.lilahsfund.com.

FAMILY FUN DAY

Jewish Family and Child hosts a family fun day and movie at Rainbow Cinemas, Promenade Mall, 9-11:30 a.m. 416-638-7800.

BREAKFAST LECTURE

Sheldon Richmond speaks today and Nov. 13 about "How Two Current Jewish Thinkers View Judaism:Rabbi Jonathan Sacks and Philosopher Hilary Putnam," Lodzer Synagogue, 12 Heaton St. Breakfast at 9:30 a.m.; discussion at 10:15 a.m.

WIERZBNIKER MEMORIAL

The **Chandler/Caplan family** and **Erez Eizenman** revisit their 2011 trips to Wierzbnik. Bialik Hebrew Day School, 2 p.m.

Monday, Nov. 7

FALL LECTURE SERIES

Nelson Wiseman speaks about "What Is the Constitution of Canada," 2 p.m. at Temple Emanu-El.

CHAI LIFELINE BENEFIT

A British Invasion concert to benefit Chai Lifeline Canada. 8 p.m., Richmond Hill Centre for the Performing Arts. Call **Gary Zweig** for main floor and orchestra tickets, 647-294-6305; box office for balcony, 905-787-8811.

CLUB FOR THE BLIND

The Jewish Club for the Blind meets at 7 p.m. at the Prosserman JCC. Volunteer drivers available. Call **Bess** 905-508-2892.

Tuesday, Nov. 8

3 CANTORS IN CONCERT

Cantors **Yossi Malovany, Yacov Motzen** and **Beny Maissner** perform at Holy Blossom Temple, 8 p.m. $30, tickets at the door.

CHUG HA-TANACH

Rabbi Baruch Frydman-Kohl teaches the Book of Nachum, Beth David Beth Israel Synagogue, 8 p.m.

Wednesday, Nov.9

SONGS FROM THE SOUL

Avia Chernick of the band Jaffa Road and **Eric Stein** of the band Beyond the Pale perform at Beth Sholom Synagogue, 8 p.m.

Continued on page 29

Living the Ex[illegible]
Defin[illegible]utum.

TANENBAUMCHAT PRESENTS:

The Social Family

SOCIAL MEDIA AND THE INTERNET DO NOT HAVE TO BE SCARY!

TanenbaumCHAT invites you to attend an evening of learning and frank discussion about social media's impact on kids of all ages

Led by Kiwi Seminars, this session will empower parents through knowledge and help them learn how to separate the real risks on the internet from media hype

When: Monday, November 14th, 2011
7:00pm – 8:30pm
Where: Tamar Hall, Lipa Green Centre,
4600 Bathurst St, Toronto
Cost: FREE!

Refreshments will be served
Space is limited. Please RSVP – tanenbaumchatsocialfamily.eventbrite.com or call 416-636-5984 ext. 377.

For more information visit
tanenbaumchat.org

Community Hebrew Academy of Toronto

CANADIAN TECHNION SOCIETY

Notice of Annual General Meeting

The Annual General Meeting of members
of the Canadian Technion Society
will be held on
Sunday, November 13, 2011, at 10:00 a.m.
Park Hyatt Hotel
4 Avenue Road
Toronto

Guest Speaker

Mark Talesnick
Founder of Technion's Engineers Without Borders

Lunch

Panel Discussion

"Leveraging our Strengths"
A multidisciplinary approach to supporting the Technion

Moderator: Eddie Pal, President Canadian Technion Society

Panel: Eliot Phillipson, Henri Rothschild and Scott Woodrow

Board of Directors Meeting to Follow

RSVP: 416 789-4545 or info@cdntech.org

Dietary Laws observed

Continued from page 28

LOVE IN THE BIBLE

James Diamond speaks about what the Bible says about love and sexuality. Wednesdays, Nov. 9-23, Shaarei Shomayim Congregation, 8 p.m. 416-877-2050 or www.mekorot.ca.

JEWS FOR JUDAISM

Rabbi Michael Skobac speaks about "Understanding the Christian Concepts of Trinity and Satan," as part of Jews For Judaism counter-missionary seminar, 8 p.m., Lipa Green Centre. E-mail toronto@jewsforjudaism.ca

Thursday, Nov. 10

MIDEAST ASSESSMENT

Barry Rubin assesses the political situation in the Middle East, 8 p.m., Beth Tikvah Synagogue.

TOP 10 TALMUD PAGES

Rabbi Sean Gorman discusses the pages of Talmud everyone should know, Thursdays, Nov. 10-Dec. 1, 7:30 p.m., Pride of Israel Synagogue. 416-226-0111.

JEWISH HISTORY

Carl Ehrlich discusses "Rome and Partia," Congregation Darchei Noam, 7:30 p.m.

PRACTISING UNDER FIRE

Dr. Mark Clarfield, co-director of the Medical School for International Health, discusses "Caring for Patients Under Fire: One Doctor's Experience in Be'er Sheva," 7:30 p.m., Beth Emeth Bais Yehuda Synagogue.

Other News

HOLOCAUST EDUCATION WEEK

Nov. 3, Historian **Margarete Myers Feinstein** speaks about "The Judges and Their Brothers: Jewish Courts in Postwar Germany," 7:30 p.m., **Beth David B'nai Israel Beth Am Synagogue.**

Nov. 3, Felix Opatowski, Lodz Ghetto survivor, speaks with **Rabbi Plotkin, Chabad of Markham,** 83 Green Lane, 7 p.m.

Nov. 4, James Carroll on "Jerusalem: Bond and Bondage between Jews and Christians." **Beth Sholom Synagogue.** Call 416-783-6103 for info.

Nov. 5, James Carroll on "The Shoah, An Unending Christian Accountability," **Beth Sholom Synagogue,** 8 p.m.

Nov. 6, Eli Rubenstein on "Tales of Courage from the Shoah" at **Miles Nadal JCC,** Nov. 6, 11 a.m.

Nov. 6, Don and **Petie Kladstrup** speak about "Wine and War: The Nazis' Battle Over the French Wine Industry," **Shaar Shalom Synagogue,** 7:30 p.m.

Nov. 7, Kalman Weiser speaks about "Saving Yiddish, Saving American Jewry: Max Weinreich and the Creation of Yiddish Studies in North America," 7:30 p.m. at **Beth Emeth Bais Yehuda Synagogue.**

Nov. 7, Dr. Mary Seeman speaks about "The Role of Psychiatrists in the Extermination of Psychiatric Patients during the Holocaust," noon, at **Mount Sinai Hospital,** auditorium.

Nov. 7, Medina Theatre Ensemble presents a staged reading of *Sara's Cave,* **Temple Sinai Congregation,** 7:30 p.m.

Nov. 8, Doris Bergen, chair of Holocaust Studies at U of T, speaks at **Beth Tikvah**'s Lunch and Learn. By reservation only, call 416-221-3433, ext. 352.

Nov. 8, Holocaust survivor **Nate Leipciger, Frank Bialystok** and **Peter Jassem,** of Polish-Jewish Heritage Foundation, discuss the Jews of Poland, 8 p.m. at **Beth Tikvah Synagogue.**

Nov. 8, Artist **Ian Leventhal** speaks about the art of Theresienstadt, **Temple Har Zion.** Bring your lunch at noon, program begins at 12:30.

Nov. 9, Tamar Hausner-Raveh, daughter of **Gideon Hausner,** chief prosecutor of **Adolph Eichmann,** speaks about "When Eichmann Walked Into Our Home," 7:30 p.m. **Beth Tzedec Congregation.**

Nov. 10, *No. 4 Street of Our Lady,* a film about a Polish-Catholic who saved her Jewish neighbours. **Congregation Habonim,** 7:30 p.m.

Nov. 10, Kimmy Caplan, professor at Bar-Ilan University, speaks about "Should I Stay or Should I Go: The Response of Rabbinic Leadership to the Holocaust," **Bnai Torah Congregation,** 8:15 p.m.

For more information about Holocaust Education Week, visit www.holocausteducationweek.com or call 416-631-5689.

VOLUNTEERS NEEDED

Jewish Information Service of Greater Toronto is looking for volunteers to staff its information desk in the Lipa Green Centre, Mondays and Tuesdays, 9 a.m.-1 p.m. Call **Barbara Barak,** 416-631-5843 or bbarak@ujafed.org.

KULANU SPEED DATING

Kulanu is having a speed-dating night for Jewish gays and lesbians, Nov. 10, Wolfond Centre, 7:30 p.m. Register by Nov. 7 at kulanutoronto@gmail.com.

MOSHAVA REUNION

Camp Moshava is holding a gala dinner for its 50th reunion, Nov. 28. Call 416-630-7578 or www.campmoshava.org.

JF&CS GROUPS

All programs require pre-registration. Call **Shawna Sidney,** 416-638-7800, ext. 6215, or www.jfandcs.com.

The Challenge of Anger for Women: A 6-session group, Nov. 3, 7:30 p.m., Lipa Green Centre.

Living With Teens: A 6-session group for parents of teens, Nov. 3, 7:30 p.m., Lipa Green Centre.

One Family, Two Homes: A 6-session series for families experiencing separation and divorce, Nov. 3, Promenade Mall, 6:30 p.m.

Successful Step-Parenting: A 6-session series for couples living in blended families, Nov. 8, 7:30 p.m., Lipa Green Centre.

Life Skills for Today's Woman: A 6-session group for women wanting to make changes in their lives, Nov. 8, 35 Madison Ave., or Nov. 10, Lipa Green Centre, 7 p.m.

Loss of an Adult Sibling: A 6-session group for people who have lost a brother or sister, Nov. 9, 7:30 p.m., Lipa Green Centre.

Looking Ahead: A 6-session group for newly divorced or separated individuals, Nov. 9, 7 p.m, Promenade Mall.

Effective Parenting: A 4-session group for parents of children aged 2 to 11, Nov. 16, 7 p.m., Lipa Green Centre.

When You're About to Separate: For parents in the early stages of separation, Nov. 17, Lipa Green Centre, 9:30 a.m.

Dating in Midlife: For men and women over 40 who have been single for 2 or more years, Nov. 17, Lipa Green Centre or Nov. 30, 35 Madison Ave., 7 p.m.

How to Achieve a Good Divorce: For people in the early stages of separation or divorce, Nov. 29, Lipa Green Centre, 7 p.m.

FOR SENIORS

Association of Jewish Seniors General Meeting, Nov. 17, 9:30 a.m., Shaarei Shomayim. **Stephen Adler,** Centre for Israel and Jewish Affairs, speaks about, "Post-Election: Where Do We Go from Here?" **Tammy** 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips and low membership fees. Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie,** 416-395-7881. Casino Rama, Nov. 16. Sunday dance, Nov. 13, 7 p.m. Ongoing activities: Tuesdays, gentle exercise class, 10 a.m.; Wednesdays, bridge, noon; Thursdays, dancing 10 a.m., social bridge, 12:30 p.m.

LZA Seniors Cultural Club meets Tuesday mornings, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl,** 416-635-6317, or **Marcia,** 416-932-1229.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. A guided tour of the exhibition about **Janusz Korczak** will be offered Nov. 10, 1:30 p.m.

Seniors Gentle Fitness offers Feldenkrais Awareness, Tuesdays 10 a.m.; tai chi, Wednesdays, 6 p.m., Edithvale Community Centre. Register by Nov. 7. **Helen,** 416-665-9050.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Bike through Israeli landscapes and enjoy an Israeli lunch. At the fitness centre, Nov. 6, 1 p.m.

Shalom Singers seek new members, Thursdays, 10 a.m.

The movie *Hester Street* will be shown Nov. 14, 12:45 p.m.

Duplicate bridge, Thursdays, 12:30-3:30 p.m.

Grandparents and grandchildren brunch, Nov. 13, 10 a.m. Register in advance.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Shabbat groups for young children begin Nov. 4. sarahbn@mnjcc.org.

Adult daytime choir meets Tuesdays 1-2:30 p.m. gillians@mnjcc.org.

The Toronto Jewish Film Society presents *Harlan: In the Shadow of Jew Suss,* Nov. 6, 4 and 7:30 p.m.

Film critic **Shlomo Schwartzberg** looks at film genres Mondays, 7-9 p.m. Nov. 7, suspense.

Baruch Sienna teaches Reading Torah with Rashi, Mondays, Nov. 7-28, 7:30 p.m.

Gilad Sharon, son of **Ariel Sharon,** discusses his new book, *Sharon: The Life of a Leader.* Nov. 10, 7 p.m. Visit www.algreentheatre.ca or call ext. 0.

Children can make their own Shabbat box, Nov. 13, 3 p.m. Pre-registration required, ext. 277.

An exhibit about **Janusz Korczak** and the children of the Warsaw Ghetto will be at the gallery until Dec. 3.

What's New is now online. You can find it at cjnews.com

SINGLES EVENTS CAN BE FOUND ON PAGE 37

Pickle king was committed to Jewish causes

Sheri Shefa
Staff Reporter

It was one of those rare moments when a choice that seemed arbitrary turned out to be a life-changing event that affects generations.

When a particularly hot and humid summer in 1944 produced more cucumbers than the Bick farming family could sell, George Bick was faced with two options: bury them, or find a way to use them.

"It was my grandfather, [George Bick], who found someone in Kensington Market who knew how to make kosher pickles, and he said, 'There is no way we're plowing these under,'" said Robert Bick, whose father, Bick's Pickles co-founder Walter Bick, died last month after suffering a stroke at the age of 94.

But the story really begins with another life-changing decision Walter Bick's parents made when they were living in Berlin in the 1930s.

Following Adolf Hitler's rise to power in 1933, the Bicks moved to the Netherlands before ultimately deciding to resettle in Canada in 1939.

However, Canada's strict immigration laws regarding Jewish refugees meant that the Bick family had to pose as Christian farmers to gain entry into the country.

The Bicks managed to escape the Holocaust, but Robert said his father lost a number of family members in the war.

Robert's mother, Jeanny, whom Walter met during his time in the Netherlands, suffered the loss of nearly every member of her extended family.

"Between them, they lost a lot of family," Robert said.

Meanwhile, in Scarborough, the Bicks were raising animals and growing vegetables on their 160-acre-farm next to what is now Scarborough Town Centre.

Although they had a contract with Rose Brand pickles for their cucumber crop, the pickle company couldn't accept the surplus the Bicks harvested in 1944.

Using an old Dutch family recipe, Walter and his father packed their cucumbers into 50-gallon barrels of brine.

For years, the Bicks sold their product to restaurants, butcher shops and army camps, but by 1952, they were packing pasteurized pickles in jars.

During the shivah, held at a downtown Toronto apartment, Robert said he was greeted by a man who looked like he was in his 90s.

"He said, 'I gave your father his first order from Dominion stores in 1952.'"

Robert, who was five years old when the Bicks started jarring pickles, said he has many fond memories of growing up on the farm, which was later rebuilt into a factory.

"My older sister, Catherene, and I used to stand at the grating machine and take out the broken pieces and the crooked cucumbers," he said. "My whole youth was working afternoons, evenings, weekends and summers in the factory."

Walter Bick

He said during the shivah he met many people who had been touched by his father in some way over the years.

A man he'd never met shared his memories as a 12-year-old boy who visited the factory for a school project.

"My father took him through the whole factory… He took him into the warehouse and filled a box with various jars of pickles to take home.

"He said when the tour was over, Walter decided that it was too dark for the boy to ride home on his bike, so he drove him home, and introduced himself to his mother.

"This guy said, 'At first I had no idea that Walter Bick was going to do this, and I just wanted to come and tell you that this is a memory that I will never forget.'"

Beyond the pickle business, which the family sold in 1966 to Robin Hood Flour (it's now owned by Smucker Foods), Walter and Jeanny made a lasting impression on their community, donating time and money to to both Jewish and non-Jewish causes.

Among the many organizations the Bicks – who were married for 62 years until Jeanny died of cancer in 2001 –volunteered for were the Weizmann Institute, Baycrest Foundation, the Canada-Israel Cultural Foundation (CICF) and Jewish Vocational Services (JVS) Toronto – an organization he helped establish to help Holocaust survivors find work.

"I actually discovered that he was one of the founders [of JVS Toronto]… at the shivah," Robert said.

"He put his heart and soul into that thing. Why? Because he really believed that it was so important for people to have the self-respect that comes with having a job."

CICF executive director Cheryl Wetstein said Walter Bick may have also helped to establish the CICF in 1963, "or at least joined very early on."

She said Walter Bick pushed for the CICF to support the Gur Foundation, which gives scholarships to children from lower socio-economic classes to attend the Clore Music and Dance Center in the Upper Galilee.

"He was a big supporter of Israel, always," Wetstein said.

For complete obituary, please go to cjnews.com

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Deutsch, Geza	Oct. 8/11	130 Neptune Dr
Adler, Paula	Oct. 8/11	2 Geddes Crt
Ashkenazi, David	Oct. 9/11	521 Finch Ave. W
Wise, Rochelle	Oct. 9/11	1121 Steeles Ave. W
Kideckel, Rose	Oct. 10/11	429 Walmer Rd
Apfelberg (Wasser), Clara	Oct. 11/11	
Kornhauser, Mendel	Oct. 12/11	
Veksler, Efim	Oct. 13/11	
Gelber, Sarah	Oct. 16/11	Private
Ansell, Rose	Oct. 18/11	Private
Rudenko, Igor	Oct. 17/11	
Wolpert, Myer Joseph	Oct. 18/11	7 Windsor Court Rd
Fertman, Alexander	Oct. 19/11	Private
Malek, Linda Susan	Oct. 19/11	40 Westhampton Dr
Direnfeld, Norman	Oct. 18/11	2075 Bayview Ave
Salve, Martin	Oct. 19/11	718 Sheppard Ave. W

BENJAMIN'S PARK MEMORIAL CHAPEL

Joan Kramer	Oct 12/11	90 Fisherville Avenue
Gertrude Moskoff	Oct 13/11	126 Sandringham Drive
Joel Weinstein	Oct 12/11	48 Michael Court
Mario Spataru	Oct 14/11	50 Cambridge Avenue
Ruth Gelber	Oct 16/11	42 Tarlton Road
Dr. Steven Kaner	Oct 15/11	660 Ravel Court
Leib Broner	Oct 18/11	91 King High Drive
Gert Levine	Oct 18/11	170 Red Maple Road
Helen Cooper	Oct 18/11	55 Foursome Crescent
David Baum	Oct 18/11	717 Eglinton Avenue W.
Barney Danson	Oct 17/11	55 Belmont Street
Norman Litvak	Oct 19/11	156 Chelmsford Ave.
David East	Oct 19/11	341 Bloor St. W.
Max Lubetzki	Oct 20/11	784 Centre St.
Myrna Crystal	Oct 20/11	414 Richview Avenue

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Estelle Altman	Oct 12/11	455 Rosewell Avenue
Jack Goldmaker	Oct 14/11	2170 Sherobee Road
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'Moderates' must prove themselves over time

In numerous media reports last week about the results of the Oct. 23 election in Tunisia, Ennahda, the Islamist party that won about 40 per cent of the vote – the single largest share – was described straightforwardly as "moderate."

For instance, under the heading "Integrating Islam and democracy" *National Post*, Oct. 26 , Tom Heneghan of Reuters wrote: "The strong showing of Tunisia's moderate Islamists in Sunday's election and a promise by Libyan National Transitional Council leader Mustafa Abdel Jalil to uphold sharia have highlighted the bigger role Islamists will play after the fall of the autocrats who opposed them."

According to Reports

by PAUL MICHAELS

Whether Ennahda is actually *moderate* a relative term in any event remains to be seen. Still, what journalists and their editors need to be mindful of is to distinguish Ennahda's *claims* about being committed to upholding liberal values, especially respect for women's rights, from *assuming*, as fact, that this is already the case. In short, Ennahda's "moderation" is something that needs to be proved over time, not taken for granted right now.

Adhering to this more cautious approach, the *Globe and Mail*'s Susan Sachs noted Oct. 26 that "Ennahda presents itself as a progressive party committed to an open and pluralistic society that has no interest in imposing its religious beliefs on Tunisians or in turning its back on the West... Arab Islamist parties such as the Muslim Brotherhood in Egypt use similar language in their public statements for western audiences, while proclaiming that 'Islam is the solution' as their grassroots slogan. Skeptics have long argued that Islamists would not relinquish power once they had won it at the ballot box."

Rachid Ghannouchi

Still, Sachs appeared to give Ennahad's 70-year-old leader, Rachid Ghannouchi, the benefit of the doubt when it comes to his espoused commitment to a form of liberal democracy.

Citing well-known Islam scholar Olivier Roy about the "evolution" over many years of Ghannouchi's views on political Islam – from extremely conservative to moderate – Sachs stated that Ghannouchi "was one of the earliest Islamist political figures to break with the decades-old bedrock view that oppressive regimes had to be replaced by Islamic states based solely on Islamic law."

Yet Sachs also noted later in her piece that "Neither Mr. Ghannouchi nor his party has abandoned their ambition to see Islam as *the* [emphasis added] basis of Tunisian law."

While some argue that making Islam "the" (versus "a") basis for law still allows room for civil law, others see this as not only inconsistent but inherently contradictory. And they warn that Ghannouchi has not really changed his stripes but has learned after long episodes of repression and imprisonment (including torture) in Tunisia, followed by exile in England, how to tailor a message that is safe.

In the Oct. 27 edition of the highly regarded (and liberal) *New York Review of Books*, Joshua Hammer wrote: "[T]he movement's earlier uses of terror, and the uncompromising views of some of its members, have caused many to distrust Ghannouchi. In an April interview, the Ennahda spokesman, Hamadi Jebali, denied that the party wanted to implement sharia law, but during the same conversation, he confirmed his party's adherence to it. 'They have a carefully contrived image,' I was told by Ahmed Ibrahim, the secretary general of the leftist Pôle Démocratique Moderniste (PDM) coalition. 'On television they come off as soft, but in the mosques, it is completely different. Some of them are calling for jihad. It's hard to tell what it is they stand for.'"

In the meantime, as important as what will transpire politically in Tunisia and Libya is (recalling the Heneghan quote above about Jalil's adherence to sharia), the most significant development in the Arab world concerning Islam and democracy will be the outcome of Egypt's parliamentary elections scheduled for Nov. 28. With 47 parties in the running, but with the Muslim Brotherhood and ultra-conservative Salafists likely to take the largest blocs of seats, the future there may be anything but liberal.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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Criminal charges filed against nursing home

Myron Love
Prairies Correspondent

WINNIPEG — Marsha Palansky is bringing charges of criminal negligence against the Simkin Centre, Winnipeg's only Jewish nursing home, in the death of her mother, Lil Peck, a 93-year-old resident who died last year after being transferred to a hospital where she was found to have severe, untreated bed sores.

In a statement, Palansky's lawyer, Harvey Berkal, said the Criminal Code allows private citizens to lay criminal charges in cases where the police or government fail to do so.

It's rare for serious charges to be laid this way, said Berkal, whose father, the late Rabbi Louis Berkal, was also a resident of the Simkin Centre (also known as the Sharon Home) in his last months and received what some members of his family consider sub-par care.

"A year after her death, no charges had yet been laid in the case of Lilyan Peck," Berkal said, "despite a report in July by the Manitoba Protection of Persons in Care Office which found that she had been subject to abuse due to physical neglect, a situation for which the Sharon Home nursing home was responsible."

Palansky is also filing a charge of criminal negligence causing bodily harm against the nursing home under Section 221 of the Criminal Code. "We laid this second charge in case we have legal evidentiary problems in proving that the death of Lilyan Peck was specifically caused by the 'abuse by neglect' committed by the home," Berkal said.

The case is scheduled to go before a justice of the peace Nov. 7 to determine if there's sufficient evidence to issue the charges.

This latest development follows the release in mid-October of a provincial government review that gave the Simkin Centre a passing grade in 25 of 26 categories.

While the centre's board is pleased with the results, Palansky and Harriet Berkal Sarbit (Harvey Berkal's sister), whose lobbying led to the review, aren't impressed.

The nearly 100-year-old community institution opened its new south Winnipeg location in 2002 and completed the facility in 2008. The new building may be state-of-the-art, but Berkal Sarbit, Palansky and their supporters say it lacks a heart, leadership and care for its residents.

At the beginning of the year, Palansky, Berkal Sarbit and representatives of three other families with relatives in the home formed an informal association and demanded a government investigation of the facility.

"The administration wouldn't meet with us as a group," Berkal Sarbit said.

"They called us troublemakers," Palansky added.

In light of the administration's stonewalling, the families turned to the province. Berkal Sarbit has nothing but praise for the positive response and support from the Ministry of Health and the Winnipeg Regional Health Authority (WRHA), which oversees nursing homes in the city.

The Protection of Persons in Care Office (PPCO) review of Peck's treatment was critical of the lack of care she received.

The most recent report was a performance-standards review of the home by the WRHA. Normally, reviews of these provincial standards are held every two years and address 12 standards at a time. Never before has a personal care home asked for a full 26-standard review, and it's the first time one has been conducted in Manitoba.

Marsha Palansky

"We are very pleased with the results," said Phyllis Spigelman, co-chair of the Simkin Centre, in a statement. "Our success in the review process is a testament to our staff and our board. This review has been an important experience for us, and we look forward to addressing the recommendations as part of our quality improvement plan."

One of the concerns Berkal Sarbit and Palansky have is that the WRHA report doesn't provide many details.

"For all we know, the Simkin Centre may have only received a minimum pass in some of the categories," Berkal Sarbit said.

Palansky said the one area the Simkin Centre failed to pass – having an integrated care plan for each resident – is one of the most important. The category encompasses dietary and medical needs, as well as following up with physicians and appropriate health-care teams and updating family members on residents' conditions.

Palansky and Berkal Sarbit have been highly critical of Sandra Delorme, the Simkin Centre's president and CEO for the past nine years. They claim she rarely visits patients and doesn't know most of their names. Delorme is currently on medical leave and won't be back before the end of the year, Spigelman said. Her duties are being performed by CFO Harvey Kinsman and director of care Allana Kull.

The next report to come will be from Louis Kafka, CEO of the Louis Brier Home, Vancouver's Jewish nursing home, who has been asked by Manitoba Health to conduct a leadership review of the Simkin Centre as an outside consultant. Spigelman said Kafka was in Winnipeg just before the holidays and recently returned for a second visit.

"He will be releasing his report within the next few weeks," Spigelman said.

"The Simkin Centre administration and board are treating this WRHA review as if it's a win for them," Berkal Sarbit said. "This shouldn't be a matter of winning. It should be about what is best for the residents."

Palansky wondered why there has been no public comment on the situation at the Simkin Centre from community leaders or rabbis.

"Many of the residents at the Simkin Centre are the people who built the synagogues and our community institutions," she said. "They are being treated like they are disposable and can be easily forgotten."

While neither Palansky nor Berkal Sarbit have close relatives now in the Simkin Centre, they said they're continuing their efforts for the benefit of current and future residents.

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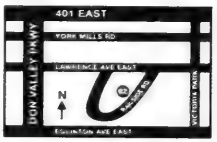

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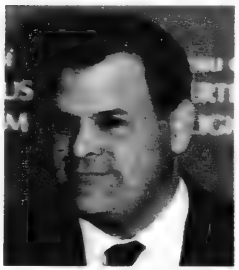
Ottawa seeks input on Holocaust memorial

Andy Levy-Ajzenkopf
Staff Reporter

The Canadian government wants your input on the planned National Holocaust Monument in Ottawa.

In a statement last week, John Baird, foreign affairs minister and minister responsible for the National Capital Commission, announced the "next step" in the process of building the National Holocaust Monument.



John Baird

The federal government is seeking public input online to help it decide where in the Ottawa area the monument will be located, his office said.

"This monument deserves a location at the heart of the capital region, befitting its importance to Canada as a whole," Baird said. "I encourage anyone who is interested to take a few minutes to go online and answer questions there about the future site of the National Holocaust Monument."

The project is the result of a private member's bill that was supported by all parties in the House of Commons. It received royal assent on March 25.

The online poll contains five questions. Three ask participants to rank their preferences for the look, placement and purpose of the monument. The remaining two questions provide blank suggestion boxes where the public can leave alternate thoughts on the subject.

The questions ask about what characteristics are most important in the choice of a site for the monument and how should the proposed monument and its site be experienced. An additional one asks what fundamental values should be communicated through the site.

The government's National Holocaust Monument website states: "The Holocaust stands alone in the annals of human history. It was not just a crime perpetrated against a specific group of people; it was a crime that challenged the fundamental values all civilized peoples hold dear: freedom, democracy, human rights and the rule of law."

David Cooper, director of government relations for the Centre for Israel and Jewish Affairs, said his organization was pleased with the government's poll.

"We're glad the Department of Foreign Affairs is reaching out to Canadians to consult with them" on this, he said.

Cooper added: "The questionnaire was very well done in terms of determining a wide range of issues about the physical nature and setting of the monument. It's an excellent survey."

To fill out the questionnaire, visit www.international.gc.ca/monument/index.aspx?lang=eng.

Muslims need to reach out

Continued from page 19

In his blog entry titled "How I was digitally transformed into a hate cleric," Quick wrote, "toward the end of my talk, I made a supplication for God to purify Islam's third holiest shrine from the 'filth of the Christians and the Jews.'

"I was asking God to heal the spiritual corruption that afflicts some members of religious groups, which in turn leads to injustice against innocent people."

Quick asserted that as a counsellor who has witnessed violence toward gays, he has spoken out against such violence and has "always stood against racism and ethnocentrism."

But in an audio clip from a speech delivered by Quick, he described homosexuals as "one of the most dangerous groups coming up to the surface."

He explained that he was approached by an Islamic LGBT support group to provide an interpretation of the Qur'an that is more "politically correct" on the issue of homosexuality.

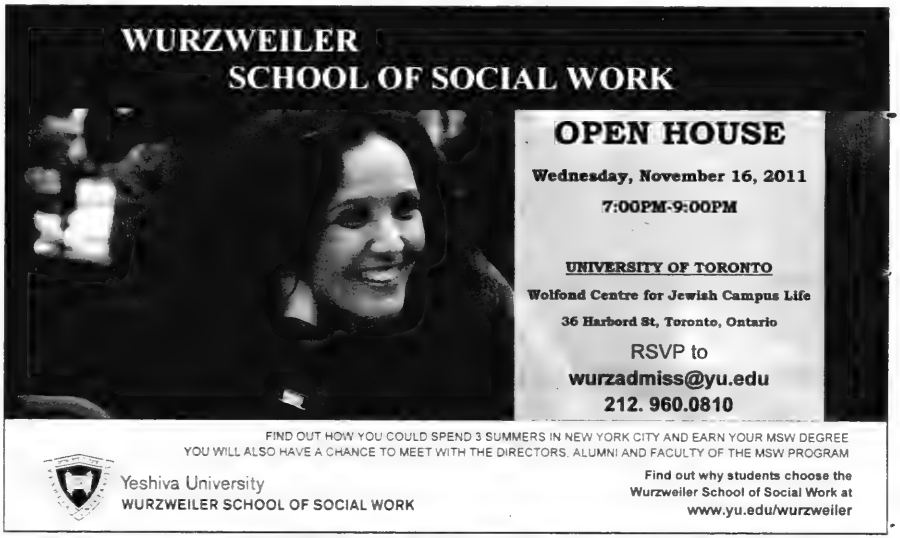
"They said, 'What is the Islamic position?' And I told them, 'Put my name in the paper. The punishment is death. And I'm not going to change this religion.'"

On his blog, Quick wrote, "I understand now that [the statements] did give off the wrong impression. For that, I am sorry. I have never advocated violence, vigilantism or disregard for the rule of law."

Chagtai defended Quick's views as well, saying that the Islamic laws on sexuality are harsh because, "we see from the human experience that if we don't have harsh deterrents against public displays of sexuality… the ramifications of a lack of morality can cause lots of problems in society."

Chagtai said in light of the concerns expressed by the Jewish, Christian and gay community members, Muslims need to reach out.

"There is plenty of what to work on in terms of improving the Canadian society – how we can bring out morality and the teachings of God and the teaching of scripture – to make Canada an even better place than it already is."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'An opportunity that couldn't be lost'

Continued from page 1

Dalhousie University's vice-president of research, Martha Crago, signed a memorandum of understanding between Dalhousie and Hebrew U. strengthening their commitment to explore opportunities for collaboration on international research.

When Dexter and the educational component of the mission met with Daniel Hershkowitz, Israel's minister of science and technology, and he learned of Nova Scotia's 400 researchers and technologists in marine science, he immediately realized the chance to collaborate.

A followup meeting with the president of the University of Haifa resulted in an immediate plan. "He told us it was an opportunity that couldn't be lost, to work with our researchers, and scheduled to come to Halifax to meet with our marine research people next week."

Dexter met with a group of Palestinian-Canadian businesspeople in Ramallah. "There's a lively business community there, looking to find business partners.

Nova Scotia Premier Darrel Dexter met with Israeli President Simon Peres. *[Mati Milstein photo]*

One man out of Toronto, who has an olive oil business, is seeking markets, and we suggested there were links that could be established in Nova Scotia.

"Even speakers we heard in Israel had a common theme: creating an economy in the West Bank that would make life more hopeful and lead to better governance and a stable system for a better economy."

A visit to the headquarters of the large container shipping company Zim had positive results for Dexter and Karen Oldfield, president and CEO of the Halifax Port Authority. Zim has a 40-year relationship with the Halifax port, but because of recent economic times, cut its traffic to Halifax a couple of years ago.

"They know of our new $25-billion Irving contract to build frigates that will increase business in the port, and now they expect to exceed the number of their containers currently going through the port," Dexter said.

Meetings with telecom service provider Amdocs and security company Elbit Systems of Haifa were fruitful as well. Amdocs talked of bringing work to Nova Scotia. Elbit was excited about the Irving contract that could expand relationships the company already has at Halifax Shipyards.

The Nova Scotians also visited Metullah and the Canada Centre sports complex, a project supported by the Atlantic Jewish Council. "It was nice to see the support our local community provides Israel," Dexter said.

At Israel's only ice rink, Dexter presented officials with a Sydney Crosby No. 87 hockey jersey and a Nova Scotia hockey jersey with No. 27, signifying that Dexter is the 27th premier of the province.

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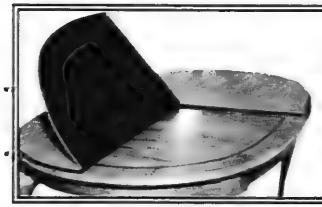

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Burka-clad protesters offer pro-Israel message

Burka-clad individuals convey an ironic pro-Israel message that "Israel is a refuge for gay Arabs."

Janice Arnold
Staff Reporter

MONTREAL — The appearance of three people in face-concealing burka-like costumes carrying signs reading "Mort à Israel" on St. Denis Street on a busy Saturday afternoon Oct. 22 has highlighted a difference of opinion over how best to combat the boycott, divestment and sanctions (BDS) movement against Israel in Montreal.

The incident occurred outside Chaussures Naot, at 3941 St. Denis St., which has been the target of an ongoing boycott campaign initiated by Palestinian and Jewish Unity (PAJU) because it sells footwear made in Israel.

The three, apparently all men, were, in fact, from the pro-Israel side, but they weren't from the Jewish community, said Jack Kincler, a leader of the grassroots counter-protesters since PAJU's picketing began in October 2011 outside another shoe store across the street, Boutique Le Marcheur.

They have not revealed themselves, and Kincler said he doesn't know who they were. "And if I did, I would not say. It's up to them to come forward."

While he said he was somewhat "uncomfortable" with the stunt, he added, that it "was theatre of the absurd, funny," and a legitimate means of expression in a free country. The three were using irony and a little showmanship to gain attention to counter "the lies" that are being spread unchecked by the other side week after week, he maintained.

The PAJU demonstrators display banners accusing Israel of practising apartheid and other human rights violations.

For complete story, go to cjnews.com

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Presented by Jennifer Kolari, MSW, a therapist who has been helping children, teens and families get connected for 20 years

Youth, Substance Use, Gaming and Mental Health

- Monday November 28 at 7:30pm

Presented by Megan Lowe, MA Psych and Tera Beaulieu, MA Psych, Youth Directors at The Centre for Addiction and Mental Health in Toronto

All programs take place at Council House, 4700 Bathurst St.
For more information 416.633.5100 or www.ncjwc-ts.org
National Council of Jewish Women of Canada, Toronto Section

A philanthropist at 11 years of age

Holly Ginsler
Special to The CJN

HAMILTON — How many 11-year-olds have raised more than $4,000 for charity and had nine inches of their hair cut to be donated as a wig?

Michael Berlin has done both. Nominated by McMaster University, he has won the 2011 Outstanding Youth in Philanthropy Award given by the Golden Horseshoe chapter of the Association of Fundraising Professionals, an international professional association that helps ensure that people and companies practise good and ethical fundraising.

The philanthropy award is a way for the association to recognize individuals, corporations and groups who have given time and effort to a cause.

In the summer of 2010, Michael, then 10, who had been growing his hair since birth, decided it was time for a haircut. He felt that "a little boy or girl who had lost their hair for medical reasons would need it more than I did. I had more hair than I needed."

He chose to donate his nine-inch-long ponytail to A Child's Voice Foundation, which makes wigs for children. At the same time and with the support of his family, he used his first haircutting experience as a fundraiser to help purchase equipment for McMaster Children's Hospital. His goal was to raise between $3,000 and $5,000.

He asked for a gift at each house on his newspaper route and delivered a rehearsed speech explaining exactly where the donation would be going and how it would be used. Michael said he was nervous at first, but quickly got used to it.

He also put Styrofoam cups in each classroom in his school to help raise money. "One little girl in a first-grade classroom took the empty cup home and emptied her piggybank into it," he said.

He then canvassed door to door in the Ancaster Meadowlands area during his entire summer holidays. He was impressed by a man who handed over $50 at the door when he heard what Michael was doing.

"Some people would run out to their car and empty out all their change from their coin tray," Michael said.

Michael Berlin
[Holly Ginsler photo]

He raised about $1,000 every two weeks for two months. The money will be used to purchase equipment at McMaster Children's Hospital. "One wheelchair costs over $800, so now they can buy a couple of them."

Michael's future plans include another fundraiser for McMaster Children's hospital. In addition, his hair must be at least nine inches long for him to donate it, and as it has already reached the six-inch mark, he is well on his way. This time, he is determined to reach a goal of $5,000.

The International Outstanding Youth in Philanthropy Award is given in Canada, the United States and Mexico.

Name change reflects JWI's mandate

Carolyn Blackman
Staff Reporter

In an attempt to better reflect its mandate, Jewish Women International Canada has changed its name to Act to End Violence Against Women.

Penny Krowitz

Penny Krowitz, executive director, said that the organization is still the same, with the same mission, vision, programs and services it has offered in the past.

"The only thing that has changed is our name, to more clearly reflect the important work that we do, and to position ourselves to bring these programs and services to a wider audience."

About two years ago, she said, the organization changed its governance model from an internal board to a board made up of women across Canada who have an interest and passion in helping to end violence against women.

"[A little later], we began a discussion about how to advance our mission. In a world of instant connection, we wanted a name that reflects what we do."

The board voted to embark on a process to change its name, which it thought would take three or four months, she said. "We hired a firm to lead us, and we learned that it is an intense process. It requires strategy and an understanding of the market. After a full year, we're proud to announce our new name."

The name clearly reflects the nature of the group, she said. "It is an organization of Jewish women passionate about ending violence against all women, and it is the only community organization that offers education, action and advocacy about the issue."

Krowitz said that Act to End Violence Against Women is the only provider of culturally sensitive, kosher housing for Jewish women who have experienced violence, and it is a strong Jewish voice at community partner tables in the violence against women sector.

"Our deep resolve to make the world a better place for women and their children in Canada and in Israel drove this bold step. Our new name positions us to continue our work with increased strength and wider support," she said.

Visit Act to End Violence Against Women at www.act-toendvaw.org.

Painting returned to Stern estate

Compiled by CJN Staff

MONTREAL — A German casino has returned a Nazi-looted painting to the university heirs of the estate of the German-Jewish Montreal art dealer Max Stern.

Representatives of Concordia University, acting on behalf of the executors of the estate and its two other main beneficiaries, McGill University and Hebrew University of Jerusalem, were in the Netherlands Oct. 25 for the unveiling of the Dutch Old Master oil that has been restituted by the unidentified German company.

The return of *The Masters of the Goldsmith Guild in Amsterdam in 1701* by Juriaen Pool II (1665-1745) took place at the Amsterdam Museum. The work is valued at close to $1 million.

The Pool painting is the ninth work that Stern was forced to sell by the Nazis to be returned to the university heirs. It's the first recovered from a German owner.

Stern (1904-1987) was forced to dissolve his Düsseldorf art gallery during the Nazi period. In the early 1940s, he settled in Montreal, where, as owner of the Dominion Gallery, he became one of the country's most important art dealers and collectors.

The location for the Oct. 25 ceremony was significant, as the Dutch museum just opened a children's wing in a space that was once occupied by the orphanage in which Pool, a leading figure in what is known as the Dutch Golden Age, was raised.

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For more information www.holocausteducationweek.com

Family works to remove stigma of mental illness

Carolyn Blackman
Staff Reporter

On the one-year anniversary of her 28-year-old son's suicide, Bobbi Lewin is determined to help others afflicted by mental illness.

In memory of her son, Ryan "Duke" Lewin, who took his own life on Nov. 17, 2010, she and her husband, Harv, are co-chairing a fundraising event, Put up your Dukes, to be held at The Fifth Social Club, 225 Richmond St. W.

Ryan Lewin

Proceeds from the event will go toward creating Duke's Place, a new lounge in the Intergenerational Wellness Centre at the Centre for Addiction and Mental Health (CAMH).

It will be one of the first centres in Canada dedicated to providing in-patient care for adolescents ages 14 to 18 suffering from concurrent disorders (both mental illness and addictions).

She said after the money is raised for the lounge, they will support other programs.

Throughout her son's illness – he was diagnosed with schizophrenia when he was 26 – the family never gave up on him, Lewin said.

"He always knew he had our love. The minute he died, we said that we couldn't help him, but there were lots of other people to help. This is his legacy. It is also something I have to do to get by for the rest of my life. I'll never be the same person. I'm more tuned into life, and anxious to give back."

We must continue to talk about mental health and suicide, she said. "We must break the stigma. We are not ashamed that Ryan took his own life. He couldn't take the pain any more, and he couldn't go on."

Lewin said Put up your Dukes is not a charity. "It's an event, and all the money is in support of CAMH. Ryan received help there when he was ill, and we're doing it for them.

"We're working together to remove the stigma from mental illness and suicide."

For information or to purchase tickets for the Nov. 17 event, which includes a cocktail party, dinner, entertainment and auction, visit www.putupyourdukes.ca.

Azrieli gift to benefit biological research

Janice Arnold
Staff Reporter

A $7-million donation from the Azrieli Foundation to the Weizmann Institute of Science will enable the Israeli university to advance its research in the burgeoning study of human cells from an evolutionary perspective.

The foundation's gift will establish the Azrieli Institute for Systems Biology at Weizmann in Rehovot, named for Montreal-based developer and architect David Azrieli.

Azrieli, best known for building shopping malls in Israel and the triple-tower Azrieli Centre in downtown Tel Aviv, was honoured by Weizmann Canada as "a man of vision" on Oct. 25 at the Loft Hotel.

Weizmann professor Yitzhak Pilpel explained that systems biology is the reverse of the traditional approach to understanding the body. Science has focused on reducing the body down to its small components, from cells to molecules to atoms.

In systems biology, researchers are taking into account that human beings are still evolving, that the microscopic particles of which they are made continue to change in reaction to the environment, Pilpel said.

Greater knowledge of these processes could lead to a better understanding of antibiotic resistance, how new viruses arise, the immune system and why chemotherapy is sometimes ineffective, he said.

Weizmann scientists think cells are able to change their genetic material to adapt to new conditions, including growing rapidly and uncontrollably.

"Cancer is a disease of the genome," he said.

Cells, under some kind of stress, may be picking up foreign DNA and putting them into their own genome as a defence, he said.

It is known that cancer cells are able to incorporate the genes of viruses to facilitate their characteristic proliferation.

"We excel in the sciences – it's not a secret," Azrieli said. "Out of seven Nobel Prize winners in science this year, five are Jewish.

"My association with the Weizmann Institute gives me much more than I and the foundation are giving. It's truly a privilege to be associated with a great institution. It's mind-boggling what's going on there. They already have one Nobel winner. I'm sure there will be more."

The Montreal chapter of Weizmann Canada wants to raise an additional $3 million for the Azrieli Institute, said national executive vice-president Susan Stern.

Prime Minister Stephen Harper, in a videotaped message, congratulated Azrieli.

"For 90 years, your life has been one of stellar achievement, from escaping Nazi-occupied Poland to studying in Haifa [at the Technion], from building duplexes in Montreal to constructing skyscrapers in Tel Aviv, from promoting academic excellence through the Azrieli Foundation to then going back to school yourself at Carleton University.

"You've constantly inspired everyone around you, and your efforts have gone a long way in strengthening ties between Canada and Israel."

Stephanie Azrieli revealed a little known fact about her husband: one of his eyes is near-sighted, and the other far-sighted. This may explain why, at his age, he does not need glasses, as well as why he pays such close attention to details, big and small. He also knows the importance, she said, of remembering the past, for example through the publication of Holocaust survivors' memoirs, and of supporting science and education for future benefit to the world.

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

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- Traditional Reform or Liberal Conservative
- Is capable of leading services
- Will be involved in education
- Hebrew school, Religious study/biblical teaching
- Adult education
- Has strong leadership abilities and initiative, but still able to take direction
- Has strong verbal and written communication skills

You need not be a scholar but must be:

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- Is non-judgmental and accepting
- Able to represent the OJC in the broader community

Please email your résumé to: shalom@shawcable.com or Attention: Michele #102 Snowsell St., Kelowna BC V1V-2E2
Candidates for the position will be contacted by Telephone
See our website : www.ojcc.ca

EXCITING NEWS.....

Bayit Chayim - House of Life is holding their **FIRST event!**

Thursday, November 17th at 7:00 p.m. Sharp

Beth Emeth Bais Yehuda Synagogue
100 Elder St., Toronto

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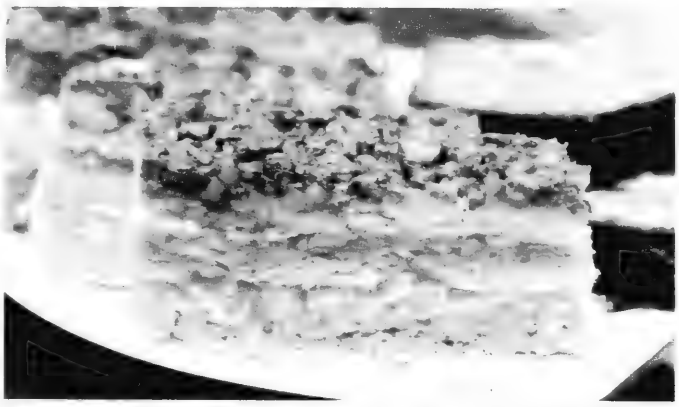
Amir Gissin,
Consul General of Israel

Refreshments provided.
Tickets are $10. each.
Email: houseoflife@live.ca
www.houseoflife.ca

Bayit Chayim wants to make a difference...Join us in making a direct impact on the future of Israel by partnering with Bayit Chayim, growing the future of Israel child by child.

Tantalizing coffee cakes

Daphna Rabinovitch
Special to The CJN



By now you've probably heard that the return (yet again!) to comfort food is an antidote to uncertain economic times, both local and global. Not that the bakers among us ever really needed an excuse to cream together butter and sugar and turn on the ovens!

The joy of home baking is constant. Time constraints, of course, mean that layer cakes and other fancy concoctions are reserved for special occasions. Coffee cakes, on the other hand, are a cinch to assemble, and many of their ingredients are ones that you will already have on hand. These toothsome wonders are no longer just for coffee klatches and afternoon get-togethers. They're perfect endings for weeknight meals as well as fancy dinners and ideal for weekend brunches. As an added bonus, although they're simply marvelous still warm, they hold extremely well, tasting just as delicious the day after they're baked.

The acid in the sour cream or yogurt ensures a tender, moist crumb. Make sure that all your ingredients are at room temperature before you start, or the final texture of the cake will be heavy and grainy. Finally, don't be tempted to reduce the amount of sugar called for, as the specified amount helps define the fine crumb that is so characteristic of great coffee cakes.

CINNAMON APPLE COFFEE CAKE

1/2 cup each granulated sugar and packed light brown sugar
3/4 tsp. cinnamon
3 apples, peeled, quartered and cut into large cubes
2-2/3 cups all-purpose flour
2 tsp. baking powder
1/2 tsp. baking soda
pinch salt
1 cup unsalted butter, softened
1 cup granulated sugar
3 eggs
1 tsp. vanilla
1 cup plain or vanilla yogurt

Preheat oven to 350. Lightly grease 10-inch tube pan.

In bowl, stir together granulated and brown sugars and cinnamon until well combined. Set aside.

In another bowl, combine flour, baking powder, baking soda and salt. Using hand-held or upright mixer, beat butter with granulated sugar until light and fluffy, about 4 minutes. Beat in eggs, one at a time, beating well after each addition and scraping down sides of bowl. Beat in vanilla. Reduce speed to low. Beat in flour mixture alternately with yogurt, making three additions of flour and two of yogurt.

Scrape one-half of batter into prepared pan, spreading evenly. Scatter apple pieces evenly over. Sprinkle with half of sugar cinnamon mixture. Scrape remaining batter over, spreading evenly. Sprinkle with remaining sugar cinnamon mixture.

Bake in centre of preheated oven for 55 to 65 minutes or until cake tester inserted in centre comes out clean. Cool in pan on rack. Makes 12 servings.

CHOCOLATE TOFFEE COFFEE CAKE

3/4 cup English toffee bits for baking
1/2 cup miniature semisweet chocolate chips
1-3/4 cup each granulated sugar and packed light brown sugar
1-1/4 tsp. instant espresso powder
1 tsp. cinnamon
3 cups all-purpose flour
2 tsp. baking powder
1 tsp. baking soda
1-1/2 tsp. salt
3/4 cup unsalted butter, softened
1 cup packed light brown sugar
1-1/2 cup granulated sugar
3 eggs
2 tsp. vanilla
1-3/4 cups sour cream

Preheat oven to 350. Grease 10-in. tube pan well.

In bowl, stir together toffee bits, chocolate chips, granulated and brown sugars, espresso powder and cinnamon for topping until well combined. Set aside.

In bowl, combine flour, baking powder, baking soda and salt. Using hand-held or upright mixer, beat butter with brown and granulated sugar until light and fluffy, about 4 minutes. Beat in eggs, one at a time, beating well after each addition and scraping down sides of bowl. Beat in vanilla. Reduce speed to low. Beat in flour mixture alternately with sour cream, making three additions of flour and two of sour cream.

Spread one-third of batter evenly into prepared pan. Sprinkle one-third of topping over, trying to not let too much of it touch the sides. Spread another third of batter over filling, covering completely and spreading evenly. Sprinkle with another third of filling, again taking care not to let filling touch sides of pan. Spread last third of batter evenly over, covering filling completely. Sprinkle with remaining filling.

Bake in centre of preheated oven for 55 to 65 minutes or until cake tester inserted in centre comes out clean. Cool in pan on rack. Makes 12 servings.

CLASSIC COFFEE CAKE WITH PECANS AND RAISINS

1 cup toasted chopped pecans
2/3 cup raisins
2 tbsp. granulated sugar
3 tbsp. packed light brown sugar
2 tbsp. sifted unsweetened cocoa powder
3/4 tsp. cinnamon
1-1/2 cups sour cream
1 tsp. baking soda
3 cups all-purpose flour
2 tsp. baking powder
1/2 tsp. salt
1 cup unsalted butter, softened
1-2/3 cups granulated sugar
3 eggs
1 tsp. vanilla

Preheat oven to 350. Grease 10-in. tube pan well. In bowl, stir together pecans, raisins, granulated and brown sugars, cocoa powder and cinnamon until well combined. Set aside.

Stir together sour cream and baking soda; set aside.

In bowl, combine flour, baking powder and salt. Using hand held or upright mixer, beat butter with granulated sugar until light and fluffy, about 4 minutes. Beat in eggs, one at a time, beating well after each addition and scraping down sides of bowl. Beat in vanilla. Reduce speed to low. Beat in flour mixture alternately with sour cream, making three additions of flour and two of sour cream.

Spread one-third of batter evenly into prepared pan. Sprinkle half of filling over. Spread another third of batter over filling, covering completely and spreading evenly. Sprinkle with remaining filling. Spread last third of batter evenly over, covering filling completely

Bake in centre of preheated oven for 55 to 65 minutes or until cake tester inserted in centre comes out clean. Cool in pan on rack for 15 minutes. Remove gently from pan. Makes 16 servings.

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Mexican boutique hotel/spa is beside a golf course

Puerto Vallarta, on Mexico's west coast, is where you will find the treasure that is the Spa Casa Velas in the luxurious Casa Velas Boutique Hotel, an adults-only resort that's adjacent to the 18-hole Marina Vallarta Golf Course.

Casa Velas is located five minutes from the Puerto Vallarta Airport and 15 minutes from the bustling downtown core, although it's so relaxing that it seems worlds away.

Spa Life

By Kathryn Kates

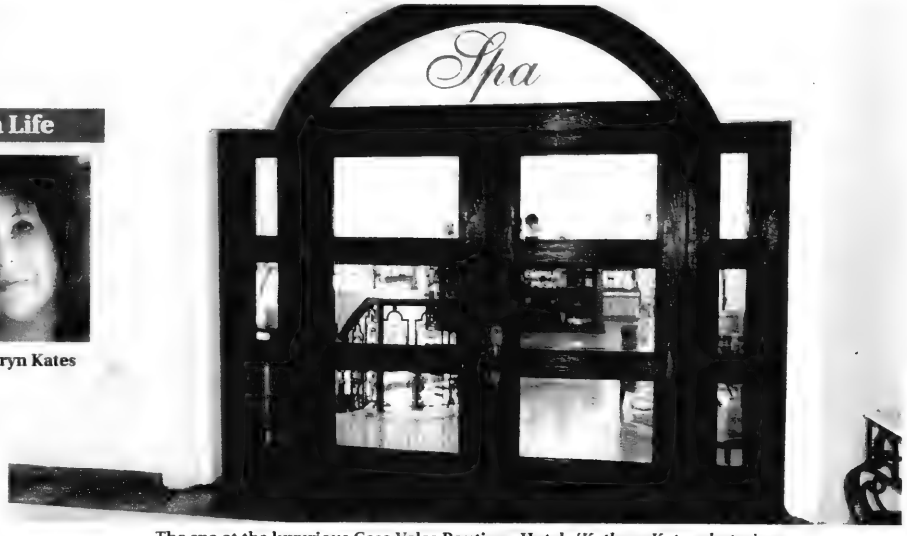
Opened three years ago, the intimate, two-level Spa Casa Velas boasts five treatment rooms, including a couple's room. The light, airy, earth-toned spa has trickling fountains, ambience enhanced by candlelight throughout the corridors and aromatherapy fragrance wafting through the air. Visitors to the spa include about 80 per cent women. Most customers are guests of the resort.

The spa offers separate hydrotherapy areas for men and women, a spa boutique and a beauty salon for hairstyling, manicures and pedicures. There's a well-equipped fitness centre with floor-to-ceiling windows with a great view of the goings-on at the Ocean Club Pool and Jacuzzi. Spa Casa Velas is designated a Leading Spa of the World.

"In all our rooms, we do facials, massage and wraps," says Adriana Alala, spa manager at Spa Casa Velas. "Both our men and women's sides have a sauna, steam room, Jacuzzi and Vichy shower. Often we offer packages through travel agencies that include spa services."

The spa has five therapists and one esthetician/hairdresser. All the treatments are divided into elemental categories: earth, air, water, fire and metal.

"Casa Velas Spa's signature treatment is the Holistic Casa Velas Massage," advises Alala. "It is a massage that we created using different kinds of herbs from the resort's own botanical gardens to form a bath and then we use hot stones. The most popular massage is the Therapeutic Massage, combining techniques that including deep tissue, holistic and Swedish massage. The most popular facial is the deep-cleansing Cure Facial."



The spa at the luxurious Casa Velas Boutique Hotel. *[Kathryn Kates photos]*

This past spring, the spa began offering its QuiroGolf Massage, inspired by the neighbouring golf course. This unique treatment was designed exclusively for the spa by Natura Bissa, a beauty product manufacturer.

"Natura Bissa provides the oils, creams and golf balls that we use to massage the skin with. This massage is suited for people who have tension in the muscles – the pressure of the golf-ball massage is really hard. Most people that come to Casa Velas come to play golf, so for that reason we have this treatment. Right now, it is not the most popular treatment, but people are starting to ask about this treatment," she adds.

The Casa Velas has 80 modern terraced suites with traditional Mexican furnishings, many with a cool plunge pool or hot Jacuzzi. The 3,000-square-foot four-bedroom Presidential Suite has an oversize plunge pool and terrace with a Jacuzzi perfect for a large group.

The Casa Velas offers its Presidential Suite as part of the Divorcee Package, where the newly unhitched and up to five friends can live it up in style. The package includes a private farewell cocktail party for the wedding ring (coffin included), a VIP night on the town to kick off singlehood, a jewelry consultation to redesign your ex-engagement ring and a shopping spree to start spending your settlement.

Casa Velas is the only property in Puerto Vallarta with membership in the Leading Small Hotels of the World. It's Mexico's only adults-only all-inclusive golf resort to receive the AAA Four Diamond Award.

Casa Velas offers both an all-inclusive and European plan. The all-inclusive plan includes taxes and gratuities, access to the Ocean Club and gym, meals, room service, selected liquors and wine, minibar, discounts at three neighbouring golf courses and Wi-Fi. It also includes shuttle access to the picturesque Beach Club and use of the facilities and all-inclusive plan at the expansive sister property minutes away, Velas Vallarta Suite Resort, overlooking the beach with great views of downtown Puerto Vallarta.

The European plan offers lodging, à la carte daily breakfast, full access to the Ocean Club, luxury amenities, special offers at the three golf courses, 25 per cent off on the spa and more. www.hotelcasavelas.com.

For more information about Casa Velas Boutique Hotel and the Spa Casa Velas, visit www.hotelcasavelas.com or call 1-866-529-8813.

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"A growing body of research is drawing a link between low B12 and early cognitive decline, a condition that often leads to dementia"

(CTVNews.ca Staff, Mon. Sep. 26th 2011)

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UNESCO approves Palestinian membership

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The UN education and cultural organization decided Monday to give the Palestinians full membership, a vote that will boost their bid for recognition as a state at the United Nations.

UNESCO is the first UN agency the Palestinians have sought to join as a full member since Palestinian Authority President Mahmoud Abbas applied for full UN membership on Sept. 23.

The motion to admit the Palestinians was passed by UNESCO members meeting in Paris, with 107 votes in favour, 14 against and 52 abstentions.

The United States, Canada and Germany voted against Palestinian membership. Brazil, Russia, China, India, South Africa and France voted in favour. Britain abstained.

U.S. lawmakers had threatened to withhold some $80 million in funding to UNESCO if it approved Palestinian membership.

The United States is the biggest contributor to UNESCO, accounting for 22 per cent of its $653 million budget.

U.S. officials opposed the Palestinian UNESCO request and say it could harm renewed efforts for Israeli-Palestinian peace talks.

Huge cheers went up in UNESCO after delegates voted to approve the membership on Monday. One shouted: "Long live Palestine!" in French.

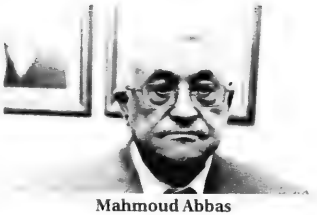
Palestinian officials are seeking full membership in the United Nations, but because that effort is expected to take some time, they separately pursued membership at Paris-based UNESCO.

Rejecting partition a mistake, Abbas says

JTA

RAMALLAH — Mahmoud Abbas said the failure to seize the opportunity of statehood in 1947 was an Arab and Palestinian mistake.

"It was our mistake. It was an Arab mistake as a whole," the Palestinian Authority president told Israel's Channel 2 TV last Friday in an interview translated by the Associated Press. "But do they punish us for this mistake for 64 years?"

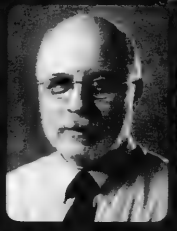


Mahmoud Abbas

The Zionist leadership accepted the 1947 UN-designated partition of Palestine into Jewish and Arab states, but the Palestinians and their Arab backers rejected it, launching a war.

Abbas' view is a sharp departure from what has become Palestinian dogma that Israel's independence was a catastrophe inflicted on the Palestinians by the Zionist movement.

A World Of Jewish Experience
Beth Emeth Bais Yehuda Synagogue
&
Canadian Associates of Ben-Gurion University of the Negev
Invite you to join us for a special evening to hear



DR. A. MARK CLARFIELD
Chief of Geriatrics, Soroka Hospital and
Director of Ben Gurion University of the Negev Medical School
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Abbas ready to resign, UN official says

Barak Ravid
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JERUSALEM — Israel must take heed of Palestinian Authority President Mahmoud Abbas' threats to resign and dismantle the PA, a United Nations official who is close to the PA president told *Ha'aretz*, adding that the deadlock between Israel and the Palestinians could cause violence to erupt in the West Bank, and the rest of the world will not bail out Israel if that happens.

"The Palestinians feel growing alienation towards the Oslo process," said Robert Serry, the UN special co-ordinator for the Middle East peace process. "I hear many voices in Ramallah that call for the dismantling of the PA and to throw the keys back to Israel."

"I don't want to sound apocalyptic, but if things go wrong, don't expect the international community to bail you out," Serry said in an interview with *Ha'aretz* last Friday in his office at the UN's headquarters in Jerusalem. "We will not pay the bill."

Of the foreign diplomats serving in Israel and the PA, Serry, who is from the Netherlands, is considered one of the closest to Abbas. The Mideast envoy, who also serves as the UN secretary general's personal representative to the Palestine Liberation Organization and the Palestinian Authority, meets with Abbas almost every week, and like other diplomats, Serry has heard from Abbas that he intends to resign within a few months if no progress is made in negotiations.

Serry warned that violence could erupt in the West Bank.

"It is a sad and paradoxical situation," said Serry. "On the one hand the Palestinians made progress in their state-building, but on the other hand, because there are no negotiations, and not only because of Israel's fault, the Palestinians are starting to wonder if this [two-state solution] should be the direction. This trend should worry the Israeli government and the Israeli public. If things will stay like this, the good security situation [in the West Bank] will not continue."

At a Fatah Revolutionary Council meeting in Ramallah Oct. 26, Abbas called on the council to consider dismantling the Palestinian Authority. After three days of debate, the Fatah leadership decided to establish a committee to discuss "the future of the PA in light of the continued Israeli occupation."

Israel should take Abbas' comments to heart, Serry said.

"Abbas is a wise man, and he is committed to non-violence and to the two-state solution, but even he starts to think that it might be impossible," said the UN official. "You need to take Abbas' words seriously. Israel must not treat it as empty threats. If there will be no hope, it might turn out to be a self-fulfilling prophecy."

Serry said repeatedly during the interview that he wanted to speak to the Israeli public: "On the surface the Israeli public thinks that the situation is good because there is no violence. But in order for the Palestinian leadership to continue to be committed to the security co-ordination with Israel, there has to be a political horizon. Otherwise it will be impossible."

"If people think that now it is just a bad period and that in the future we will renew the negotiations, it is an illusion," he added.

On Oct. 26, Serry, who has served in his UN posts since 2007, participated in Quartet meetings with Prime Minister Benjamin Netanyahu's adviser, Isaac Molho, and the head of the Palestinian negotiating team, Saeb Erekat. The meetings were a last-ditch attempt to restart the peace process and stop the Palestinians from seeking statehood through the United Nations.

Serry said he feels the Israeli public and the Netanyahu government aren't paying enough attention to the despair coming from Ramallah.

"I think that the Israeli public has complicity in the situation," he said. "You think that this can go on. I doubt it. Israel's character as a Jewish state is in danger. I am here four years and I see how you are continuing to build the settlements. You and the Palestinians are becoming Siamese twins. It will be impossible to separate you. Only separation will make the vision of a Jewish state for the Jewish people possible."

Abbas was greatly hurt by Foreign Minister Avigdor Lieberman's comments calling him the "greatest obstacle" to regional order and statement that it would be a "blessing" if the Palestinian leader were to resign, Serry said.

"We spoke to both sides about the need to refrain from provocations. You can make your own conclusions," he said.

The Quartet's most recent efforts to conduct talks with Israel and the Palestinians separately, based on a preset schedule, is more significant than it looks, Serry said.

Israeli killed by Gaza rockets

JTA

JERUSALEM — Rockets from Gaza continued to hit southern Israel despite efforts by Egypt to achieve a second ceasefire between Hamas and Israel.

Egypt reportedly continued to negotiate a ceasefire for Sunday night in an effort to stem a weekend assault of rockets and mortars on southern Israel.

The Israel Defence Forces Home Front Command on Sunday night announced that there were no more restrictions on public gatherings, meetings, schools, non-essential jobs or shopping centres. Though the lifting of the ban means that schools were to open as usual on Monday after being closed on Sunday, several southern Israeli communities such as Ashdod, Ashkelon, Be'er Sheva and Gan Yavne announced that schools were to remain closed on Monday.

At least 39 rockets and mortars pounded Israel's south over the weekend, including 11 on Sunday morning. Islamic Jihad claimed responsibility for the attacks. The attacks left an Israeli father of four dead and dozens wounded.

"We will do anything to defend Israeli civilians," said Israel's defence minister, Ehud Barak, on Sunday afternoon following a meeting with security and intelligence officials. "I advise the Hamas and Islamic Jihad terrorist organizations not to test our capabilities."

Early Sunday afternoon, reports that Islamic Jihad had accepted an Egyptian-brokered ceasefire surfaced following several hours of calm. That ceasefire came to an end Sunday afternoon when Israel's Air Force struck a terror cell about to launch a rocket from Gaza to Israel.

Residents of Ashdod show their alarm and grief after their five-storey residence was struck by a rocket from Gaza. ***[Israel Sun photo]***

At least one member of the terror cell was killed in the Sunday afternoon attack, according to reports.

Several long-range Grad missiles hit in and near cities throughout southern Israel, including Ashdod, Ashkelon, Gan Yavne and Be'er Sheva. A school and a private home were damaged in the attacks, and several cars were burned. Some 200,000 children stayed home from school, and several colleges and Ben-Gurion University did not open for the start of the new academic year on Sunday as scheduled.

An Ashkelon resident and father of four, Moshe Ami, 56, died from injuries sustained when he was hit by shrapnel Saturday as he ran to a shelter from his car. He died in the hospital from stomach wounds several hours after the attack.

On Saturday, Israel's Air Force attacked a terrorist cell preparing to fire long-range rockets from southern Gaza into Israel, thwarting the launch attempt and killing five terrorists. The Israel Defence Force reported that it was the same terrorist cell that was responsible for rockets fired on Israel last week. It is believed that Israel's attack sparked the new barrage of rocket fire from Gaza on Israel.

Israel's Air Force retaliated overnight Saturday for the more than 20 rockets and mortars that rained down on Israeli territory, striking six of what it called "terror activity sites" in Gaza, including three rocket-launching sites and a terror tunnel.

At least 10 Islamic Jihad terrorists have been killed in the Israeli strikes, according to the IDF.

An Iron Dome anti-missile system positioned near Ashdod failed to intercept rockets on Saturday due to a "technical" failure, according to the IDF. It was back in service and intercepted a rocket on Sunday morning.

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Kent State prof shouts 'Death to Israel' at former diplomat

JTA

KENT, Ohio — A Kent State University professor shouted "Death to Israel" at a lecture given by a former Israeli diplomat.

Ishmael Khaldi, the former deputy consul general at the Israeli Consulate in San Francisco, was confronted by Prof. Julio Pino during a question-and-answer session following Khaldi's speech on Tuesday, according to *Kent Wired*, a student publication.

Khaldi was speaking about his life as a Bedouin in Israel who rose through the ranks of the Foreign Ministry, as well as Middle East issues.

Pino, a convert to Islam and a tenured professor, asked Khaldi how the Israeli government could justify providing aid to countries like Turkey with "blood money" from the deaths of Palestinian children. After briefly arguing with Khaldi, Pino left the auditorium shouting "Death to Israel."

An audience member responded by shouting "Shame on you" after him. Pino has courted controversy for years, writing an opinion column in 2002 in which he praised a suicide bomber. In 2007 he was accused of running the blog Global War, which bills itself as "a jihadist news service."

Ishmael Khaldi, former deputy consul general at the Israeli Consulate in San Francisco.

Pino refused to discuss the allegations, describing it as a freedom of speech issue. After Pino's departure, Khaldi answered more questions, but also addressed the incident. He called for respect in discussion and suggested that people are misunderstanding the situation in Israel.

"Is this what the professor is telling you?" Khaldi asked. "It is my responsibility to tell the truth and build relationships."

Rewards offered for capture of Israeli soldiers

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RIYADH — A Saudi royal has offered a $900,000 reward to anyone who captures an Israeli soldier.

Prince Khaled bin Talal, the brother of business tycoon and Fox News co-owner Walid bin Talal, told the Saudi-based broadcaster Al Daleel on Saturday that the captive would then be released in exchange for Arabs held in Israeli prisons.

Khaled's offer comes days after the prominent Saudi cleric Awad al-Qarni put $100,000 on the head of every Israeli soldier. Al-Qarni's statement – posted on Facebook – was severely criticized, and messages posted online even warned of death threats.

Khaled told the broadcaster: "My offer also comes in response to the threats made against Sheikh al-Qarni."

The Saudi offers follow the recent deal between the Israeli government and Hamas, in which Israel agreed to release 1,027 Palestinian prisoners in exchange for Gilad Schalit.

Israel Briefs

Treaty with Jordan will stand

Jordan's King Abdullah II said he would stand by his country's peace treaty with Israel, although he expressed doubts about the Egypt-Israel peace. "You have seen what has happened in Egypt [and] Turkey," Abdullah told the *Washington Post* in an interview last week, referring to Israel's deteriorating relations with both countries, particularly since the overthrow earlier this year of the Mubarak regime in Egypt. "We are actually the last man standing with our relationship with Israel." The king expressed doubts about the viability of Israel-Egypt peace in the wake of president Hosni Mubarak's removal, describing the prospect of an Egyptian abrogation of the peace treaty as a "very, very strong possibility." Abdullah said he would stand by the peace with Israel and might even take a more active role in the peace process. "Because of the loss of Egypt's political leadership, the rest of us are having to step up," he said.

Sub on hold over settlements

The German government has threatened to halt delivery of a Dolphin submarine to Israel in protest of its settlements policy, a German newspaper has confirmed. In a report released Sunday, German officials confirmed to *Der Spiegel* magazine that the government of Chancellor Angela Merkel is threatening to halt delivery to Israel of a Dolphin submarine, which is nuclear capable, in protest against the recent Israeli government-approved construction of 1,100 apartments in the Jerusalem settlement of Gilo. Israel already has three Dolphin class submarines, with two more under construction in Kiel, in northern Germany. Last summer, Germany approved a $189-million discount for the purchase of a sixth submarine, which costs about $1 billion.

– *files from JTA and Ha'aretz*

BACK IN ISRAEL

U.S.-Israeli national Ilan Grapel, left, landed safely in Israel last week as part of a prisoner exchange that saw the release of 25 Egyptian prisoners from Israel jails. Grapel, 27, embraces his mother. He was arrested in Cairo in June on alleged espionage charges that were ultimately dropped and changed to charges of incitement. Israel denied all the charges and allegations. *[Israel Sun photo]*

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Social protest leader won't accept status quo

Ilan Lior
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TEL AVIV — Stav Shaffir's cellphone began ringing frenetically again last week. True, it was not like two or three months ago, when the activity of the protest movement peaked, but speculation is rife that the movement may soon again be all the rage, after several weeks of hibernation.

In recent days, Shaffir and her colleagues who initiated the tent protest movement, have been doing their utmost to put socioeconomic issues back on the public agenda. The attention diverted by Hamas captive Gilad Schalit's release and the return to work and school after the fall holidays may frustrate their efforts to re-energize protestors following the climactic "march of the million" on Sept. 3, they say.

Last week, some protest leaders produced short films calling on the public to take to the streets again. They posted them online, but only a few hundred people viewed them. Shaffir stars in a short piece filmed at a bank. With a big grin on her face, she optimistically declared: "The people demand social justice."

"This is just the beginning," Shaffir confidently said in an interview.

This auburn-haired woman, who turned into a symbol of the protests, believes Israelis will not accept the status quo, and she wants to change it.

Tent camps have been taken down, enthusiasm has dampened and university students haven't really supported her actions.

In the interview, she was asked: "Do you believe your group can bring people to the streets again?"

Shaffir replied: "More than ever before, we need to hit the streets to prove we won't be stopped if change doesn't happen. Such a large protest movement is a one-time occurrence. I don't know when an opportunity like this will come again, so we cannot afford to miss it. I don't know where we will end up if the millions who took part in this protest return to despair."

The public took to the streets time after time last summer. She was asked, "How will another demonstration help?"

Shaffir replied: "A demonstration is an emotional act – that's its great advantage. Sometimes, as citizens, we need to be reminded that we are not alone, that an entire public is with us. The government needs to be reminded constantly that the public won't stay quiet, and is not willing to be swindled and duped. In terms of getting this message across, there's nothing like hundreds of thousands of people shouting together."

She was asked: "Is it possible the Trajtenberg Committee, set up by the government to address protesters' concerns, satisfied the public?

Shaffir replied: "There's no question about rejuvenating the protest, because it never died. The government is trying to break up the protest via an array of methods, but people haven't stopped talking about it. Everyone who passes me on the street looks me in the eye and says: 'Don't stop, just don't stop.' What's happening here is that society decided to take responsibility for the state it's in. This change will take time."

Protest leader Stav Shaffir *[Uri Lenz/FLASH90 photo]*

Shaffir, 26, quit her job as a writer for *Yedioth Ahronoth*'s women's site, Xnet, a few days after the protests began. While she said she loathes politicians and the political system as a whole, she acts and expresses herself in measured, cautious tones. The one exception is when it comes to Prime Minister Benjamin Netanyahu, whom she stridently attacked.

"Bibi proved that he is not brave enough to look the people straight in the eye," she said. "He smoothed this over, he concealed things. He did nothing to create a real connection with us. He had plenty of opportunities, but nothing happened. The Knesset now faces a real test."

Neither Shaffir nor her protest colleagues say they are seeking to have Netanyahu replaced. "The change must be systematic. It is not personal," she said. "The ideology of privatization, of reducing public allocations and of selling society's resources does not belong to any single individual. The public is seeking a new ideology."

She believes the protests will find expression in the next national elections, whenever they are held. "The public will support candidates with a social commitment. We won't buy the lies we've been fed for so many years. Now we're connecting the issues of security and social welfare. Diplomatic-security issues will not monopolize the next election. Social issues will also count," she predicted.

Shaffir and other protest leaders categorically reject the recommendations of the Trajtenberg Committee report. "Time will show that this [report] just perpetuates existing policy," she said. "It also totally ignores most of the issues we discussed. Where are health, social welfare, public housing and employment? What really happened there? What have we received? This committee hasn't changed things."

She was asked: "Perhaps the protest's failure to change policy priorities proves that in order to bring change, you need to enter politics?"

Shaffir replied: "It would be wrong for us to become infected by any of the existing parties' partisan interests. We are committed to maintaining common ground, without breaking down into sectors. What we are doing is very political, and we talk with politicians, but it would be a grave mistake for this protest movement to become attached to any party."

She was asked: "Could you see yourself becoming a Knesset member?"

Shaffir replied: "I've never had such plans, and I have no idea what the present will bring. Right now, I don't have any such thoughts. I'm very content with the route I've chosen, the one we must follow as citizens."

Shaffir was recently interviewed by *Time* magazine. The article "What Occupy Wall Street can learn from Occupy Tel Aviv" compared the Israeli protest movement and the Occupy Wall Street campaign.

"The other thing that's very important is chaos," she told *Time*. "You have to be like water, to be everywhere, to be unpredictable.

"We are not an organization. The last thing you can say about us is that we work in an orderly fashion," Shaffir insisted. "Everyone takes part in the process. We don't stage votes, and we don't have a hierarchical structure. Increasingly, we are starting to function as a movement, but this is not a movement in the old sense of the word. Our biggest goal is to enable people to feel they have power. If citizens in Israel do not feel like they have power, all of us will lose."

In practice, the protest movement's inner circle has a tight grip on the reins. Its members might talk about a new form of politics and popular democracy, but representatives of the tent compounds were not involved in decision-making processes, and key activists were nudged to the margins while others simply quit, accusing the leaders of grabbing the spotlight. The protest's leadership works with an adept public relations strategist, professional filmmakers and a speechwriter. Press conferences have become part of the routine.

Meantime, the movement's leaders became embroiled in disputes. These conflicts continue. The deepest rift is between the protest initiators and the country's university students. As a result, National Student Union Chairman Itzik Shmuli was not involved in planning the most recent demonstration; a small inner circle of leaders did it all.

"So long as we all pursue one goal, of forging a better state, it's fine that we're working in different forums," Shaffir said.

She is pinning hopes on a "people's strike" scheduled for Nov. 1. The success of the Tel Aviv student union's boycott of the supermarket chain Super-Sol and the Tnuva food conglomerate encourages Shaffir. "We've learned that economic pressure is necessary, not just filling the streets," she said.

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Activist works to preserve our environment

Sheldon Kirshner
Staff Reporter

Canadian environmentalist Tzeporah Berman was coincidentally born on a special day, a winter morning in 1969 when a massive oil slick closed Santa Barbara's harbour. The spill not only caused an uproar in California, but marked the beginning of the environmental movement in the United States as we know it today.

"I don't know if it was serendipitous," she laughed, referring to that propitious event. "But it was interesting."

Indeed.

Berman, who once considered a career in fashion when she was a student at Ryerson University, is one of Canada's pre-eminent environmental activists. Currently co-director of Greenpeace International's climate and energy program, she was a founder of two non-profit organizations, ForestEthics and PowerUp Canada, both of which helped shape the concerns and tactics of the contemporary environmental movement.

Berman documents her passionate two-decade involvement in it in a new book, *This Crazy Time* (Alfred A. Knopf). "I wrote it because these issues can be so depressing and hard to understand," she said in an interview at her sister's house in Toronto. "It can be fun and meaningful to engage in these issues."

Raised in an observant Jewish household in London, Ont., Berman is active on several fronts. She has been in the forefront of raising consciousness about the urgent need to end all forms of pollution, rein in global warming, devise cleaner and safer modes of energy production and create a sustainable post-carbon society.

Berman, who divides her time between an office in Amsterdam and a home in Vancouver, launched her career with a savvy public relations campaign to save old-growth forests and endangered species. Nowadays, she's campaigning for a global climate change agreement and fighting against the oil sands project in Alberta.

"We need a climate change agreement," she said. "But it won't happen until nations reduce their dependence on carbon fuels and concentrate on building sources of renewable energy."

Striking an upbeat tone, she expressed optimism that it can be signed within two years. Failure to do so will be disastrous, she warned. "Carbon emissions will increase and weather patterns will be adversely affected. Many people will lose their homes and be displaced as a result of flooding and drought. And we'll see sharp increases in food costs."

Berman, who holds a master's degree in environmental studies from York University, describes the oil sands in harsh language, saying they're among the world's dirtiest developments. "Over 1.5 billion litres of toxic water is pumped out every day," she said, arguing that jobs can be created without degrading a fragile environment.

Berman, too, is critical of Prime Minister Stephen Harper's government. "Canada is too reliant on fossil fuels and nuclear power, and has some of the weakest laws to address pollution," she said. "Canada is falling behind in the race to devise clean air technology. Canada has promised to pass new environmental legislation, but hasn't."

In a further reference to the oil sands, she added, "At best, Canada is not acting because it's ignorant and slow to change. At worst, this government has a vested interest. It's given this industry $2.5 billion in tax breaks and subsidies, at a time when oil companies are making record profits."

Berman's accusations notwithstanding, she is confident that the global community is heading in the right direction. "The good news is that investment in renewable energy is at an all-time high, and that the technologies available today are more superior than ever. These problems can be resolved. We're at a tipping point toward a clean energy system. We're moving toward a post-carbon society. It's possible."

As she looks back, Berman believes that the environmental movement in Canada was instrumental in cajoling government and corporate decision-makers to wake up to reality and assume responsibility for guarding the environment.

Tzeporah Berman

"We've come a long way and have had a huge impact," she declared. "We've expanded and matured. When I started, we were very clear about what we were against, but not so clear what we were for. We're not just naysayers anymore."

Although she's modest about her own contributions, preferring to give her fellow environmentalists most of the credit, Berman acknowledges that she played a significant role in protecting 12 million acres of Canada's boreal forests.

Citing two of her most important achievements, she talked about her role in preserving old-growth forests in British Columbia's Great Bear Rainforest and in stopping logging in Canadian wilderness areas so as to protect the habitat of caribou herds.

Berman is also glad she supported a plan by the premier of British Columbia to impose a carbon tax. "It was unpopular with some environmental groups, but it is a critical component in decreasing pollution."

Last but not least, she is proud of having convinced the Victoria's Secret women's apparel chain to stop using old-growth forest paper products to make catalogues.

Looking ahead, she fears that weakening global economies may prompt political leaders to scale back commitments to the environment.

Berman – whose birth name was Suzie Faye but whose Hebrew name is Tzeporah – ascribes her social conscience to her late parents, Sam and Carole. He owned a small advertising business. She worked alongside him, ran a flag and pennant company on the side and was president of local Hadassah and B'nai Brith branches.

"We were brought up with a strong sense of community and social responsibility," said Berman, who was once president of her United Synagogue Youth chapter.

When she was 20, she and her sister, Wendy, toured Athens. "The air in Athens was so thick, so toxic, that people were dying on the street," she writes in *This Crazy Time*.

This experience jolted Berman so much that she dropped out of Ryerson's fashion program and enrolled in environmental studies at the University of Toronto.

In the early 1990s, she found her calling in the Carmanah and Walbran valleys of British Columbia, building trails and boardwalks and helping researchers.

"I find my spiritual guidance in nature," said Berman, whose husband, Christopher is also an environmentalist. "It's just who I am."

A mother of two boys – Forrest and Quinn – she has paid a price for her activism. In 1993, while co-ordinating a civil disobedience protest in B.C.'s Clayoquot Sound over logging practices, she was charged with 857 criminal counts, arrested and consigned to prison for four days. Two years later in Vancouver, she spent a night in jail after trying to stop raw logs from being loaded onto a ship.

"It's not something I took lightly," she said of these incidents. "It was terrifying."

After all these years as an environmentalist, Berman is no longer cocksure. "I know I don't have all the answers. The best we can do is to ask the right questions, listen and stand up for what we believe in."

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Civil War was a watershed for Jews in U.S.

Sheldon Kirshner
Staff Reporter

This year marks the 150th anniversary of the outbreak of the U.S. Civil War, a seminal event that was seared into the consciousness of every American who had the misfortune of living through it.

The four-year war, sparked by irreconcilable North-South differences over states' rights and slavery, exacted an extremely heavy toll on both sides in terms of casualties, trauma and destruction of property.

The role of Jewish Americans in it, little known even to specialists, is laid out in considerable detail in *Jews and the Civil War* (New York University Press). An eclectic, informative collection of essays edited by Jonathan D. Sarna and Adam Mendelsohn, it covers a range of topics, from the relationship of Jews with slavery to the role of Jewish soldiers in the conflict.

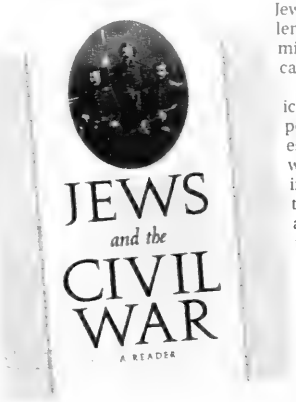
When the war broke out in 1861, the United States had a Jewish population of 150,000, the majority of whom were immigrants and 25,000 of whom lived in 11 Confederate states.

The distinguished Southern historian Eli Evans estimates that 2,000 to 3,000 Jews served in the Confederate army, while 6,000 Jews joined the Union army.

According to Evans, six Jews were awarded the Congressional Medal of Honor, conferred by the Union for extraordinary bravery in battle. Inexplicably, he cites the names of only two of the recipients: Leopold Karpeles, a sergeant of Czech origin who arrived in the United States in 1850 at the age of 12, and Abraham Cohen, a private and native American.

Although few Jews in either army attained the rank of officer, Jewish officers made their presence felt. The two highest-ranking Jewish officers in the Union army, brigadier generals Edward Solomon and Frederick Knefler, who were immigrants, participated in some of the bloodiest battles of the war. On the other hand, Col. Abraham Charles Myers, the great-grandson of a South Carolina rabbi, was the quartermaster general of the Confederate army.

More important still, one of the leading civilian figures in the Confederacy was Judah P. Benjamin, whom Evans describes as the first acknowledged Jew in the U.S. Senate. Born a British subject in the West Indies, Benjamin was a resident of Louisiana, and was alternately attorney general, secretary of war and secretary of state in president Jefferson Davis' cabinet.



Evans claims that Jewish merchants purchased or sold less than a fraction of one per cent of the 12 million African slaves in the Atlantic slave trade. In another essay, Seymour Drescher suggests that the figure rose to 26.7 per cent at one point.

Slaves were put to work on plantations, very few of which were owned by Jewish planters. In fact, the average Southern Jew was a peddler or shopkeeper, historian Bertram Korn says.

Among the Jewish planters were Benjamin, who purchased a plantation near New Orleans; Nathan Nathans, who was a president of Beth Elohim Congregation in Charleston, S.C., and Raphael Moses, who owned 47 slaves in Columbus, Ga.

"No Jewish political figure in the Old South ever expressed any reservations about the justice of slavery or the rightness of the Southern position," observes Korn. He adds that antebellum Southern Jews regarded slavery as part of the landscape.

"Most Southern Jews accepted and defended slavery until the Civil War ended," says Jayme A. Sokolow. "They supported the peculiar institution because Southern Jews lived in a pro-slavery environment, profited economically and psychologically from slavery, and lacked Reform Jewish temples which might have challenged slavery." The fear of an antisemitic backlash also made them politically conservative, she notes.

Louis Ruchames says that the American Jewish community took no official position on slavery or secession. In an essay, *Rabbis and the March to War*, he writes, "Since there was no chief rabbi in the United States, and Judaism in the country was not organized hierarchically, the great political questions of the Civil War era elicited a broad range of Jewish views, as many as there were rabbis and congregations."

Quoting Korn, Ruchames says that while some rabbis sided with the North or the South, still others promoted the principle of compromise for the sake of peace.

A number of Jews, such as Alfred Mordecai, a major in the U.S. army who graduated at the top of his class at West Point, the United States Military Academy, faced a morally wrenching problem over loyalty, says Stanley Falk.

Born in North Carolina, Mordecai was a true Southerner, but he considered slavery a "misfortune and curse" and worked for the preservation of the Union. Refusing to fight against his fellow Southerners, he resigned his commission in the Union army and lived quietly in Philadelphia during the duration of the war.

John Simon, in his essay *That Obnoxious Order*, offers a concise analysis of one of the war's most controversial incidents.

On Dec. 17, 1862, Maj.-Gen. Ulysses S. Grant, a future American president, issued Order No. 11, which expelled "Jews as a class" from several Southern states occupied by the Union.

Claiming that unscrupulous Jewish traders had illegally sold gold and scarce goods to the Confederacy, Grant signed the order over the objections of his chief of staff and without the knowledge of president Abraham Lincoln. Later, Grant revoked the order, saying it had been written in haste and petulance. Lincoln himself opposed it.

Order No. 11, however, was not an isolated case of antisemitism. As Evans points out, antisemitism reared its ugly head regularly during the war. "That Jews didn't fight, but just made money off the war, is a canard that gained great currency in the press," he says.

Such accusations prompted a Jewish lawyer, Simon Wolf, to issue a sharp retort in the form of a book, *The American Jew as a Patriot*, published in 1895. Wolf's book not only contained a list of Jewish soldiers who had fought in the war, but included the recollections of their experiences on the front and interviews with their respective families.

In Evans' view, the war accelerated "the process of acculturation" in the American Jewish community. Sarna and Mendelsohn suggest that Jews emerged from it with "greater self-assurance and a renewed determination to make a place for themselves in American society."

The war was indeed a historical watershed, for Jews and non-Jews alike.

EYE ON ARTS

By BILL GLADSTONE

PLAYWRIGHT TO ATTEND OPENING OF HIS PLAY ABOUT JONATHAN POLLARD

Award-winning Israeli playwright **Motti Lerner** is coming to Toronto for the North American première of his play *Deceived* as produced by the Teatron Toronto Jewish Theatre Company.

Deceived tells the story of **Jonathan Pollard**, the American civilian intelligence analyst who was convicted for spying for Israel and has been in prison since 1985. It runs Nov. 9 to 20 at the Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St.

"The play explores the question of why the Israelis agreed to use Pollard even though they had a strict rule against operating spies in their home countries so as not to create issues of antisemitism or dual loyalty," Lerner told *The CJN* in a brief phone interview last week.

Gary Shteyngart

"It deals with the period of his spying and the period when he was caught, and in retrospect, questions why he's still in jail," he continued, adding that he would dearly like to see him freed. "I don't think he did the right thing when he decided to spy, but on the other hand, he shouldn't die in jail," he said. "He's served for 26 years, and the punishment is becoming disproportionate to the crime."

Ticket prices to *Deceived* range from $19 (preview) to $48. Call 416-781-5527 or visit www.teatrontheatre.com

• • •

Rendezvous With Madness: Sounds like a crazy theme for a film festival, but the 19th annual Rendezvous with Madness Film Festival runs Nov. 4 to 12 at the TIFF Bell Lightbox and other locations. Films include *Baderech Lemalla* (*The Way Up*), a recent Israeli-made feature from director **Shirly Berkovitz** about a woman fighting her addictions and rebuilding her life in the back streets of Tel Aviv; and *Latzuf* (*Floating*), from Israeli director **Inbal Gibrolter**, about a binge eater and an anorexic, both female, who share a hospital room in a clinic where they jointly rebel against their treatment. Sunday, Nov. 6, 1 and 3 p.m. respectively. There are many other worthy screenings. www.rendezvouswithmadness.com

• • •

Films Explore Jewish-Muslim Relations: The theme of the 11th annual International Diaspora Film Festival is "wave of change," with films reflecting global political, social and cultural changes of the past year. Film director **Deepa Mehta** screens her acclaimed film *Bollywood-Hollywood*; and some "Palywood" films are included as well, direct from the Gaza Women Film Festival.

"Can Muslims and Jews ever be friends?" seems to be the question asked in several of the films. *David*, a Toronto première, is the story of a young Muslim boy who is mistaken as a Jew by the Jewish community of Brooklyn. *Kaddish for a Friend*, directed by **Leo Khasin**, focuses on a teenage Palestinian in Berlin who develops an unlikely friendship with a Holocaust survivor.

Another selection is *Playoff*, by Israeli filmmaker **Eran Riklis**, about a friendship between an Israeli basketball coach and a Muslim Turkish woman in 1970s Germany. The festival runs Nov. 1 to 6. www.diasporafilmfest.com

• • •

Names in the News: The Koffler Centre enjoyed a wonderful success with its one-day series of readings and events at the International Festival of Authors at Harbourfront on Oct. 23. The events were well attended and the final session, a conversation among Russian-Jewish authors **Gal Beckerman**, **David Bezmozgis** and **Gary Shteyngart**, was sold out with some 200 people in attendance.

Koffler at the IFOA also involved such literary talents as Montreal-area MP and human rights activist **Irwin Cotler** and translators **Michal Govrin** and **Peter Filkins**. "It worked out very well, and we're hoping to continue it next year," said Koffler publicist **Tony Hewer**.

• • •

Arts in Brief

• The Canadian Opera Company's Xstrata Ensemble Studio conducts a tour of Ontario elementary schools this month to perform *Isis and the Seven Scorpions* by Canadian composer **Dean Burry** and a version of *Hansel and Gretel*, the fairy-tale opera by **Engelbert Humperdinck**. The company visits Bialik Hebrew Day School on Nov. 16.

• Shoshana Shier Lecture Series presents Paris visiting professor **Jean Baumgarten** giving the last in a series of talks about Mystical Texts in Old Yiddish Literature. On Nov. 7, at 5 p.m., the topic is "Echoes of the False Messiah – Shabbetai Tzvi in Old Yiddish Literature." University College, Room A101, 15 King's College Circle. Free, everyone welcome.

• • •

Out of Town: The Free Thinking Society of Ottawa holds its second annual film festival Nov. 11 to 13 to celebrate liberty, freedom and democracy. It sponsors three major events, two panel discussions and some 20 films, including the Canadian première of *Unmasked: Judeophobia and the Threat to Civilization*. The film is a documentary about the current political assault against Israel – "fundamentally a war against the Jewish People and their right to self-determination."

Other films include *Justice for Sergei: The Last Jews of Libya*; *The Making of a Martyr*; *The Biases of the CBC*; and *Ahead of Time – The Ruth Gruber Story*. Events take place at Library and Archives Canada and the Bronson Centre, Ottawa. www.freethinkingfilmfest.ca

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Chagall featured in exhibit on Russian avant-garde

Sheldon Kirshner
Staff Reporter

"My pictures are painted collections of inner images which possess me," Marc Chagall wrote succinctly distilling the essence of his painterly philosophy.

Until the day he died at the ripe old age of 97, Chagall's vision was rooted in Vitebsk where he was born in 1887, the son of a Jewish fishmonger.

Vitebsk, in western Russia's Pale of Settlement, profoundly shaped Chagall as a painter. He drew not only on chassidic folk tales of miracles and mysteries, but also on Slavic folk art.

These inspirational influences left an indelible impression on Chagall, long after he emigrated from Russia and settled in Paris in 1911. Thirty two of Chagall's whimsical, dreamy works will be on display at the Art Gallery of Ontario until Jan. 15. They form an integral component of a compelling exhibit, *Chagall and the Russian Avant-Garde: Masterpieces from the Collection of the Centre Pompidou, Paris.*

Apart from Chagall, the exhibit features an array of paintings, drawings, sculptures, poster art and photography from such Russian masters as Vassily Kandinsky, Natalia Goncharova, Mikhail Larionov, Alexandre Danilovich Grinberg, Jacques Lipchitz, El Lissitsky and Ossip Zadkine.

Chagall, however, is at the centre of it.

Double Portrait with Wine Glass

Although he is not everyone's cup of tea, his brash originality is clearly appealing.

Chagall's style, characterized by vivid colour, distorted space and geometric forms, resulted in highly personal and unforgettable images that resonate across generations.

On his canvasses, Chagall conjured up fantastical floating lovers, flying horses, goats playing fiddles and the like. His themes turned on memory, family, joy, love and loss.

Nazi invaders razed Vitebsk in World War II, murdering many of its Jewish inhabitants, but the nostalgic Vitebsk of his boyhood remained deeply imbedded in Chagall's consciousness.

A sampler:

Chagall's oil on linen *Self-Portrait*, (1908) is strong and virile, suggesting immense willpower and seld-confidence.

The Studio (1910), an oil on re-lined canvas, is an explosion of blue, red and white colours. As Chagall said, "Colour is the pulse of a work of art."

To Russia, to the Donkeys and to the Others (1911), an oil on canvas, is surreal and ominous.

The Newspaper Vendor (1914), an oil on cardboard, is moody and melancholy.

Over Vitebsk (1914), an oil on paper mounted on canvas, celebrates a long-lost way of life and portrays a traditional, snowbound landscape of wooden buildings and a Russian Orthodox church.

The Father (1911), an oil on linen, typifies the Russian chassidic Jew.

The Cemetery (1917), an oil and pencil on canvas, is a chaotic jumble of tilting tombstones and a kinetic sky.

The Harlequins (1944), an oil on linen, evokes the joyous facet of the eastern European shtetl.

Chagall's piece de resistance at the AGO is doubtless *Double Portrait with Wine Glass* (1914). An oil on canvas in shades of white, red, brown and green, it celebrates his new bride, Bella Rosenfeld, and is an ode to marital bliss and a bow to optimism.

Chagall's works, the acme of Russian modernism, radiate a range of emotions and glisten powerfully.

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The SS St. Louis voyage through children's eyes

Marvin Glassman
Special to The CJN

Children's Holocaust author Kathy Kacer felt the story of the 1939 SS St. Louis voyage had to be retold in a manner that would resonate with children.

Denied entry by Cuba and then the United States, the St. Louis, with 937 mostly Jewish passengers, was forced to return to Europe. Canadian immigration policy was also hostile to Jewish immigration, and the government of the day refused to offer the passengers sanctuary.

Kacer's new book, *To Hope and Back: The Journey of the St. Louis* (Second Story Press), looks at the ill-fated voyage through the memories of two young passengers, Lisa Avedon and Sol Messinger. Kacer divided the story into three sections: Lisa's account of the voyage, Sol's perspective and the captain's point of view.

"Children love to read a story with the main characters being their age. Through the voices of Lisa and Sol, they address the hopes and feelings of young children. You feel the optimism and the fear of the children as the St. Louis has to change course in the journey," Kacer said.

"Lisa and Sol addressed what they saw, heard and felt in their hearts and looked up to the captain. In the section titled 'From the Captain,' I gave the factual account of the voyage with details and concerns the captain had at different points of the journey to round out the story."

With Lisa and Sol as the voices in *To Hope and Back*, Kacer wrote on how each child saw the voyage through the expectations of their families, resulting in two gripping accounts of the same event.

Kacer will be speaking on "To Hope and Back: My Personal Testimony" with Sol Messinger on Nov. 6, 10 a.m., at Temple Sinai in Toronto. On Nov. 8, 2:15 p.m., she will speak at Louis Honore Frechette School in Thornhill. Both events are part of Holocaust Education Week.

"Lisa lives in Toronto and Sol in Buffalo, and from many meetings with them, I was able to write from their perspectives," Kacer said. "It was an honour to share their views of the voyage and having Sol speak with me during Holocaust Education Week." Kacer is a child of Holocaust survivors. *To Hope and Back* is her seventh book in her series of Holocaust Remembrance Books for Young Readers. Kacer's first book, *The Secret of Gabi's Dresser* (1998), tells how Kacer's mother escaped the Nazi concentration camps by hiding in a dresser at her home.

The Secret of Gabi's Dresser was adapted into a play that was performed at the Al Green Theatre in the Miles Nadal Jewish Community Centre in Toronto in 2004, as well as in many schools.

"I come from a family of survivors who were willing to talk about what they went through," Kacer said. "There are so many survivors willing to speak and whom I met over the years that there is no shortage of stories for me to write about in the future."

She worked for 20 years as a psychologist before becoming an author in 1997. Kacer is married to attorney Ian Epstein. Her son is actor Jake Epstein, best known for his work on the television series *Degrassi: The Next Generation*. Her daughter, Gabi, is a jazz singer and actor who recently recorded her CD *Show Off*.

To read more about Kacer, go to www.kathykacer.com. For more information about Holocaust Education Week, visit www.holocaustcentre.com.

Documentary focuses on director of antisemitic German film

Sheldon Kirshner
Staff Reporter

From 1939 onward, Joseph Goebbels, Nazi Germany's propaganda minister, supervised the production of a trilogy of antisemitic films – *Jud Suss*, *Die Rothschilds* and *Der Ewige Jude*.

Of the three, *Jud Suss*, written and directed by Veit Harlan and unveiled at the 1940 Venice Film Festival to great acclaim, was the most commercially successful. Seen by 20 million Germans and 20 million other Europeans, it fanned the flames of antisemitism and facilitated the marginalization, persecution and murder of Jews throughout Europe.

Goebbels was extremely pleased with it. In his diary, he noted, "An antisemitic film of the kind we could only wish for. I am happy about it." Heinrich Himmler, the leader of the SS, was similarly impressed, ordering special viewings for SS men and members of Einsatzgruppen mobile killing squads.

Ironically enough, *Jud Suss* was based on a bestselling historical novel by the German Jewish writer Lion Feuchtwanger, whose subject was the 18th-century Jewish financier Joseph Suss Oppenheimer.

When Goebbels saw the British film version in 1934, he rubbed his hands in glee, knowing he could cynically twist and manipulate the material into a grotesque new form and antisemitic screed.

The man who implemented his vision was Harlan, a Berliner who studied theatre under the illustrious Jewish stage director Max Reinhardt and who was briefly married to the Jewish actress and cabaret singer Dora Gerson, who died in Auschwitz.

Probably the most high-profile film director in Nazi Germany next to Leni Riefenstahl, Harlan was a compliant and supple craftsman who possessed the rare gift of being able to fuse drama with ideology. Having done so in such feature films as *Der Herrscher* (1937) and *Die Reise nach Tilsit* (1939), Harlan was the ideal candidate to direct *Jud Suss*, which employed the services of Jewish extras.

After World War II, Harlan was the only figure in Germany's entertainment industry to be prosecuted by the Allies, having been charged with aiding and abetting antisemitism. Twice acquitted, he went on to direct six films in postwar West Germany. He died in 1964 at the age of 64.

Felix Moeller's German-language documentary with English subtitles, *Harlan: In the Shadow of Jud Suss*, focuses on what his descendants think of him in light of his contributions to Nazi culture. It will be screened by the Toronto Jewish Film Society at the Al Green Theatre on Sunday, Nov. 6 at 4 p.m. and again at 7:30 p.m. during Holocaust Education Week.

Jud Suss is an insidious film of the first degree, starring the Austrian actor Ferdinand Marian, whose first wife was the Jewish pianist Irene Saager.

It portrays Oppenheimer as a cunning manipulator who enriches himself at the expense of the German people and a sexual predator who ravishes the blond Aryan maiden Dorthea Sturm, played by Harlan's Swedish wife, Kristina Soderbaum (whose father was the secretary of the Royal Swedish Academy of Sciences).

Harlan's descendants, bearing the stigma of his surname and reputation as Goebbel's faithful collaborator, are generally ashamed of their father and grandfather.

One of his sons, describing his role as "unforgiveable," says he created "an instrument of murder." A daughter admits the film left her speechless and disgusted. As she puts it, "I felt like going out and puking."

Harlan's niece, Christiane Susanne, the wife of the late Hollywood Jewish director Stanley Kubrick, calls *Jud Suss* "repulsive." His grandson finds it "shocking." One of Harlan's other sons sits on the fence, claiming it is a family matter.

The most poignant comments are expressed by Jessica Jacoby, the daughter of Susanne Korber, one of Harlan's daughters and an actor who converted to Judaism to marry a Jew.

In a devastating observation, Jacoby points out that while Harlan, her Christian grandfather, demonized Jews through his film, her Jewish grandfather, a decorated veteran of World War I, was murdered in Minsk during the Holocaust.

The juxtaposition is stunning.

While none of Harlan's descendants defend him, they claim he was personally not antisemitic and was coerced to make *Jud Suss*. In postwar Germany, Harlan claimed he was "used" by Goebbels. As for Soderbaum, she said that *Jud Suss* "ruined" her life.

By any yardstick, *Harlan: In the Shadow of Jud Suss* is a riveting movie, amalgamating the past with the present and underscoring the importance of film in shaping public opinion.

But the gaps in it are puzzling. Moeller does not even try to understand why Harlan agreed to write and direct *Jud Suss*. And he says nothing about how it was made. These are serious omissions in an otherwise historically important film.

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Puck heads rejoice! Hockey back at Maccabiah Games!

Paul Lungen
Staff Reporter

The executive director of the Maccabi World Union (MWU) was in Toronto last week to report on developments in advance of the 2013 Maccabiah Games in Israel.

There was plenty for Eyal Tiberger to reveal, from the anticipated participation of dozens of new countries and the addition of several new sports to the relocation of the opening ceremonies to Jerusalem and the closing event to Haifa.

But the news that will likely get Canadian sports fans, puck heads and rink rats most excited is that "ice hockey" has been added to the roster of Maccabiah sports, for the first time since 1997.

Back then, a Canadian team stocked with pros, juniors and college-level skaters, coached by ex-Habs bench boss Jacques Demers, beat the United States for the gold medal.

This time, Canada will vie for a medal with teams from the United States, Israel, France and, likely Russia. The games will be played in the Canada Center sports complex in Metulla, a small town on Israel's northern border with Lebanon.

Tom Bacher, president of Maccabi Canada, said Mark Goodman and Alex Voihanski have been tasked with assembling the Canadian team. Goodman is in charge of fundraising, and Voihanski will recruit the players. Voihanski, director of JCC Chai Sports, also serves as general manager for International Scouting Services (ISS). He has iced two winning Jewish teams at the Canadian Multi-Cultural Hockey Tournament in Toronto and is a virtual walking encyclopedia of Jewish hockey information.

Bringing the best Jewish athletes to Israel is something Tiberger has made a priority. At the 18th Chai Games in 2009, four-time Olympic gold medalist Jason Lezak officially opened the Games. The 2001 Games saw Lenny Krayzelburg, another Olympic swimmer with four gold medals, compete in the pool.

The participation of elite athletes has proven to be a tremendous inspiration to young Jewish sportsmen and women, Tiberger said. It also enhances the Maccabi mission of connecting young Jews to the State of Israel and the Jewish people through sports. "Our mission is to develop Jewish and Zionist awareness, to instil love of Israel and to develop ambassadors for Israel in our communities and ensure the future of the Jewish community," he said.

"Our program is Jewish continuity. Once you expose kids to their Israeli peers and teams and they become part of the big, wide family of Maccabi where you meet thousands of youngsters in Israel, they want to stay and volunteer and work or even serve in the army," he added.

At the last Games, the experience of Canadian junior athletes was less than advertised as they were faced with substandard housing and organizational problems at the athletes' village. Many complained of filthy rooms, dirty water and inadequate food.

Tiberger said that issue has been addressed at MWU meetings. "At the 19th Maccabiah, all athletes will be accommodated in hotels," he said.

He said the site chosen at the last Games was a boarding school and was in good condition when it was inspected by MWU officials months before the Canadians' arrival. It was chosen to provide a large, self-contained venue in which youngsters could easily socialize, enjoy barbecues and cultural programs.

"We thought the content would be most important thing, not the accommodations. It should be clean and decent, but the accommodations did not meet expectations," he said. Hopefully, that has now been rectified, he added.

Turning to the upcoming games, Tiberger said several sports have been added besides hockey. New to the Games are handball, women's water polo and equestrian events. In addition, paralympic competitions in basketball, tennis and swimming will be held.

Tiberger said beyond the sporting events, athletes are blown away by the unique experience of being "cheered by 50,000 people" as they enter the stadium during the opening ceremonies. It's an experience most will only get at the Maccabiah Games, he said.

Around the world, Maccabi sports clubs are the central organization around which community life revolves, he continued. They are also beginning to develop in far-flung Jewish communities that are trying to reconnect with the wider Jewish world.

Eyal Tiberger

As Jewish life develops in "remote" communities, the number of international delegations to the Maccabiah Games increases. At the 2013 Games, 70 delegations are expected, up from 55 in 2009. The number of athletes is expected to surge to 8,500, up from 7,500, making it the third-largest sporting event in the world, behind only the Olympics and the University Games.

Among the new entrants are delegations from the "Stans" – Turkmenistan, Kazakhstan, Tajikistan – as well as Azerbaijan, Honduras, El Salvador, Costa Rica, Curacao, Aruba and Nicaragua.

Other new participants will be athletes from Arab countries, Bosnia, Macedonia, Romania and from the Far East – China, Japan, Hong Kong and Singapore.

Some of these communities number only in the dozens or hundreds of people, others are larger, but "we'll take the best athletes they have."

India will return to the Games for the second time after the 2008 terrorist attack in Mumbai. At the last Games, India won a silver medal in cricket. On returning home, "they gave the medal to Moishele, the child of the rabbi who was killed," Tiberger said.

Since then, the local community has supported creation of a local Maccabi club, which now boasts 1,800 members, Tiberger said.

Many of these delegations cannot afford to subsidize their athletes, so costs are being borne by Maccabi organizations and their supporters around the world, he added.

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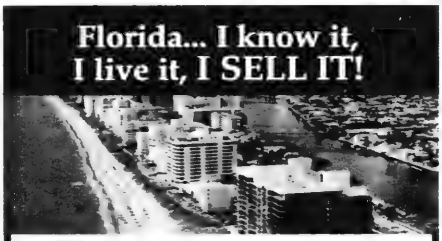

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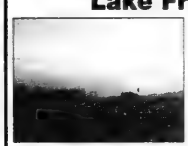

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Film fest to première doc on 'Judeophobia'

Paul Lungen
Staff Reporter

A film on CBC bias toward Israel and another on "Judeophobia" will highlight the Second Annual Free Thinking Film Festival, which runs Nov. 11 to 13 in Ottawa.

The brainchild of Ottawa businessman Fred Litwin, the festival will air 23 films, hold two panel discussions and a debate.

In an event planned for Remembrance Day, Canadian historian Jack Granatsein will face off against law professor Michael Byers over the future of the Canadian military.

Fred Litwin

The festival will mark the Canadian première of the film *Unmasked: Judeophobia and the Threat to Civilization*. The documentary examines "the political assault against Israel," which Litwin describes as fundamentally a war against the Jewish people and their right to self-determination. The film's producer, Gloria Greenfield, will be on hand to answer questions.

Also on tap is the film *The Biases of the CBC*, produced by Litwin and James Cohen. The film's premise is that the CBC is slanted against the State of Israel and conservatives, said Litwin.

"My goal here is not to fight to delegitimize the CBC, but to provide a forum for people to see and hear what a segment of the population feels."

Litwin, who describes himself as a conservative, said the CBC's professed mandate is to represent all Canadians but the Toronto-centric CBC falls short, "so that a segment of the population is just not being served."

The film will be followed by a panel discussion with Sun Media's Brian Lilley, Mike Fegelman of HonestReporting Canada and Stephen Taylor of the National Citizens Coalition.

Other films include *Milk War*, the story of farmer Michael Schmidt's efforts to sell unpasteurized milk; *Oscar's Cuba*, the story of Oscar Elias Biscet, who spent 25 years in prison for "disrespecting the revolution; *The Power of the Powerless*, the story of Czechoslovakia's Velvet Revolution, and *Freedom Fighter*, a look at the efforts of Rev. Majed El Shafie to support the rights of religious minorities around the world.

The festival features a number of films of Jewish interest, Litwin said. Among them, *Ahead of Time: The Ruth Gruber Story* and *The Last Jews of Libya*.

Litwin conceived of the festival several years ago when his efforts to convince theatres to screen *Michael Moore Hates America* were turned down.

"It hit me that to see the films I wanted to see, I'd have to bring them in myself," he said.

After airing several films that looked at issues from a conservative and libertarian perspective, he launched the First Annual Free Thinking Film Festival last year.

In January, he screened the Canadian première of *Iranium* at Library & Archives Canada (LAC). The Ottawa institution had cancelled the screening of the film, citing security concerns after receiving complaints from the embassy of Iran, followed by threatening phone calls and suspicious letters that required a police response.

National Heritage Minister James Moore overturned the library's decision.

LAC will again provide the venue for the festival's films, along with the Bronson Centre.

For more information about the festival, visit www.freethinkingfilmfest.ca.

Check out our blog @ heebonics.ca

HEEBONICS

Editor wants to immerse 'people in hockey culture'

Jordana Divon

Cara Stern
Special to The CJN

Jordana Divon did not know Charles Lewis, but a feature on her Facebook account kept suggesting that she might.

"We had a bunch of friends in common so he kept popping up," she says.

When Divon recognized his face while covering an event for the Toronto International Film Festival in 2010, she approached him.

Lewis is the director of communications for the hockey lifestyle magazine *The Fourth Period*. The magazine happened to be looking for a new editor, and Divon fit the criteria.

"The guys running the magazine really knew hockey," Divon says, "but they didn't know publishing."

Although she knew very little about hockey, she took the job. She describes it as somewhat beneficial that she isn't as big of a fan, since it allows her to read the articles from the eyes of a more passive fan.

"When I look at an article, I'm not clouded by my knowledge of the player," she says.

The magazine's title comes from the idea that the fourth period of hockey is what happens after the game is done. It's the period off the ice, Divon explains, when the players go out into the world and live their lives.

After just two years in production, the magazine has a circulation of around 30,000 throughout Canada and the United States. The magazine is involved with the National Hockey League, most notably the NHL Awards, and it co-hosted the after-party for the NHL awards in Las Vegas in June.

"I was *so* the last person who deserved to be there because there were so many NHL players walking around and I couldn't pick out any of them," she says, adding that she thinks a diehard fan would have appreciated her spot at the party – and she would like to make this happen if they get to host again.

Although she doesn't call herself a diehard fan, the Toronto native did watch hockey when she was a child, and she enjoyed attending games with her father. Her interests began to change when she was a teenager and noticed how violent the game is.

However, she has since recognized that fighting is part of the game, and that the players tend to be interesting, educated people.

"What we're trying to do is, you have this culture of celebrity, particularly in the States, regarding football players and basketball players," she says, "but you don't really see the same with hockey."

The magazine aims to bring people into the players' lives outside of the game, and immerse people in the hockey culture, she says.

But *The Fourth Period* doesn't exclusively feature interviews with hockey players. For example, earlier this year, Divon interviewed Canadian rock band Sum 41, as well as Napanee-born punk-princess Avril Lavigne.

The nature of the magazine fits perfectly with Divon's outlook on journalism.

"I think everyone has fascinating stories to tell about themselves, and about their lives," she says. "My dream job would be to write about those stories and bring them to fresh eyes."

In an era when freelancers are going extinct, Divon has also been able to carve herself a career in the field. Her positive attitude and perseverance come through when she discusses her career.

"The beauty about [freelancing] is you really are privileged to meet and talk to some incredible people," she says. "That's why I love this and that's what keeps me going when things get difficult."

Among these difficulties is not knowing when the next job is coming, or conversely, working every single day of the week. She describes the past year as a series of seven-day work weeks.

"Anything worth doing is going to be challenging," she says. "It's going to be difficult, but you can't let that get in the way of your dreams."

The field of freelance journalism really belongs to those journalists who stick with it, she says. "It's nothing more than being a struggling freelancer and trying to take every opportunity."

It's this open mind that allowed her to succeed in print journalism, though she primarily trained in broadcasting, earning her master's degree in broadcast journalism at Boston University.

She got her first professional writing assignment from *The CJN*, and she later spent a year working for *Metro Toronto*, where she produced the "Metro Minute" and "5 Minutes With" columns, as well as freelancing for many other Toronto newspapers.

Although she has interviewed numerous well-known figures, including comedian Russell Peters and legendary *Fashion Television* host Jeanne Beker, she describes the most moving stories as the unexpected ones.

They're the ones you might be interviewing for a quote for one story, she says, but you wish you were interviewing them for a profile.

She describes her experiences as very rewarding as a journalist.

"You keep your nose down to the grindstone, close your eyes, grit your teeth and keep going," she says. "It's all you can do, and it's all you have, because there's nothing worse than giving up your dreams."

More news for young Jews on heebonics.ca

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Educating teens about environmental issues

During the High Holiday period, I had the opportunity to speak to Grade 8 science classes at a number of the Toronto Jewish day schools.

My talks are generally drawn from materials I have access to as a result of being trained by Al Gore as a Climate Reality Project volunteer presenter. Recently, Gore hosted a 24-hour effort, one for each time zone in the world, where local speakers would explain climate change and global warming in the global and local context.

New this time were some of the videos and visuals used to get a clear message across – that the time to debate scientific findings is over and the time for action is now.

The message I wanted to impart to the Grade 8 students had to be carefully crafted to balance the challenges that arise as a result of climate change and the belief that something can be done about it.

The key message that emerged was the need to question and seek proof for statements made on the topic and how to differentiate between propaganda and reality.

Sustainable Jew

Fred Winegust

Through the videos and slides selected, I was able to have a conversation with the students that helped them understand why it's important to become more literate on the topic of climate change, understand how to put the issue into a Jewish context, and then find a way to ensure measurable energy consumption reduction action going forward.

Fortunately, the schools that invited me had also discovered that the best way to learn is to work together. These schools had recently agreed to submit a joint proposal to the ongoing ClimateSpark Social Venture Challenge (http://bit.ly/climatespark-svc).

The focus of their joint Inter-School Conservation Quantification proposal was to find creative ways for students and teachers to quantify measurable energy consumption at their school and to become more skilled at quantifying energy consumption at home.

The first level of discovery was expected to be within each school branch, looking at real numbers around the consumption of electricity, water and natural gas, and developing an understanding of what actually drives the consumption.

As the numbers were being gathered, the Grade 8 students would also be asked to look at what other students aged 12 to 18 were doing in activities for which energy consumption reduction could be quantified. From there, the proposed effort could go in one of two directions: either into the home or to the sister campus of each school. Once the north-south intra-school effort was in place, the next step envisioned would be an inter-school effort to test community electronic brainstorming.

The current proposal is to be carried out in the Greater Toronto Area. The next logical direction would be an inter-country effort linking Grade 8 students in Toronto and Eilat, Israel, using the fact-based approach and electronic brainstorming to develop a stronger understanding of the differences and similarities in the problem and approaches to solving it.

This is one of almost 50 proposals currently competing in ClimateSpark. On Nov. 1, the schools were to discover whether they made the final 20.

winegust@gmail.ca

MEXICAN WEDDING BALLS

1 c butter
1/2 c sugar
1 tsp vanilla
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1/2 c chopped pecans

Cream butter and sugar for 10 min. in food processor to incorporate sugar. Slowly add remaining ingredients until batter forms a ball. Using a melon baller or small scoop, form small balls and place on baking sheet lined with parchment. Bake at 350° for 15 minutes. Cool. Dust with icing sugar

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

The francophone and anglophone Hillel organizations in Montreal which have united this year to become Hillel Montréal. French author Éliette Abécassis who talks about the plight of agunot, women whose husbands refuse to give them a get (a Jewish divorce), as is the case with the central figure in her latest novel.

Spanish author Antonio Muñoz Molina, who talks about Spain's relations with the Jewish people over the centuries.

Exclusive to cjnews.com in Hebrew

Remembering Yitzhak Rabin, 16 years after his murder.

Also on the web

The arts can be a tool to promote intercultural dialogue and diversity, Kathleen Weil, Quebec's immigration and cultural communities minister, told more than 100 young adults at the Segal Centre for Performing Arts. Quebec, can benefit from the diversity that results from attracting young immigrants from around the world with the talents that the province needs, Weil said.

Shragah Phyvle: yahrzeit

I haven't seen my father in 22 years.

His name was Shragah Phyvle Rosensweig. In those days, when he was a boy, you would be assigned an English name. His was Philip, which he didn't like. Philip means "lover of horses."

He grew up in Toronto with two brothers, Berel and Davey, and his sister, Sylvia.

As a youngster, he was considered to be a good student and a good boy. His brother Berel led the family down a religious path. Shragah Phyvle followed. The two brothers took different spiritual paths, however. Berel embraced modern Orthodoxy and Shragah Phyvle, a more right-wing direction.

Urban Writer

Avrum Rosensweig

In his early years, Shragah Phyvle was one of the founders of the Agudah in Toronto. The Agudah spoke on behalf of haredi Jews in Israel, America, Canada and other countries. Shragah Phyvle felt comfortable in that environment and maintained an Agudah-type lifestyle his entire life.

When the Holocaust was coming to an end, Shragah Phyvle, together with other Agudah leaders like Mike (Elimelech) Tress, began rescuing Jewish orphans in Europe. He put his life on hold, and at one point when he was smuggling orphans into Canada, he was sought by the RCMP.

I haven't seen my father since October of 1989. I knew him for 29 years. Soon he will be out of my life longer than he was in it. Strange.

In the early '50s Shragah Phyvle received smichah, rabbinical ordination. He married the lovely Gitel Flicht, and moved to Kitchener after his rebbe, Rabbi Abraham Price, approved of this career move.

By 1960, Shragah Phyvle was the father of five children. I was the youngest. He envisioned a new building for the Kitchener Jewish community and eventually built it. The community burgeoned under his leadership, and would continue to do so over the next 36 years.

First and foremost, Shragah Phyvle was an activist. He worked diligently to introduce the Jewish community to every other community in Kitchener. He lectured at high schools and universities, to church groups and in multi-faith environments – so much so, that the Kitchener Jewish community was at ease with its neighbours and, more importantly, got on well with them. A thousand people of all backgrounds were at his shloshim.

Shragah Phyvle left this world with a brood of grandchildren, and a *shem tov* – a good name. His house was full of "strangers," some of whom never really left. His wife is an aishet chayil, a woman of valour, who stood at his activist-side while he actualized a powerful need to make things right for others.

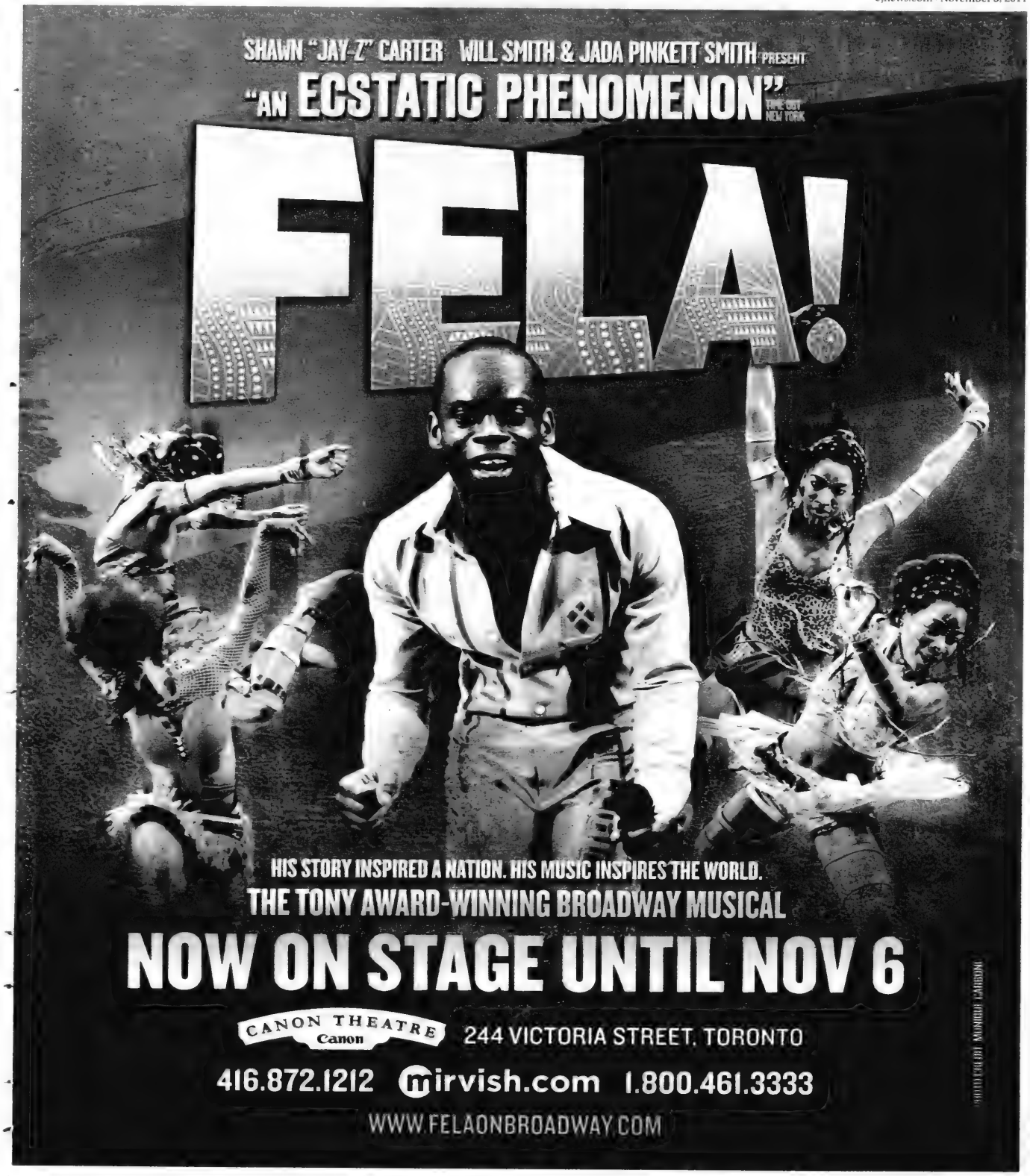
I haven't seen my father since the night before he died. A couple of days later, following his death, I was flying to Israel to bury him outside of Beth Shemesh in the Jerusalem Hills. What a panoramic view, one he must love!

The last thing I saw of my father was his hand. His hand was gentle. (Sometimes, take a look at people's hands. They have character). It seemed to reach out from his shrouds wishing us farewell, wanting to stay.

Shragah Phyvle is definitely gone. Recently I read about the new rabbi in Kitchener. I scanned it waiting to read something about my father, who was perhaps the greatest spiritual leader there. But there was nothing. I understood.

I have not seen my father in 264 months. How do we do it?

avrum@veahavta.org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This Week

National

'Kal' Cohen recalls his special war story. *Page 3*

Arts & Travel

Kooky, spooky Broadway musical comes to Toronto. *Page 47*

Motti Lerner talks about his play *Deceived*. *Page 48*

Heebonics

New CD shows a 'more grown-up' Sophie Milman. *Page 54*

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Jerusalem mayor visits Canada

By Viva Sarah Press
CJN Israel Bureau

JERUSALEM — Jerusalem Mayor Nir Barkat is doing everything he can to keep his city flourishing. From the moment he took office in November 2008, the former venture capitalist has been on a mission to transform Jerusalem into a city rich in culture, youth, tourism, education and lasting economic development.

"Jerusalem is starting to show its real potential as a centre of the world, as a city loved by over 3.5 billion people around the world, and I believe and hope we'll continue that trend," Barkat told *The Canadian Jewish News* in a late-evening meeting at city hall ahead of a trip to Canada this week. The ninth mayor of the city, Barkat was born and raised in Jerusalem.

"Barkat has tried to cast himself as a kind of Israeli Bruce Wayne – a young, hip millionaire dedicated to saving his city," Newsweek.com has written.

Continued on page 42

Jerusalem Mayor Nir Barkat, right, and a group of much younger passengers ride Jerusalem's recently opened light rail transit into the downtown core. *[Photo courtesy of Jerusalem City Hall]*

Israel, U.S. plan joint military exercise

Largest ever operation between two allies

Natasha Mozgovaya
© Ha'artez Daily Newspaper Ltd.

WASHINGTON D.C. — Israel and the United States will embark on the "largest" and "most significant" joint exercise in the allies' history, Andrew Shapiro, U.S. assistant secretary for political-military affairs, said on Saturday.

Speaking to the Washington Institute for Near East Policy, Shapiro said the exercise will involve more than 5,000 U.S. and Israeli forces, and will simulate Israel's ballistic missile defence.

"Joint exercises allow us to learn from Israel's experience in urban warfare and counterterrorism," said Shapiro.

"Israeli technology is proving critical to improving our Homeland Security and protecting our troops," he added, "explaining that Israeli armour plating technology and the specially designed "Israeli bandage," being used on American troops in Afghanistan and Iraq, are proven successes.

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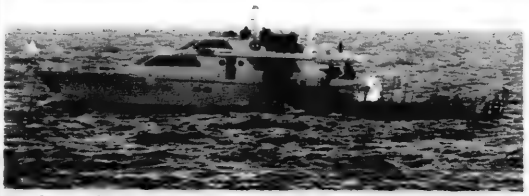

Israel's navy last week intercepted without incident two vessels bound for Gaza that were trying to break Israel's blockade of the Hamas-run territory. The vessels, one of which, the Tahrir, was sponsored by Canadians, were taken to Ashdod. The crews were deported back to their countries of origin. The Israeli navy will soon take part in a joint exercise with its American counterpart. *[Israel Sun photo]*

Vayera
Candlelighting: 4:38
Havdalah: 5:45
Greater Toronto Area

News
com

Jewish education tops agenda at N.A. federations conference – see page 43

CANADA

New Order Members

OTTAWA — Comedic actor Eugene Levy and former University of Toronto medical dean Dr. Arnold Aberman were among 28 people named members of the Order of Canada last week. Levy, 64, is perhaps best known for his work on *SCTV* and in the *American Pie* movies, while the Montreal-born Aberman, a 1967 McGill University medical graduate, has served on numerous hospital boards and as physician-in-chief at both Mount Sinai and Toronto hospitals. In addition, Tony and Elizabeth Comper also were named members of the Order for their philanthropy and social activism. The couple co-founded the business and community coalition Fighting Anti-Semitism Together (FAST).

Teacher Honoured

OTTAWA — A teacher in Carleton Place, Ont., west of Ottawa, received an award for her work in Holocaust education. Shelley Lynch of Carambeck Public School accepted the Arie van Mansum award Nov. 3 at the launch of Ottawa's Holocaust Education Week. The award was started by the Ottawa Shoah Committee in 2004 in tribute to van Mansum, a Dutch man who came to Canada after World War II and was named by Yad Vashem as a Righteous Gentile for saving Jews during the war. Lynch, who isn't Jewish but has taught the Shoah for 12 years, was nominated by survivor Vera Gara, who speaks annually to her class.

WORLD

Cash to Israel

SAN ANTONIO — John Hagee Ministries gave $6 million to Israeli charities, with the largest gift going to Nefesh B'Nefesh, a group that backs aliyah from English-speaking countries. It got $900,000 in the awards announced after the 30th annual Night to Honor Israel held at Hagee's Cornerstone megachurch in San Antonio, Texas. The event drew 7,000 people.

Apartheid Charge a 'Slander': Goldstone

NEW YORK — Saying Israel practises apartheid policies is "unfair and inaccurate slander," Judge Richard Goldstone wrote in the *New York Times*.

Such a charge is "calculated to retard rather than advance peace negotiations," Goldstone, the South African who led a United Nations fact-finding mission on the Gaza war of 2008-09, wrote in a Nov. 12 opinion piece. "It is important to separate legitimate criticism of Israel from assaults that aim to isolate, demonize and delegitimize it."

Richard Goldstone

His report to the UN on the conflict accused Israel and Hamas of war crimes and possible crimes against humanity – charges against Israel that Goldstone withdrew in an April 2 *Washington Post* article.

Goldstone said it's important to distinguish between Israel and the West Bank in discussing the apartheid charge. He said there is no apartheid in Israel proper, pointing out that Israeli Arabs vote, serve as lawmakers and get equal treatment in hospitals, for example.

Separation between Jews and Arabs is often chosen by the communities themselves or is discrimination, he said, but not apartheid. The situation in the West Bank is "more complex," he said, because the security fence and roadblocks are necessary for self-defence.

Shchitah Spared

MELBOURNE — Australian Jewish leaders praised the Labor government for keeping an exemption for kosher slaughter. The move followed an Oct. 29 meeting of the Primary Industries Ministerial Council in Melbourne that discussed kosher and halal ritual slaughter, neither of which allow stunning. Animal rights activists say shchitah is inhumane, but it's been allowed in Australia for some 200 years. In June, a bill requiring stunning before slaughter passed the lower house of the Dutch parliament. New Zealand banned slaughter without stunning, which was partially reversed for shchitah of chicken.

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CIRCULATION
Total circulation: 39,685 copies
Total paid circulation: 33,055 copies

CCNA verified circulation
August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4

Postage Paid at Toronto
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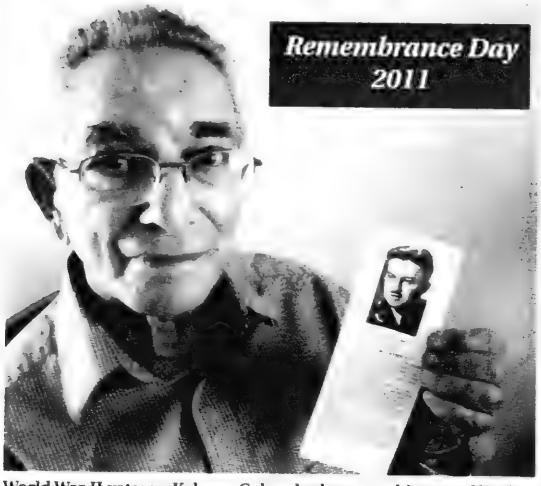

World War II veteran Kelman Cohen looks at an obituary of his former officer and friend, Lt. Theodore (Ted) Herman.
[David Grossman photo]

Veteran remembers a fallen comrade

David Grossman
Special to The CJN

Kelman Cohen says he's no storyteller.

That is, until he starts talking about his tour of duty with the Canadian Armed Forces during World War II, something he remembers vividly.

He was with the Hamilton Light Infantry Royal Regiment, known primarily by his tag number, B-162032.

Cohen's memory remains sharp and he has a talent that keeps you glued to your chair listening to his stories.

Private Cohen, now 86 although he appears younger, decided one day while serving overseas to keep written memoirs of his time in France, Belgium, Holland and Germany. He figured it was the only way to ensure that his stories would live on.

Known to family members and friends as "Kal," the Toronto-born Cohen admits his emotions often show when he talks about the war, and for good reason, especially around Remembrance Day, when he reminisces about some chilling days in December 1944.

He calls one of his recollections in particular his "special story." It's about Lt. Theodore (Ted) Herman.

Feature

Cohen, who has no brothers, talks fondly about Herman, as if the lieutenant was his adopted brother.

Not long after the Allies had landed on the beaches of Dover, Cohen, who was on the way to Calais, met Herman in the bombed ruins of Kleve, just inside the German border. Herman was cleaning his rifle, and the two started a conversation about the destruction of the ancient town.

Cohen said this was the start of a unique bonding.

Continued on page 21

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Remembrance

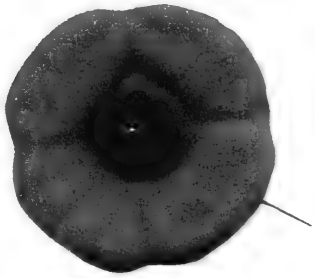
From the editor's desk...

Those of us born in the decade after World War II can vividly recall the commemorations of Remembrance Day of our early youth. And though we were too young to grasp even a small particle of the meaning of the term "veteran of a war," let alone of the far larger notion of "war" itself, we understood through the sombre annual ceremony that the few moments around 11 a.m. of that one day deserved a special place in our hearts. As it should.

War must be abhorred.

But there are occasions when war, as abhorrent as it will always be, cannot be avoided. When our men and women fall in combat, we acknowledge that they did.

The following are the names of Canadians who have fallen in service in Afghanistan, the only remaining active battle field in which Canadians are still fighting on the ground.



• • •

That special place of remembrance that was carved in our hearts during the days of our youth remains there to this very day. – *MBD*

Master Cpl. Byron Garth Greff
Master Cpl. Francis Roy
Bombardier Karl Manning
Cpl. Yannick Scherrer
Cpl. Steve Martin
Cpl. Brian Pinksen
Sapper Brian Collier
Master Cpl. Kristal Giesebrecht
Pte. Andrew Miller
Sgt. James Patrick MacNeil
Sgt. Martin Goudreault
Trooper Larry Rudd
Col. Geoff Parker
Pte. Kevin Thomas McKay
Petty Officer 2nd Class Craig Blake
Pte. Tyler William Todd
Cpl. Darren James Fitzpatrick
Cpl. Joshua Caleb Baker
Capt. Frank Paul
Sgt. John Faught
Pte. Garrett William Chidley
Cpl. Zachery McCormack
Sgt. Kirk Taylor
Sgt. George Miok
Lt. Andrew Richard Nuttall
Sapper Steven Marshall
Lt. Justin Boyes
Cpl. Jonathan Couturier
Pte. Patrick Lormand
Cpl. Jean-François Drouin
Maj. Yannick Pépin
Sapper Matthieu Allard
Cpl. Christian Bobbitt
Pte. Sébastien Courcy
Master Cpl. Patrice Audet
Cpl. Martin Joannette
Master Cpl. Charles-Philippe
Cpl. Nicholas Bulger
Cpl. Martin Dubé
Pte. Alexandre Péloquin
Maj. Michelle Mendes
Cpl. Karine Blais
Master Cpl. Scott Francis Vernelli
Cpl. Tyler Crooks
Trooper Jack Bouthillier
Trooper Corey Joseph Hayes
Trooper Marc Diab
Warrant Officer Dennis Raymond Brown
Cpl. Dany Olivier Fortin
Cpl. Kenneth Chad O'Quinn
Sapper Sean David Greenfield
Trooper Brian Richard Good
Sgt. Gregory John Kruse
Warrant Officer Gaétan Roberge
Pte. Michael Freeman
Cpl. Thomas James Hamilton
Pte. Justin Peter Jones
Pte. John Michael Roy Curwin
Warrant Officer Robert Wilson
Cpl. Mark Robert McLaren
Pte. Demetrios Diplaros
Sgt. Prescott Shipway
Cpl. Andrew Paul Grenon
Cpl. Michael James Alexander Seggie
Pte. Chadwick James Horn
Sapper Stephan John Stock
Cpl. Dustin Roy Robert Joseph Wasden
Sgt. Shawn Allen Eades
Master Cpl Erin Doyle
Master Cpl. Joshua Brian Roberts
Cpl. James (Jim) Hayward Arnal
Pte. Colin William Wilmot
Cpl. Brendan Anthony Downey
Capt. Jonathan (Jon) Sutherland Snyder
Capt. Richard Steven Leary
Cpl. Michael Starker
Pte. Terry John Street
Sgt. Jason Boyes
Bombardier Jérémie Ouellet
Trooper Michael Y. Hayakaze
Cpl. Étienne Gonthier
Trooper Richard Renaud
Warrant Officer Hani Massouh
Cpl. Éric Labbé
Gunner Jonathan Dion
Pte. Michel Jr. Lévesque
Cpl. Nicolas R. Beauchamp
Cpl. Nathan Hornburg
Maj. Raymond Mark Ruckpaul
Master Cpl. Christian Duchesne
Master Warrant Officer Mario Mercier
Pte. Simon Longtin
Capt. Jefferson Clifford Francis
Cpl. Jordan Anderson
Capt. Matthew Johnathan Dawe
Master Cpl. Colin Stuart Francis Bason
Cpl. Cole D. Bartsch
Pte. Lane William Thomas Watkins
Sgt. Christos Karigiannis
Cpl. Stephen Frederick Bouzane
Pte. Joel Wiebe
Trooper Darryl Caswell
Master Cpl. Darrell Jason Priede
Cpl. Matthew McCully
Master Cpl. Anthony Klumpenhouwer
Master Cpl. Allan Stewart
Trooper Patrick James Pentland
Sgt. Donald Lucas
Cpl. Brent Donald Poland
Cpl. Christopher Paul Stannix
Cpl. Aaron Edward Williams
Pte. David Robert Greenslade
Pte. Kevin Vincent Kennedy
Cpl. Kevin Megeney
Chief Warrant Officer Robert Cpl. Albert Storm, CD
Sgt. Darcy Scott Tedford, CD
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Warrant Officer Frank Robert Mellish, CD
Warrant Officer Richard Francis Nolan, CD
Sgt. Shane Stachnik
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Cpl. Andrew James Eykelenboom
Master Cpl. Jeffrey Scott Walsh
Master Cpl. Raymond Arndt
Pte. Kevin Dallaire
Sgt. Vaughan Ingram
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Cpl. Christopher Jonathan Reid, CD
Cpl. Francisco Gomez, CD
Cpl. Jason Patrick Warren
Cpl. Anthony Joseph Boneca
Capt. Nichola Kathleen Sarah Goddard, MSM
Cpl. Matthew David James Dinning
Bombardier Myles Stanley John Mansell
Cpl. Randy Payne
Lt. William Turner
Pte. Robert Costall
Master Cpl. Timothy Wilson
Cpl. Paul Davis
Mr. Glyn Berry
Pte. Braun Scott Woodfield
Cpl. Jamie Brendan Murphy
Cpl. Robbie Christopher Beerenfenger
Sgt. Robert Alan Short
Sgt. Marc D. Léger
Cpl. Ainsworth Dyer
Pte. Richard Green
Pte. Nathan Smith

Rabbi Sacks sees Judaism as 'a voice of hope'

Frances Kraft
Staff Reporter

Despite his presence on Twitter and Facebook, extensive interfaith work, a PhD from London, England's King's College, and frequent media appearances, Rabbi Jonathan Sacks doesn't use the term "modern Orthodox."

Speaking to a capacity crowd at Shaarei Shomayim Congregation Nov. 2, the chief rabbi of the United Hebrew Congregations of the Commonwealth said he is critical of "many of the values of modernity."

Rabbi Sacks was interviewed by Torah in Motion co-founder Elliott Malamet at a program celebrating the modern Orthodox educational organization's tenth anniversary. He spoke the following night on "The Future of Religion in a Secular Age" at the University of Toronto in a second TIM program that also featured philosopher Charles Taylor.

Among the values Rabbi Sacks takes issue with is individualism, which he said has ruined the institution of marriage. Britain, he noted, has the largest percentage of teen pregnancies and single-parent families in the world, at 46 per cent.

Rabbi Sacks, the author of 24 books, including last year's *Future Tense*, has had "a transformative impact on British Jewry and beyond," said MP Irwin Cotler, former minister of justice and attorney general of Canada, in an introduction. His voice "carries a unique moral authority beyond the Jewish community," Cotler said.

Rabbi Jonathan Sacks

When the rabbi's 2004 book *Radical Then, Radical Now* was serialized in the *London Times*, he asked the non-Jewish deputy editor why he wanted to publish it, given the small size of the Jewish population in Britain. The answer, recalled Rabbi Sacks, was, "because you're our chief rabbi."

Cotler said that the book, known here as *A Letter in the Scroll*, offers an understanding of Jewish values, and validates the message of religious Jews.

Malamet noted that many Jews today view Judaism as somewhat antiquated, while the chief rabbi views it as "revolutionary."

The rabbi said that, at a conference on climate change, he spoke about weekly Shabbat observance – including abstention from driving cars and riding in airplanes – as a solution to the world's energy crisis.

At the same time, he recognizes what he calls "the dignity of difference" among religions and cultures. "We each have something unique to contribute."

Religious extremism is on the rise in every religion, he noted. "The groups in the middle are in decline everywhere... this is incredibly dangerous."

He said that he and his wife, Elaine, host and are friendly with leaders of other faiths, including Jains, Zoroastrians and Baha'is.

As well, he recalled encouraging university students who were experiencing antisemitism to "do the unexpected thing" and lead the fight against Islamophobia on campus.

The result was the Coexistence Trust, an organization formed in 2005 to fight Islamophobia and antisemitism.

"We need friends and allies," he said.

Within Judaism, one of the biggest changes during his term as chief rabbi, which began in 1991, has been the growth in Jewish day school education in Britain.

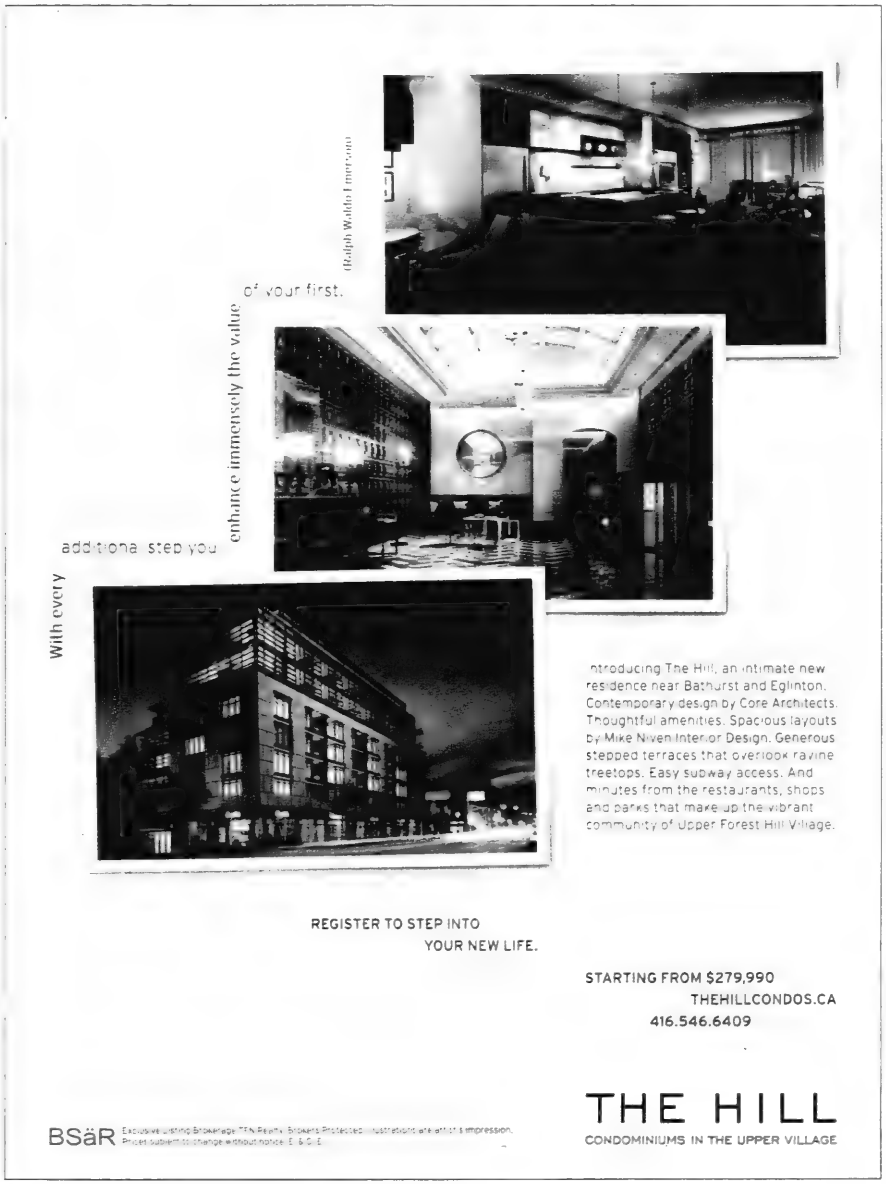
Twenty years ago, 25 to 30 per cent of Jewish children were educated in Jewish day schools, compared to nearly 70 per cent today, he said. The chief rabbi noted that, unlike the situation in Ontario, the government covers the cost of tuition.

A proponent of integrated curriculums and leadership programs, Rabbi Sacks cautioned against underestimating kids' intelligence.

"We have to give our children challenges that give our children the ability to give us pride."

Rabbi Sacks sees Judaism and Israel as "voices of hope" – Judaism for its ability to outlast civilizations that once seemed invulnerable, and Israel, with its accomplishments in arts, science and humanities, for setting an example for small, young nations.

He urged audience members to "wear [their] Judaism with pride... it will be good for us and it will be good for the world."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Sanctions against Iran, no 'silver bullet': analyst

Paul Lungen
Staff Reporter

The United States missed a glorious opportunity to assist opponents of the government of Iran in 2009, but since then, President Barack Obama has a good record of pushing sanctions that have weakened the Islamist regime.

According to Mark Dubowitz, executive director of the Foundation for Defense of Democracies (FDD), western countries, led by the United States, have taken steps that have hurt Iran economically and have hindered the country's ability to pursue nuclear weapons and spread terrorism.

Mark Dubowitz

"This administration has done more than any in history on the economic warfare front," said Dubowitz. The results include depriving Iran of an estimated $70 billion in energy revenue over five years.

At the same time, Dubowitz was critical of the Obama administration for failing to support Iranians who took to the street in June 2009 following a rigged presidential election. "It was a significant mistake." The United States could have provided material support and covert assistance without adopting an aggressive stance versus the regime, Dubowitz said.

Dubowitz met with *The CJN* during a brief visit to Toronto, where he addressed a private meeting sponsored by HonestReporting Canada on "The Iranian Threat: What the Media Fail to Report."

Around the time of Dubowitz's visit, the situation in the Middle East appeared to heat up. Israeli Prime Minister Benjamin Netanyahu reportedly urged his cabinet to approve a military strike on Iran's nuclear facilities, while other reports indicated Britain was accelerating its planning to be part of a U.S.-led attack on Iran.

These developments seemed to contradict reports of U.S. Defence Secretary Leon Panetta's recent trip to Israel, when he warned Jerusalem not to act alone against Iran. "The reality is if Israel strikes, Iran would believe the United States was behind it. There would be hell to pay if Israel acted alone," Dubowitz stated.

The current approach of sanctions, cyber warfare and killing Iranian scientists will continue to hamper the regime's ambitions. Such an approach is also consistent with Israeli strategic doctrine of "mowing the grass" – setting back the effectiveness of its foes without dealing them a decisive blow.

Dubowitz believes Iran is getting close to a "break-out capacity" which would see it capable of assembling components to create a nuclear bomb.

Threats of military action by Israel create an impetus for more stringent sanctions, which hamper Iran's economy and influence. Iran could be a much more important energy power, allowing it to exert influence over European nations, but sanctions have eroded its ability to do so.

"Sanctions are not a silver bullet. They may be silver shrapnel that wounds the regime… Much more needs to be done," he said.

Iran's recent attempt to contract a Mexican drug trafficker to assassinate the Saudi ambassador to Washington was, like other Iranian assassination plots over the last 30 years, "quite amateurish" but not without precedent. Plots against Kurds in Berlin and dissidents in Paris were "rolled up" quickly by police, Dubowitz noted.

When Iranian security forces act outside familiar territory, surrogates are hired and they often botch the job, he added. Hiring outsiders provides the regime with "plausible deniability." The news media fell short when they described the Washington plot as a "rogue operation. If you know Iran, you know it wasn't a rogue operation. It was approved at the highest level," Dubowitz said.

Asked about the crackdown by Syria on dissidents, Dubowitz said Iran is providing the Assad regime with security personnel, advice and even snipers. It is trying to prop up its main Arab ally.

"It took a long time for this administration to admit Assad had to go," he said. Joined by other western countries, the United States imposed an oil embargo and other sanctions, but "it needs to provide material support, such as secure communication, to rebels" who are facing Iranian cyber squads who are passing information to the Syrian government.

The United States could provide money to the regime's opponents, similar to a strike fund, and it should consider providing rebels with a geographic safe zone similar to the strategy undertaken in Libya, he said.

As in Libya, the United States is "leading from behind" in Syria, while Turkey is taking a more proactive role in establishing links to Syrian Islamic radicals, he said.

Dubowitz, a native of Toronto who attended York Mills Collegiate and the University of Toronto, was accompanied by Sheryl Saperia, who was named last week as the foundation's director of policy for Canada.

The FDD describes itself as "a nonpartisan policy institute dedicated exclusively to promoting pluralism, defending democratic values, and fighting the ideologies that threaten democracy." It was founded shortly after 9/11 by a group of philanthropists and policymakers to support the defence of democratic societies from terrorism and militant Islamism.

HonestReporting Canada promotes fairness and accuracy in Canadian media coverage of Israel and the Middle East.

HOLOCAUST EDUCATION AT SCHOOL: The Jewish Students Union of Forest Hill Collegiate in Toronto and NCSY Canada last week ran an assembly at the school for Holocaust Education Week. A survivor addressed the school, and students read survivor testimonies and held a candlelighting ceremony. From left are Tatum Shiff; program co-chair Lisa Shapero; survivor Hedy Bohm; program co-chair Emily Gottschalk and Yosef Kurtz of JSU (Jewish Student Union)/NCSY South. For more coverage of Holocaust Education Week, see pages 17 to 20.

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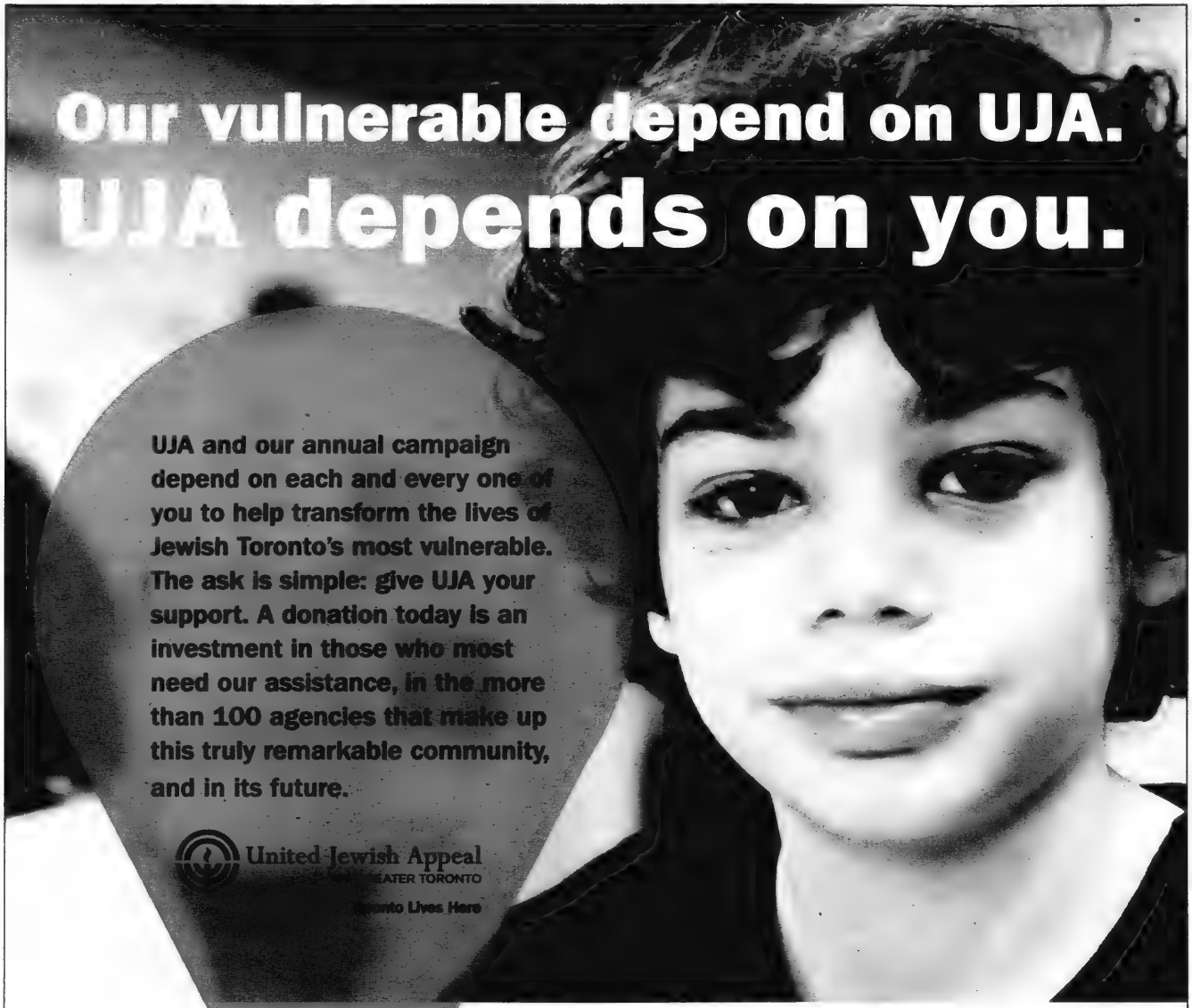

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Partial disclosure, full alarm

This week may prove to be pivotal in the world's efforts to bring Iran's furtive nuclear weapons industry to a halt. The director general of the United Nation's International Atomic Energy Agency (IAEA), Yukiya Amano, will present the latest of the agency's reports on the Iranian nuclear program to the representatives of 35 countries that compose the IAEA's board of governors.

Even ahead of its official release, some observers have noted – undoubtedly through selective leaks of some of the document's findings – that Amano's report will be the harshest yet concerning Iran's dissembling and duplicity about its nuclear ambitions.

For lack of the full and final piece of unequivocal evidence, the report will not definitively conclude that Iran has already acquired the capability to manufacture nuclear weapons. But it is expected to cite the many activities undertaken by the Iranian engineers and scientists, the sole purpose of which can only have been to acquire nuclear weapons. As *Ha'aretz* commented however, "the report's main importance is that it will emphasize that Iran has continued its various activities to produce nuclear weapons since 2004, and therefore the report will also invalidate the U.S. intelligence report from 2007 that stated Iran had stopped its work on nuclear weapons development in 2003."

It was likely the anticipation of the report's imminent release that inspired much public speculations last week out of Israel, the United States and Europe about the inevitability of a military strike by Israel, joined possibly by other western forces, against Iran's military nuclear infrastructure. Israel's successful test trial of a long-range missile undoubtedly contributed to the suddenly heightened tense atmosphere.

Even Israeli President Shimon Peres commented ruefully that the time to achieve a diplomatic solution to the Iranian crisis seemed to be winding down. He urged world leaders to honour their respective vows "not to allow Iran to obtain nuclear weapons."

The IAEA report will form the basis of the further measures that the United Nations will take against Tehran. The lines are drawn and have been for the entirety of the debate over Iran. The United States and other western nations will demand stricter sanctions against the Iranian government. Russia and China, on the other hand, will likely oppose them. The situation, alas, is far too grave for geopolitical gamesmanship and jockeying.

The IAEA report will give us only part of the damning story. But it will leave the countries of the Middle East, especially Israel and the Gulf states feeling fully alarmed. Peace-loving nations must act to prevent the rise of a nuclear-armed Iran.

25 years ago in *The CJN*

A ruling by Israel's Chief Rabbinate Council cleared the way for heart transplant operations in Israel. It came after weeks of discussion between the 12-man council and a panel of doctors that focused on the definition of death as it applies to heart donors.

Dry Bones
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Advocating for release of hostages

Although I have no family members in Israel who were killed by terrorists, I can fully understand Jason Kimelman's article "Welcoming Gilad home with mixed emotions" (Perspectives, Oct. 27). My own feelings were torn as well. I remember when his sister Marnie was killed, as it was the first time an attack felt close to home, seeing both Marnie and I lived in Toronto. It was a horrible feeling knowing her family lived in the same city as I, almost as if we were family or close friends. I would, however, like to caution people in subtly pointing fingers at the Schalit family. Possibly, many fathers in Israel would do what Noam Schalit did – advocate for the release of his son – and if Jason had been in Gilad's shoes, I am almost sure his family would have done everything possible to set him free.

Yes, it is a very high price for Gilad's freedom; however, I also caution the press to stop writing about this high price so much, for my innermost fears would be of Gilad falling into a deep depression or worse, as it is obvious being held hostage for over five years does not produce a great feeling of stability. Yes, we all had mixed feelings, but many of us would want our fathers to do exactly what Noam Schalit did, if we were being held hostage by a terror organization.

Vardit Feldman
Toronto

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Too much information

The article "Subdued celebration greets Schalit's Release" (Oct. 27) contained some unnecessary and disturbing information. The writer's reference to the release of terrorists convicted for the 1993 murder of Montrealer Joshua Friedberg was most insensitive! It served no purpose other than to reawaken feelings of despair, hurt and anger in his parents, siblings, family and friends. The media have been very precise in informing the public that more than 1,000 Palestinian prisoners would be released. Was that not sufficient? Why cause so much pain once again to innocent people whose lives have already been permanently damaged and changed? What purpose does this serve? Sometimes too much information could be most destructive. In this case, the expression "leave well enough alone" would have been appropriate.

Barbara Goffman
Dollard des Ormeaux, Que.

* * *

God and the Holocaust

I take no issue with Rabbi Ilan Acoca's right to his beliefs, and when he publicizes them I assume he is prepared to substantiate his theories ("God watches over us," Oct. 6). The rabbi states: "Our Father in heaven is here for us at every moment." How does this impact on the misery, expulsions, degradation and hatred Jews have experienced throughout the centuries? Rabbi Acoca maintains that "God's protection of us is beyond question," but there is a question that has been posed many times since the Holocaust: what protection did God provide to a million innocent Jewish children gassed and slaughtered by the Nazis, only because they were Jews? The rabbi claims that "God is watching over us, has bequeathed to each a unique mission." Does he mean to imply that God's mission for the Nazis was to destroy the Jews? Was that their "unique mission" ? The rabbi has a view of God as a "refuge of love, hope and protection in good times and in bad." I will accept "love and hope," but protection? How? I know such questions are not original, but they do persist and perhaps the rabbi would explain.

Morley S. Wolfe
Brampton, Ont.

* * *

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Jerusalem hilltop focus of world's attention

Jessica Steinberg
JTA

The entrance to the neighbourhood of Givat Hamatos isn't immediately apparent. Accessible only from the winding roads of the Arab community of Beit Safafa next door, or via a sharp right off the five-lane Hebron Road, the eastern Jerusalem hilltop that once hosted caravan housing for immigrant Ethiopians and Russians is now the focus of international controversy.

The Israeli government recently announced plans to build 2,600 housing units in the vicinity of Givat Hamatos. Together with nearby Gilo and Har Homa, the new neighborhood in Givat Hamatos would create a near-contiguous chain of Jewish neighbourhoods along Jerusalem's southern fringe, all in portions of the city captured in the 1967 Six Day War.

While the Israeli government has been adamant in asserting a right to build in all parts of its capital city, foreign governments have criticized the planned construction. The Palestinians and Israeli peace activists see the Givat Hamatos plan as a land grab and part of an effort to cut off eastern Jerusalem's Arab neighbourhoods, which the Palestinians envision as their future capital, from the West Bank.

Palestinian negotiator Saeb Erekat said in a statement that the location of Givat Hamatos makes it "one of the most damaging settlements" that will "turn the Palestinian town of Beit Safafa into a ghetto" because the site is between the Jerusalem Arab neighbourhood and the West Bank city of Bethlehem.

"As we approach Christmas," Erekat said, "for the Palestinians in Bethlehem, who live just a few kilometres away from the Holy City, Jerusalem might as well be on another continent."

Not all of the planned housing, however, is intended for a new Jewish neighbourhood. Under the plan, 800 of the new housing units are intended as an expansion of Beit Safafa, a comfortably middle-class Arab neighbourhood of approximately 5,500 people that has an unusual history and is home to a joint Arab-Jewish school.

Following the 1948 War of Independence, Beit Safafa was divided, with half in the Jordan-occupied West Bank. After Israel's victory in the 1967 Six Day War, the two parts were reunited within Israeli Jerusalem's expanded municipal boundaries, but the Palestinian residents of eastern Beit Safafa today mostly hold Jerusalem identity cards, while the residents of the western portion of the neighbourhood are Israeli citizens.

But while international attention has focused on what the new development means for Israeli-Palestinian relations and the struggle for Jerusalem, the story also has an overlooked element. For the dozen down-on-their-luck Israeli families who are still living in caravans on the hill – long after most of the hill's residents have decamped for more settled environs – the planned construction has stirred a sense of uncertainty about their future.

"I don't know where my parents will go," said Barak Hasid, 29, an Israeli fireman who was raised and still lives on Givat Hamatos. "They don't have any money to buy anywhere."

Hasid's story is similar to that of the other poor Israeli families who ended up on this nearly abandoned hill, living alongside several hundred Ethiopian and Russian immigrant families who have since left. Hasid's father lost all his savings on two apartment deals that went sour, his son explains. The family lived in a series of temporary housing situations, eventually ending up with several hundred Russian and Ethiopian immigrant families in the Diplomat Hotel, a previously abandoned hotel in Jerusalem's Talpiot neighbourhood, before moving to Givat Hamatos.

Construction workers are on the job in the south Jerusalem neighborhood of Gilo, adjacent to Givat Hamatos. *[Flash90 photo]*

"All my friends were Ethiopians, not just one or two but nine or 10," Hasid said. "The night they arrived here, my father and I went from house to house setting up their washing machines and televisions. They didn't know what to do with them."

The immigrant families eventually headed to new homes bought with generous government assistance. But the Hasids and some other Israeli families stayed, many adding onto their simple caravans for lack of a better plan. They pay a small rental fee, as well as property taxes, electricity, water and gas. The Hasid family's once-simple caravan is now a four-room complex, but it's no "villa," he jokes, using the Israeli term for a single-family home. But there is plenty of space, a great view and the feel of a pastoral moshav, says Hasid, a decorated army veteran who has created his own little Shangri-La behind the caravan with an outdoor bar, poker table and living room carpeted with artificial turf.

"It's a great place, the best in Jerusalem," he said, adding that he and his pregnant wife will soon move to a newly purchased apartment in Petach Tikvah.

The neighbourhood's name means Airplane Hill, for an Israeli jet that crashed there in 1967, and there is a small memorial at the entrance.

"Givat Hamatos was an empty hillside, cold and windswept in the winter, in the far south of the municipal area," wrote Ira Sharkansky, a Hebrew University of Jerusalem political scientist, in an article on the subject of immigrant populations. "It was close to the Arab cities of Bethlehem and Beit Jallah, and included a minefield left over from a previous war. No one could complain that housing for immigrants would cause a drop in their property value."

When the government first placed caravans at the site, the Jerusalem municipality was concerned that the area would become a slum. In time it became a neighbourhood with several kindergartens and daycare centres, synagogues, a club for youth, adults and the elderly, and a health clinic, as well as sidewalks, lighting and playgrounds – even an office of the Immigration and Absorption Ministry and a contingent of social workers. All that remains is a smattering of dilapidated caravans, an abandoned playground and a few turkeys whose owner lets them wander around.

While it shares with Har Homa and Gilo the status of being located on territory captured by Israel in the Six Day War and all the political controversy that entails, in real estate terms Givat Hamatos has one advantage: location. Givat Hamatos is a bit closer to the main areas of the city, including the better schools in Talpiot and Baka, and enjoys easy access to Hebron Road, a major thoroughfare for the public buses that run between the south, centre and north of the city.

Palestinians not interested in UN observer status

JTA

NEW YORK — France says it will abstain when the UN Security Council votes on whether to admit Palestine as a full member of the world body. Earlier last week, France voted to approve a similar Palestinian request for membership in UNESCO.

The French Foreign Ministry said Friday that, while Palestine's quest for statehood is legitimate, it has no chance of getting past the Security Council. That's because the United States has said it will veto the measure. Germany has made known that it will not support the Palestinian bid, without saying whether it would abstain or vote against it. The ministry also said it was worried that the vote and its failure would unleash a violent reaction.

As a result France has offered to help Palestine elevate its status to that of a non-member state. But Palestinian Foreign Minister Riyad al-Maliki said that the Palestinians will not accept anything less than full UN membership and do not want an upgrade to an observer state.

Maliki told journalists in Ramallah the Palestinians could have won observer-state status long ago and were not interested in it now. They currently hold the status of observer entity.

"We do not want, after all of these struggles, sacrifices and efforts by the entire Palestinian people, to accept an observer state in the United Nations. We will not accept less than we deserve – a full member state," he said.

The vote before the Security Council is expected to be held this week or next.

Meanwhile, in an interview with Egyptian television on Oct. 23, Palestinian Authority President Mahmoud Abbas said he will never recognize a Jewish state and that capturing Gilad Schalit was a "good thing." A transcript of the interview was published in an Oct. 31 report by MEMRI, the Middle East Media Research Institute.

"They started talking to me about the 'Jewish state' only two years ago, discussing it with me at every opportunity, every forum I went to – Jewish or non-Jewish – asking: 'What do you think about the 'Jewish state'?' I've said it before, and I'll say it again: I will never recognize the Jewishness of the state, or a 'Jewish state,'" Abbas said.

In response to a question about whether it was "the resistance" that freed more than 1,000 prisoners in the swap for Schalit, Abbas responded, "Hamas kidnapped – or rather, captured – a soldier, and managed to keep him for five years, and that is a good thing. We don't deny it. On the contrary, it's a good thing that on a small strip of land, 40 by seven kilometres, they were able to keep him and hide him."

Montreal a model for other Jewish communities

The mid-October issue of the *Jerusalem Report* exploded as a *naches*-bomb for me. *Naches*, of course, is that delicious Yiddish word meaning delighting in someone else's accomplishments. My delight stemmed from two articles in that issue demonstrating how young Montrealers are revitalizing the Jewish world. These articles raise the question of how did these transformative, creative juices start flowing in Montreal?

The first article described downtown Toronto's vibrant Jewish scene centring on the hip Carlebachian "Annex Shul." One co-founder, Richard Meloff, is a Torontonian who studied at McGill University in the mid-1990s, while the Annex's spiritual leader, Yacov Fruchter is a Montrealer who enrolled at McGill in 2002.

The second article was written by a Montrealer who is now a Jerusalemite, Justin Korda, executive director of ROI community, an international network of 600 social entrepreneurs and Jewish innovators in 40 countries, created by American Jewish philanthropist Lynn Schusterman. Korda's article, "Innovating Jewishly," describes how social entrepreneurs are transforming modern Jewish life at the grassroots level, social entrepreneurs being innovators who combine "the vision of a social reformer with the business acumen of an entrepreneur."

The Montreal flavour to these welcome Jewish revolutions struck me because when I moved to Montreal in 1990, I saw a stodgy, top-heavy, uncreative Jewish community. Even the few young Jews involved in this decaying city seemed prematurely old, shmoozing their elders, not wowing their peers. Although still dining out on its Yiddishist, Zionist prime earlier in the 20th century, the city was

Gil Troy

in Montreal

now traumatized by Quebec separatism, which sent many young Jews packing. Montreal Judaism seemed more likely to turn Jews off than turn them – and others – on.

I asked Meloff how he explained Montreal's success in helping to incubate exciting new Jewish expressions. "Montreal's Jewish community was where I was when I started to feel the tug of my faith and heritage and it was a wonderful, welcoming place," Meloff responded. He was impressed by Montreal's ideological diversity – "there was Hillel and Chabad, Revisionist Zionists and progressive Zionists, and perhaps most critically, a tight-knit and traditional community that surrounded the school. Toronto is huge and impressive, but the community is far-flung. Montreal seemed so intimate yet still had the amenities of a significant community." Meloff got the message that "you could do anything you wanted from a community point of view" – which soon resulted in the launching of the "Ghetto Shul," a vibrant, intimate, student-based synagogue in Montreal which has inspired – and helped populate – Toronto's "Annex Shul."

Fruchter notes that Montreal's traditionalism provides such solid grounding for Jewish life in the city, including "a fairly strong knowledge base," as well as "strong Holocaust education and a commitment to Israel." He also draws inspiration from leading activist Orthodox rabbis such as Rabbi Reuben Poupko and Rabbi Chaim Steinmetz. Fruchter appreciates the "Moroccan (French) element of the Jewish community," which "has remained distinct while adding some 'cool' and spicy flavour to the overall community," as well as the "fertile ground for cross-denominational exchange" resulting from the mix of Toronto and Montreal Jews at McGill. Finally, Fruchter mentions that "Hillel and the Ghetto Shul are set up to maximize empowerment and ownership. When I was the student president of Hillel Montreal, I controlled the $50,000 program budget."

In his article, Korda, who with his friend Sig Shore created a dynamic duo of Jewish activism during their days at McGill, added another critical element, the successful Birthright Israel program which has connected thousands of young Jews to each other and to their heritage through "transformative free trips to Israel." Birthright Israel helped inspire the founding of the Ghetto Shul, which inspired the founding of the Annex Shul, while ROI logically flows from philanthropist Lynn Schusterman's generous involvement with Birthright.

I would also add two important "I" words – infrastructure and investment. Montreal has a rich Jewish organizational and educational network, maintained by a strong federation and thousands of generous donors. Visionary donors such as Charles and Andy Bronfman were also critical in funding identity-oriented initiatives, small and large, which bore fruit later.

The Montreal formula, then, emerges. A traditional, literate, well-organized, and well-financed community also needs strong youth-oriented programming, empowered young leaders and an openness to new ideas. But ultimately, you need sparkplugs, young, passionate, creative people to create a new mix, putting their dynamic modern twist on our ancient, enduring, traditions.

Here's what I learned

Note: this month my column was written by my 17-year-old son, Micah Sienna. As it says in Joel 2:28, "The old shall dream dreams and the youth shall see visions."

I spent three weeks living in a small rural village in Kenya called Eor Ewuaso (pronounced Ayor-Waso) with MetoWe, building a classroom, learning about Third World issues, playing with kids, kissing giraffes, making friends, going on a safari, learning how to carry huge jerry cans of water – you know, just a regular summer.

I have never experienced anything remotely close to what I experienced in Kenya. There's nothing that can prepare you for seeing the brown river from which the people drink, or the houses smaller than the room in which you are reading this article. Nothing could have prepared me for seeing an elderly woman carrying 40 pounds of firewood on her back.

I was expecting to see Kenyan kids look like the "famine ads" – you see their ribcages, they're wearing nothing but a loincloth, leaning up against a wall with a bloated belly, too tired to swat the flies from their face. But they didn't all look like that. I loved seeing the kids who, after having nothing more than tea for breakfast, were able to outrun me in soccer – with no shoes on, mind you! The kids I saw were happy kids. Happier than some of the well-fed, healthy kids I know in Canada.

I'd like to share three scenarios.

First: We were building, and some of the preschool kids came to play with us. We gave them our sunglasses to try on. The look of unrepressed gratitude when I gave a kid my $10 sunglasses to wear made me feel as if Chanukah had come early. When we had to take the sunglasses back, it was heartbreaking. Those kids enjoyed my sunglasses more than I ever did and ever will. They had never seen sunglasses before, so the experience was something out of their reality. For a five-year-old Kenyan, this was a "there is a world bigger than the one I know" moment. I learned that it is important to remember that some things are bigger than we are.

Second: We saw first hand where the villagers lived. To understand the impoverished conditions, just picture the worst you can think of, and double it. The women, who had virtually no money, had a charity of their own to help each other. Every month, each woman would donate a small sum, and that collected "pot" would go to the woman who needed it most. They all knew that when they needed the "pot" it would come around to them. It reminded me of the Jewish law that says even one who takes out of the tzedakah box must put into the tzedakah box later. From this I learned that rather than just accepting your life, we must try and improve others' lives, and see how this improves ours.

Rabbi Elyse Goldstein

in Toronto

Third: After six hours on a bumpy Safari lorry seeing lots of common African animals like giraffes and zebras, most of the kids went to sleep. "Wake us if you see something awesome." (They meant a lion.)

Later, I woke them, "Look out the window!"

No lion! "What's so cool?" they demanded.

I told them to look down and see the leaf ants going by. They weren't all that impressed, but I sure was. From this I learned that beautiful things are not always the big things.

Living with non-Jews in this community didn't feel very Jewish. However, living in an environment completely foreign and non-Jewish is almost a staple of our history. Being Jewish while volunteering in Africa seemed "normal" – the very practical application of tikkun olam.

I did not go in thinking I would leave with a new paradigm. But I have, though my shower time is still long! I now am more conscious of the world around me, and am grateful for everything I have. I can't ask you to donate to MetoWe (though that would be awesome!). I can't ask you to take shorter showers. But I can ask you to be more grateful, to realize that there are things bigger than us, to work to improve the lives of others, to see the beautiful even in the small, and that as Jews, our role to be an "*or lagoyim*" (a light unto the nations) extends even to Kenya.

Pulitzer transformed American journalism

Joseph Pulitzer (1847-1911), though dead for a century, is hardly a forgotten figure. Best remembered today for the prestigious prize in journalism that bears his name, he is credited with having transformed the mass media in the United States. Through two daily newspapers he owned, the *St. Louis Post-Dispatch* and the *New York World*, he converted American journalism into a medium of mass consumption and considerable influence.

Pulitzer was a political force as well. A progressive in an age of robber baron capitalism, he brought to the fore the heretofore outlandish idea of taxing personal income, inheritances and corporations. For a Jewish immigrant from Hungary who arrived in America virtually penniless and friendless, he did not do badly at all.

Sheldon Kirshner in Toronto

James McGrath Morris, a journalist, has written a sprawling biography of this ambitious and accomplished Hungarian Jew, *Pulitzer: A Life in Politics, Print and Power* (HarperCollins).

He leaves no stone unturned, elevating his book into what confidently can be described as the definitive work. As he suggests, Pulitzer, the fourth child of a petty merchant from the town of Mako, was lucky to survive birth, given the fact that infant mortality was so common a phenomenon in mid-19th-century Hungary.

He was also fortunate to have survived a brush with war. In 1864, the penultimate year of the U.S. Civil War, Pulitzer, despairing of dismal economic conditions in Mako, immigrated to the United States, right into the welcoming arms of the military.

Desperately short of manpower, northern forces recruited able-bodied European immigrants as soldiers. In exchange, they could expect free passage, a bounty of $100 when they reached the United States and $12 a month while in the army.

With no discernible prospects in Hungary, Pulitzer joined the program. Assigned to a German-speaking company conveniently far from the front, he served for eight months before being demobilized. Pulitzer, upon being released, found himself on the streets of New York City, homeless, destitute and sleeping in doorways. "Peace had its risks," writes Morris wryly.

With barely a command of English but proficient in German, he left New York, bound for St. Louis, which had a large ethnic German population. He scraped by taking odd jobs, tending mules, driving a coach, labouring as a deck hand aboard a riverboat, unloading cargo as a stevedore and working as a waiter in a oyster house. He also applied himself to the task of learning English. Pulitzer's big break came when the *Westliche Post*, a German-language newspaper, hired him as a reporter, just a year after he became an American citizen. Though bereft of any experience, he compensated for it through raw devotion and hard work.

In 1869, he joined the Republican party, and shortly afterward, he won a seat in the state legislature. At the *Westliche Post*, meanwhile, he attained the rank of managing editor before becoming publisher.

After selling his shares in it, he took a great leap forward, purchasing two ailing newspapers, the *St. Louis Dispatch* and the *St. Louis Post*, and merging them into another newspaper, the *St. Louis Post Dispatch*.

Since its circulation was only one-tenth of its competitors, Pulitzer had to find a winning formula to increase readership. "He took aim at the oligarchs who controlled the city's economic life," Morris explains. Pulitzer thereby reinvented himself as the populist champion of the common working man.

A crusading newspaper, the *Post Dispatch* questioned municipal monopolies and exposed shady banking practices and insurance schemes.

Not one to inhabit an ivory tower, Pulitzer worked side by side with his reporters and editors, thriving on the hubbub of the newsroom. And he treated his employees decently, paying better salaries, granting bonuses and longer vacations and remaining intensely loyal to those who served him.

Pulitzer's brother, Albert, was also a newspaperman. A reporter on the staff of the *New York Herald* whose ambition was to be a publisher, he raised the capital to establish the first Pulitzer family newspaper in the Big Apple, the *New York Journal*.

Shortly after Albert's coup, Pulitzer bought the *New York World*, a typically gray sheet, and proceeded to turn it into an exciting, mass-circulation newspaper focusing on sensational human interest and crime stories dripping with pathos, blood and scandal.

Pulitzer's editors dispatched reporters to mine "the urban dramas" of Gotham, and Pulitzer instructed them to write their stories in a pithy, punchy colloquial style. "The clear, simple prose of the *World* drew in readers, many of whom were immigrants struggling to master their first words in English," writes Morris. The new "yellow" journalism that the *World* helped pioneer included such innovations as the interview and the first newspaper comic printed in colour.

In time, the *World*, housed in the then tallest office building in the United States, became one of the most widely read dailies in American history.

Joseph Pulitzer

Elected to the U.S. House of Representatives in 1884, Pulitzer chafed under its limitations. "In New York, he had power and could make his own decisions," writes Morris. "Here [in Washington, D.C.], he was one of 325 men and nothing happened without collaboration." Still worse, he was a freshman. He resigned after a few months.

Throughout his career, he points out, Pulitzer was the butt of antisemitic jibes. Although his wealth gained him admission into rarefied circles, he was never genuinely accepted as an equal. Says Morris, "In the eyes of many, he remained, as he was born, a Jew."

One of Pulitzer's bitter rivals, Charles Dana, finding him personally offensive, demeaned his "Hebraic physiography" and his "cunning, malice, falsehood, treachery, dishonesty, greed and venal self-basement."

Pulitzer's gentile wife, Kate Davis, was the youngest daughter of an old Confederate family with a social pedigree but a declining bank account. He married her in an Episcopalian church. Although his Jewish background was not held in high regard by her parents, Pulitzer's intelligence, wit and appearance of financial means worked to his advantage, Morris dryly observes.

"Her family, her pedigree and her religion completed Pulitzer's metamorphosis," he adds.

The truth of the matter is that Pulitzer was not a practising Jew and, indeed, he concocted a tale that his mother had been a Catholic. And in keeping with his assimilationsist desire to seal his departure from Judaism, he had his children baptized and raised as Protestants. The Pulitzer clan today remains thoroughly Christian.

Pulitzer's last years, delineated by blindness, illness and loneliness, were unhappy ones. But to the end of his days, he lived in grand style, unlike his readers.

His funeral took place in a church. Inside the casket, Pulitzer's right arm lay across his chest and in his hand he clasped a copy of the *World*, which folded in 1931.

He was a newspaperman till the end.

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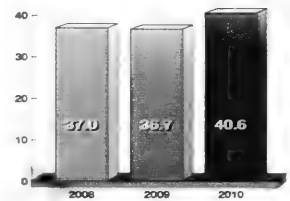
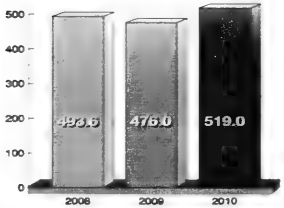


Mortgage Portfolio ($ millions)



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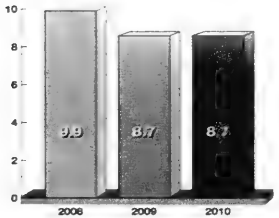

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Shoresh program wins U.S. innovation award

Michelle Bitran
Intern

Shoresh's Kavanah Garden last month made the Slingshot Foundation's list of the 50 most innovative non-profits in the North American Jewish community today.

Kavanah Garden is the only Canadian organization on the American foundation's list.

Slingshot releases an annual guidebook that names 50 Jewish non-profits to watch, for community members and potential donors. Applicants are evaluated on innovation, leadership, impact and organizational efficiency.

"It was very affirming to find out we'd been selected," said Risa Cooper, Shoresh's executive director, who joined the Shoresh Jewish Environmental Programs in 2008.

One year later, she established the Kavanah Garden at the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan, Ont., with support from the UJA Federation of Greater Toronto.

Shoresh's Kavanah Garden is also one of nine finalists in the running for the UJA's Six Points Jewish Venture Philanthropy Fund.

The garden was created to be a working model of Jewish social and environmental responsibility. Each season, it plays host to a variety of programs that give families and school groups the chance to plant and harvest produce while learning about the environment and related Jewish values.

Students from Robbins Hebrew Academy, Bayview campus, help prepare the soil for spring planting at the Kavanah Garden.

"It's not just about Jewish learning, and it's not just about Jewish action. It's about bringing those two spheres together," said Cooper.

Through the various programs, community members are invited to help plant some of the more than 100 varieties of vegetables, fruits and herbs, which are organically grown; make treats in the solar oven; use a bicycle-powered blender and plant potatoes in the Chanukah garden bed (to make latkes, of course). There are also nature trail treks and learning workshops for adults.

For parents and children who come to the weekly family drop-in at the Kavanah Garden – Cooper's favourite of the programs offered – it is very much their own garden. "I think the reason that I adore [the drop-in] so much is that it's so sweet to build a community of people who come every week and become really connected to the garden and its surrounding spaces," she said.

Once the hardworking members of the community and volunteers harvest the produce, more than 80 per cent of it is donated to those in need through Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, to emphasize the Jewish value of tzedakah.

So far, the Kavanah Garden has been getting rave reviews. "The feedback has been really, really sweet and humbling," said Cooper. She added that in the last two growing seasons, 3,400 community members and more than 200 volunteers helped out at the garden. Cooper said that the Jewish community is just starting to see the connections between Judaism and the environment, even though the environmental movement has been popular for a while. "We're realizing that Judaism is so rich in agricultural and ecological wisdom."

Learning the lessons that Judaism has to teach about food systems and the environment and applying them to help take care of the Earth and the community is what Kavanah Garden is all about, Cooper said. "It makes Judaism really relevant."

For more information about the Kavanah Garden and Shoresh's programming, visit www.shoresh.ca.

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SPECIAL PREFORMANCE BY THE YESHIVA Maccabeats

CTS engages next generation

Michelle Bitran
Intern

The Canadian Technion Society (CTS) is literally refusing to grow old.

The organization, which creates awareness and fundraises for Haifa's Technion – Israel Institute of Technology, has been around since 1943, but in the last year, it's been focusing its efforts on the 25-to-45 crowd with its Generation Next project.

The goal is to "pass down the philanthropic role from one generation to a new one," said Scott Woodrow, CTS board liason to the Generation Next group, which includes about 25 young professionals who are interested in learning about fundraising for the Technion and spreading the message about the institution in Canada.

Generation Next organizer Hershel Recht and Cheryl Koperwas, executive director of the Canadian Technion Society, at a Generation Next meeting last month. *[Michelle Bitran photo]*

The young, enthusiastic crowd that has signed up comes from a range of different professional backgrounds.

"We have venture capitalists, we have architects, real estate agents, lawyers – you name it, we've got it – all people that took an interest in the Technion," said Hershel Recht, CTS' national development director and the main organizer of Generation Next.

Though the idea to form Generation Next originated in 2004, it had been put on the back burner until last year. Now that the group is in full swing, Recht is enthusiastic about the impact it will have. "Over the last year, it's back," he said "and it's back with a vengeance."

The group's first event was held last March, with businessman and philanthropist Seymour Shulich addressing the crowd about his personal story as well as about why the Technion is crucial for Israel's development.

For its next event, Generation Next has planned a trip to Israel later this month. The group of 16 who have signed up will be taken to see the Technion and examine its impact on the thriving high-tech industry in Israel. The one-week trip is being heavily subsidized by a donor, and Recht is certain it will be an eye-opening experience.

"It's a one-week smash, bang – this is Technion, this is high-tech in Israel," he said with his typical enthusiasm, adding that, as supportive as the Generation Nexters are, it's impossible for them to fully understand the Technion's impact without seeing it for themselves.

The itinerary promises a peek at Better Place, the electric car company founded by a Technion graduate, as well as a visit to the Elite chocolate factory, where food and biotechnology graduates help create delicious treats. The group will also listen to several speakers and have the chance to take in the sights and sounds of Israel's cities.

Torontonian Moran Drori, 29, only joined the group about a month ago, but the ninth-generation Israeli snatched up the opportunity to go on the trip. She said the first-hand experience will help her spread the word about the Technion when she gets back to Toronto.

"It's not just about going to the university, it's about going...to the places where the Technion is involved to see the fruit of the labour," she said.

Recht added that the trip will also allow the Toronto community to make professional connections with Israelis, so that both sides can benefit from new partnerships.

According to Recht, Generation Next is going to forge a new path when it comes to young Jewish organizations. He wants to keep it focused on emerging technology and its creators, rather than on the glitz and glamour of traditional fundraising parties. "We're not looking for parties. That's not us," he said.

After the trip to Israel, Generation Next will get back to planning its growth in Canada. Recht is confident the group of enthusiastic young people he has brought together is a strong one. "Ten years from now, they'll be the board for Technion."

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Join us this month in saluting our veterans, past, present and future. Be ever grateful for your freedom and those that served to protect it. We are, every day.

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NIF asks: Is Israeli democracy at risk?

Riva Gold
Special to The CJN

The New Israel Fund of Canada recently brought a group of scholars and activists together to speak about Israel's successes and failures in the areas of domestic tolerance, equality and freedom.

The Oct. 30 event, called Israel From Within: The Dream Reborn, was attended by some 450 people who packed the Toronto Reference Library. It was also simultaneously broadcast across the country, with screenings in Montreal, Vancouver and Calgary.

"In the last decade, we've experienced what I call a 'democratic recession' in Israel," said Prof. Naomi Chazan, president of the New Israel Fund and former deputy speaker of the Knesset.

"We've been allaying certain fears in society by rolling back rights through disturbing pieces of legislation that limit civil society, civil liberties, freedom of speech and the rights of Palestinians," she said.

"So we are shifting our priorities towards the democratic well-being of Israel, because at root, what makes Israel strong, vibrant and capable of surviving is its democratic character."

Chazan spoke about the socio-political conditions that led to last summer's tent protests, which she said drew more than 20,000 Israelis to the streets to rally for social justice.

"What started as a protest against housing and cottage cheese prices quickly morphed into a broader campaign for social justice and fair distribution of resources," she said.

Naomi Chazan

"It wasn't just young people, it wasn't just Tel Aviv, and it wasn't just secular society. As Israelis, we can't agree on anything, but 87 per cent of the population supported this movement."

Chazan said the popularity of the protests came largely as a result of growing economic inequality in Israel, where 20 families control 40 per cent of the gross domestic product (GDP).

Ali Haider and Ron Gerlitz spoke on behalf of Sikkuy, an association for the advancement of equality in Israel. The two presented their findings, from a new study, on how Jewish Israelis viewed equality with Israeli Arabs.

"There's a clear gap between the behaviour of elected officials towards Israeli Arabs and what the citizens of Israel actually want, which is to reform and normalize relations," said Gerlitz.

"Our citizens want more equality. Closing the gap between Jews and Arabs is not just the moral thing to do – it's essential for our well-being."

Haider, of Palestinian origin, said he wants to contribute and be part the State of Israel. "I believe in the right of Israel to exist – I obey the law, pay taxes and want a shared future where both Jews and Arabs are safe. I want the government to respect my civil, cultural and religious rights," he said. "So we need an open and honest dialogue."

Derek Penslar, a professor of Jewish history at the University of Toronto, spoke about the concept of the importance of land in Israel and its connections to the Zionist movement.

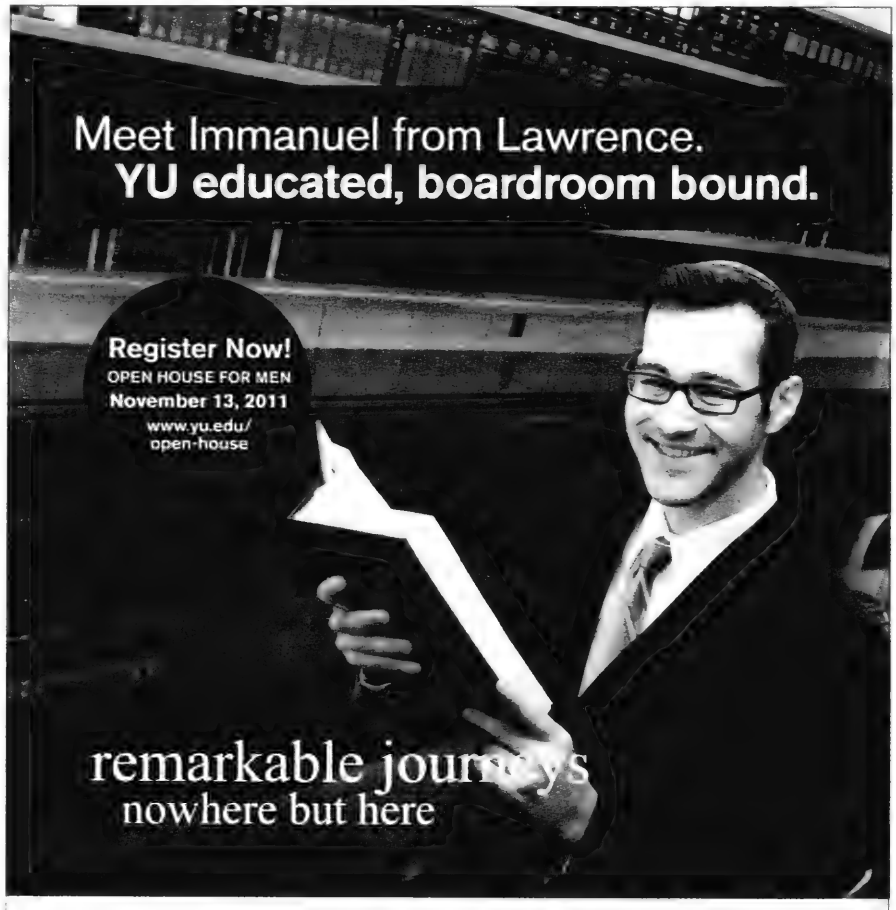
"We have a few different competing notions of land as a community, as both sort of a public trust and a private good," he said. "There's also a spiritual ownership of land, and so we struggle to reconcile the various meanings."

Replying to a question from an audience member, Chazan said that "most Diaspora communities tend to be a bit more hard-line, because guilt and distance can obscure the complexities of certain situations. But the cost of extremity creates an unnecessary tension between our identity and our values. We can't live with this disconnect forever, because we will lose the next generation."

Chazan said there is a close connection between Jewish identity and liberal values, and if you sacrifice one for the other, you'll lose out all the time.

"If you care about Israel, make it better, more democratic, more just and more equal. We have to be leaders in respecting human dignity because historically, that's why we exist."

She added that security issues cannot erase social issues. "We must consider these things together. We have to be a haven for those persecuted in our sovereign state because we can never do to minorities what was done to us."



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Cantor marks 10 years at shul

Frances Kraft
Staff Reporter

Cantor Marshall Loomer's voice on his soon-to-be released CD filled his office as he played *Berkley Square/A Foggy Day* – a decidedly non-cantorial choice – for a visitor last week.

He said he hoped that the eleven-track CD, his first, would be ready for release Nov. 23, the date of his upcoming concert at Beth David. The event will celebrate his 10th anniversary at the shul.

Cantor Marshall Loomer

The CD called *In Concert*, features Hebrew and chassidic music, cantorial selections and Broadway tunes, much like the mix Loomer favours when performing in an actual concert.

The upcoming show, a fundraiser for the synagogue's accessibility improvements and Haftorah scroll project, will also feature Michael Burgess, best known as Jean Valjean in the Toronto production of *Les Miserables*.

"We'll do one song together for sure – and there are a few other surprises," Loomer said. The evening will include some of the songs from the new CD.

Loomer, 51, credits his late parents for his eclectic taste in music – his father for his affinity for jazz and chazzanut, and his mother for his love of musical theatre.

A latecomer to the cantorate, Loomer worked in retail furniture sales before beginning cantorial studies with Cantor Benjamin Maissner of Holy Blossom Temple at age 32.

He served for two years as assistant cantor to Beth Emeth Bais Yehuda Synagogue's Cantor Louis Danto, then became cantor/spiritual leader at Adath Sholom Synagogue for three years before joining Beth David.

Several years ago, Loomer served as president of the Toronto Council of Hazzanim. He also co-founded a Kabbalat Shabbat service at Baycrest, reaching out to other cantors to become involved in the project. Among his previous concert intiatives was a showcase for talented Beth David members.

As a cantor, Loomer said, "you have to be part of the community, not just the community at large, but part of your synagogue community."

Continued on page 32

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Chabad honours young leaders

Sheri Shefa
Staff Reporter

Two Chabad Youth Network (CYN) alumni were honoured on Nov. 8 for their leadership roles and commitment to the Jewish community at the third annual CYN gala at the Sephardic Kehila Centre in Thornhill.

Those who gathered at the event – which included a silent auction, a wine-tasting station, a lavish dinner and musical entertainment – paid tribute to two Thornhill men, 18-year-old Ben Babins and 24-year-old Daniel Kaplan, for their roles with CYN, an organization that provides more than 400 youth with classes, programs and Shabbatons.

Babins, a first-year psychology student at Queen's University, said he was a Grade 9 student at The Anne & Max Tanenbaum Community Hebrew Academy of Toronto's Kimel campus when he discovered that joining CYN would be a great way to get involved while logging the community service hours required by high school students to graduate.

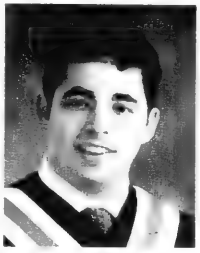
He joined CYN's Teens For the Community (TFC), which aims to engage high school students in community life while developing their leadership skills.

Although he enjoyed meeting with the TFC group every week for 1 1/2 hours, he didn't feel like he was maximizing his potential.

"Halfway through the year, I found myself wanting more responsibility," Babins said.

In his second year with TFC, he became the vice-president, hoping that his new role would relieve his desire for more responsibility. But it wasn't until the following year, when Babins became the TFC president that he was satisfied.

"This was finally what I wanted… I felt like I was really doing something. I felt like I was doing more than just my community service hours," Babins said.



Ben Babins

"Instead of feeling a responsibility for TFC, I felt a responsibility to do the most I could for the community."

Daniel Kaplan, who is working on his post-graduate degree in corporate communications and public relations at Fanshaw College, was a member of the first Torah 4 Teens class, a CYN program that offers ministry approved high school courses in Torah and Jewish philosophy.

Daniel Kaplan

He said he took a course in grades 10, 11 and 12, and soon began working with Rabbi Shmuli Nachlas, CYN's director, on event planning and Shabbatons.

"In high school, I went on a Shabbaton and when I graduated from high school I started to chaperone them."

Kaplan also led a group of CYN alumni – high school graduates – in planning Purim parties, wine tastings, and more.

Kaplan said he credits the rabbi for expanding his intellectual horizons.

"I think Rabbi Shmuli really inspired me and it changed me and influenced the path that I went down after taking his classes," he said.

"I think the Chabad Youth Network is a vital tool in creating community cohesiveness. People are so absorbed by their computers and iPhones and iPads and I think Rabbi Shmuli provides opportunities for children to be inspired and explore and to make friends."

Babins said he was also inspired by Rabbi Nachlas, whose dedication to the organization is contagious.

"I see how Rabbi Shmuli works. He works 24-hour days. There were times when we would work on a project and he called me at 1 a.m. to get it finalized. When I woke up in the morning, I saw a text message from him that was sent at 6 a.m.," Babins recalled.

"If he's doing that, can't I be bothered to put in a couple extra hours?"

He said that as a university student, he is motivated to stay connected to the Jewish campus community by attending Hillel events.

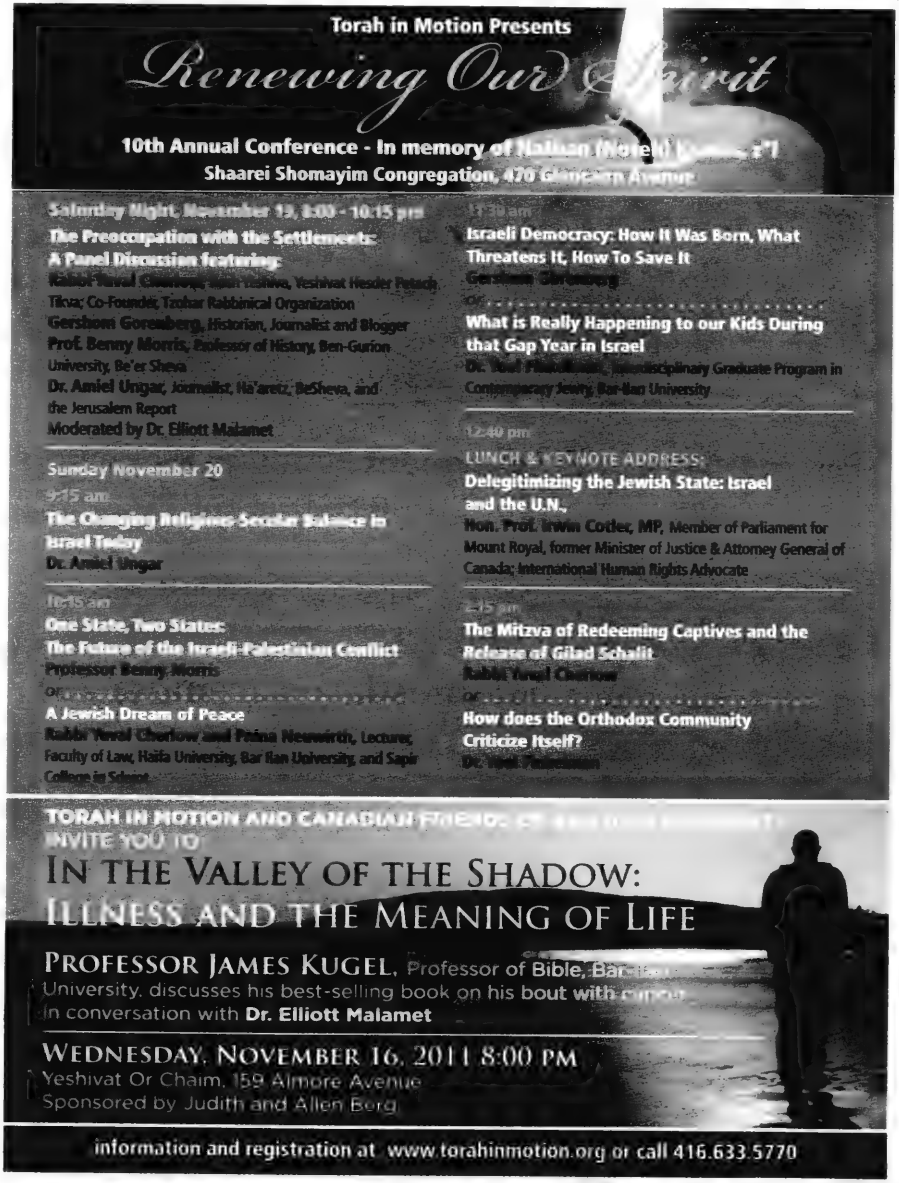
"I definitely do want to get more involved and take on a leadership role within Hillel and the Jewish community at Queen's," Babins added.

As for the CYN gala on Nov. 8, Babins said he was "honoured" to receive the Young Leadership Award because he is "so passionate about TFC."

Kaplan said he is also thrilled about being recognized by an organization he admires.

"It means a lot because I know of a lot of other extraordinary people who are doing great things with Rabbi Shmuli who are really devoted and work really hard," Kaplan said.

"To stand out among the people who I know are making a really big difference is a pretty big deal."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Moderated by Dr. Elliott Malamet
Sunday November 20
9:15 am
The Changing Religious-Secular Balance in Israel Today
Dr. Amiel Ungar
10:45 am
One State, Two States:
The Future of the Israeli-Palestinian Conflict
Professor Benny Morris
or
A Jewish Dream of Peace
Faculty of Law, Haifa University, Bar Ilan University, and Sapir College in Sderot
11:30 am
Israeli Democracy: How It Was Born, What Threatens It, How To Save It
or
What is Really Happening to our Kids During that Gap Year in Israel
12:40 pm
LUNCH & KEYNOTE ADDRESS:
Delegitimizing the Jewish State: Israel and the U.N.,
Hon. Prof. Irwin Cotler, MP, Member of Parliament for Mount Royal, former Minister of Justice & Attorney General of Canada; International Human Rights Advocate
2:45 pm
The Mitzva of Redeeming Captives and the Release of Gilad Schalit
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U.S. filmmaker makes doc about T.O. survivors

Michelle Bitran
Intern

It all started on a cruise ship in the Panama Canal almost four years ago. Radio disc jockey turned documentary filmmaker Frank Lozano was enjoying a meal in the shade when an elderly Toronto couple sat down beside him. The wife warned him that her husband would talk his ear off.

Little did Lozano know, that couple was Syma and David Forberg, and they had met during the Holocaust in the Chenstacowa concentration camp. When their story

Filmmaker Frank Lozano with Holocaust survivors Syma and David Forberg

of survival came up in conversation, Lozano got a filmmaker's itch to get it all on tape.

Last month, David Forberg died at the age of 89, and Lozano has been reflecting on the remarkable experience of capturing the Forbergs' story in his award-winning short documentary *Hole Hearted*.

"I just love people. I'm naturally inquisitive," said Lozano, 48, about his interest in what the Forbergs had to tell him. Lozano, who is Catholic, said he knew "zero" about the Holocaust before listening to their story.

"It was remarkable just to talk to somebody first-hand who saw it," he said. Lozano decided that same evening that he would ask to record the Forbergs for a short documentary that he would enter into an upcoming Christian film festival. The festival, called the 168 Hour Film Project, requires participants to put together their films in only one week, or 168 hours.

The Forbergs were more than willing to oblige. It wouldn't be the first time someone filmed their story – Steven Spielberg had done so for his Survivors of the Shoah Visual History Foundation.

Lozano began filming immediately on the camera he had brought to record his vacation. "My biggest challenge was, how do I capture this on tape? I'm on a cruise ship!" he said, adding that without professional equipment, he knew he'd have a lot of work left to do after the cruise.

The Forbergs agreed to have Lozano continue to film at their winter home in Miami, but he wanted to check with the rest of their family before taking the opportunity. "I knew that at their age, they were going to have kids [and] I'd need to have permission," he said.

At first, Lozano found two of the Forbergs' daughters to be skeptical about his motives for making the documentary and confused about his intense interest. "This is someone outside your community that was spending his own money, " said Esther Michaels, one of the Forbergs' four children, reminiscing about her reluctance to give Lozano the green light to film.

Holocaust Education Week

Ultimately, she agreed to Lozano's request, and he flew over from his Los Angeles home to continue the shoot. Several hours of filming and editing later, Lozano put together an 11-minute documentary and, after some unexpected technical difficulties, submitted it to the film festival, only 15 minutes before the deadline. He won for 2008 best documentary, but the contest was only a part of his winnings.

Continued on page 20

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Revenge and justice in postwar Germany

Michelle Bitran
Intern

Margarete Myers Feinstein walked a difficult line at her lecture on Jewish revenge and justice in postwar Germany for Holocaust Education Week last Thursday.

Margarete Myers Feinstein

Feinstein, a research scholar at the University of California at Los Angeles's centre for the study of women and an expert on displaced persons after the Holocaust, spoke about the often overlooked and complicated relationships of Jews and their German neighbours after the war.

After describing some instances of Jewish revenge, she was met with a few upset audience members, many of whom were the children of Holocaust survivors. One asked her if, in telling of Jews taking revenge, she had intended to victimize the Germans.

Feinstein said that was not her intention, but rather she had wanted to bring to light the rarely discussed issue of communities of displaced persons living among the Germans.

"Living in Germany, Germans forced these survivors to think about guilt – who was guilty?" she told the audience. Feinstein added that after what they had gone through, many survivors blamed the German people collectively, seeing them as complicit in some way in the atrocities they endured. "Survivors saw the murderers of their families in the Germans they encountered every day," she said.

However, despite their rage, displaced persons had to interact with Germans on a daily basis. Their neighbours, shopkeepers and even babysitters were often German. Sometimes, Feinstein said, the survivors were forced to reconsider the collective guilt that many of them had assigned to their German neighbours. "They had difficulty when they did encounter German kindness – how to interpret it, how to understand it," she added.

Holocaust Education Week

Feinstein told the story of a survivor who was invited to Sunday dinner by a German acquaintance. The invitation, was looked at by the survivor as an example of antisemitism, since Sunday is the Christian holy day.

For other survivors, the resentment and rage ran even more deeply. Though it is something often missing from stories told about the Holocaust, Feinstein spoke of instances of violent revenge visited upon Germans by Jews, sometimes on those who were not Nazis.

Although the urge to retaliate was a strong one for many survivors, violent retribution was rare. "Most displaced persons were determined to demonstrate their moral superiority to the Germans," she said.

Instead of beating, killing, or even simply punishing former Nazis themselves, some survivors reached out to the Allied Forces to do the job for them.

Others preferred what Feinstein called "symbolic revenge." She explained that this term included financial exploitation, sexual exploitation, hiring German workers to build Jewish institutions and simply living well and having many children.

The reason for straying from more traditional forms of revenge, Feinstein said, was often a fear that it would affect their chances of moving out of Germany and on with life. "Revenge was looking backwards. It was a diversion from the energies needed," she said.

For still others, revenge seemed like too huge a task, considering the magnitude of the crimes committed in the Holocaust. Feinstein said that these survivors felt that only Divine Justice could bring about adequate punishment.

Though Jewish revenge was not very common and, Feinstein said, something that was not accepted by the outside world, many survivors were left with feelings of rage that they had to find a way to deal with. "All of the survivors had to conceive their own standards of justice."

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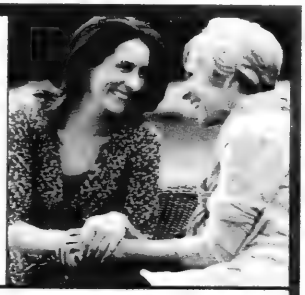

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Nazis co-opted Germany's corporate elite

Sheldon Kirshner
Staff Reporter

Holocaust Education Week

The German corporate elite absorbed the values of Nazism and maintained a "symbiotic relationship" with the Nazi regime in Germany after Adolf Hitler's accession to power, an American scholar told a Holocaust Education Week forum last week.

Leaders of major German corporations tended to distance themselves from the Nazi movement before Hitler's appointment as chancellor in 1933 and did not share his virulent racist views, said Peter Francis Hayes, a Northwestern University historian.

But by the early 1940s, they had internalized Nazi ideology and criminality, noted Hayes in a speech at the University of Toronto titled "Corporate Complicity: German Business and the Holocaust."

Hayes – a specialist in this topic and the author of books and monographs about it – said that while members of Germany's conservative industrial leadership held genteel antisemitic views typical of the times, they generally mistrusted the Nazis and distanced themselves from Hitler in the pre-Nazi era.

But when they realized they were in basic agreement with Hitler's economic policy and could make money while he ruled Germany, they modified their skeptical assessment of Nazism.

"The Nazis were good for business," said Hayes, who has mainly studied two major German companies that co-operated with Hitler, Degussa and I.G. Farben.

With German firms benefiting financially from Hitler's rearmament campaign and his Aryanization policy, which deprived Jews of their property, corporate leaders joined the Nazi bandwagon, said Hayes, a member of the United States Holocaust Memorial Museum's academic committee.

And since the Nazi government controlled the factors of production, German companies were all the more dependent on Hitler's goodwill, he said.

"They were drawn ever more into a symbiotic relationship with the Nazis, enabling them to ignore Nazi criminality," he explained.

Reinforcing their ties with Nazism was a belief that they had to subscribe to a national consensus that Hitler was an expression of Germany's will and destiny.

"There was pressure to conform," he said, adding that German companies felt no compunctions about sacking Jewish employees for "the good of the company and the nation."

In Hayes' estimation, the German corporate elite crossed the point of no return in 1937 and 1938, when the head of a subsidiary of Degussa – which would manufacture the Zyklon-B gas used in death camps – dismissed Jewish directors who owned 26 per cent of its shares.

He justified his position on the grounds that there was no point in "swimming against the stream" of public policy and opinion in Germany.

Having been co-opted and corrupted by the Nazis, German corporations like I.G. Farben had no trouble supporting the slave labour program, said Hayes, the author, most recently, of *From Cooperation to Complicity: Degussa in the Third Reich*.

Responding to Hayes' analysis, Canadian historian Michael Marrus said that while Nazi political and military figures were held to account at the Nuremberg war crimes trials in 1946, corporate leaders faced no such tribunal.

A major trial about corporate responsibility never took place, even though key defendants had already been identified, said Marrus, the Chancellor Rose and Ray Wolfe professor emeritus of Holocaust Studies at the University of Toronto. "No one actually pulled the plug on it, but the idea withered away," he stated.

The reasons were varied.

The Cold War had begun and the United States did not want to be associated with a critique of the capitalist system in Germany. Economic and social conditions in postwar Europe were difficult and could not be resolved without Germany's industrial elite.

Immense logistical problems were foreseen, and the United States did not want to bear the costs of such a trial. Corporate support was needed in order for West Germany to meet its reparation payments obligations.

The fiasco that resulted from bungled attempts to bring the patriarchs of the Krupp family industrial empire to trial also had a chilling effect.

Doris Bergen, Marrus' successor, discussed the concept of intent as it related to the corporate elite. German industrialists were driven by the profit motive, not by eliminationalist antisemitism, she observed. Nonetheless, they worked hand in hand with the Nazis.

And German women, being the wives of perpetrators, were effectively partners in their crimes, she suggested.

Sabine Sparwasser, Germany's consul general in Toronto, said that large German companies were reluctant for years to open their files to historians.

Germany's focus after World War II was the rebuilding of its economy, but Germany has since developed a "culture of memory" and exerted huge efforts to delve into and atone for its Nazi past. As she put it, "'Never again' has become our mantra."

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Exhibit captures philosopher's political thoughts

David Grossman
Special to The CJN

The Hannah Arendt Denkraum Exhibit, a Berlin exhibit on the political philosopher Hannah Arendt, is on view in Canada for the first time.

Five years ago, and to mark the 100th anniversary of Arendt's birth, political scientists, philosophers and academics organized a detailed exhibit in a former Jewish girls' school in Berlin, the city Arendt left in 1933.

Holocaust Education Week

The exhibit, in Toronto at the German Consulate until Nov. 30, includes abstracts and some 40 framed works of art mounted for Holocaust Education Week.

A Jewish political philosopher with an often contentious way of expressing her thoughts and opinions about the nature of power, and the subjects of politics, authority and totalitarianism, Arendt died in 1975 from a heart attack at the age of 69.

Sabine Sparwasser, the German consul general in Toronto, said the exhibit is named "*Denkraum*," or "thinking space," because it commemorates Arendt's political thoughts and visualizes the continuing relevance of her political, philosophical and literary work through contemporary art.

Arendt's predictions about the future, sometimes critical, are depicted in some marvellous pieces of work by students who studied with the German-born icon. Each picture is an artistic response to the work of the political thinker.

Having fled Germany for France, where she was a social worker with various Jewish organizations, Arendt triggered a great deal of controversy and international dialogue through her writing.

Her reporting five decades ago for a U.S. magazine during the trial of convicted Nazi war criminal Adolph Eichmann, contributed – especially in Germany – to the changing ways the country confronted its past.

"[Arendt] was a political thinker – and someone who had a powerful message," said Sparwasser. "It was a message that resulted in lots of debate around the world and contributed to changing the ways of how we [in Germany] addressed the past."

Sparwasser added: "I look at this exhibit and it stirs me – it has an effect. It's like an open wound with symbols of crime and oppression of the past."

Arendt is known for speaking her mind, and some of her comments showed a lack of sympathy for victims of the Holocaust and drew criticism.

Arendt worked for some time researching antisemitism before the Gestapo interrogated her. While she had a vision for the future, she often questioned "accountability" – the theme of this year's Holocaust Week.

Arendt was well-respected in Germany and a commemorative stamp honouring her was issued by the German post office. An asteroid has been named in her honour, and a special railway line operates in Germany – the Hannah Arendt Express – between Hanover and Karlsruhe.

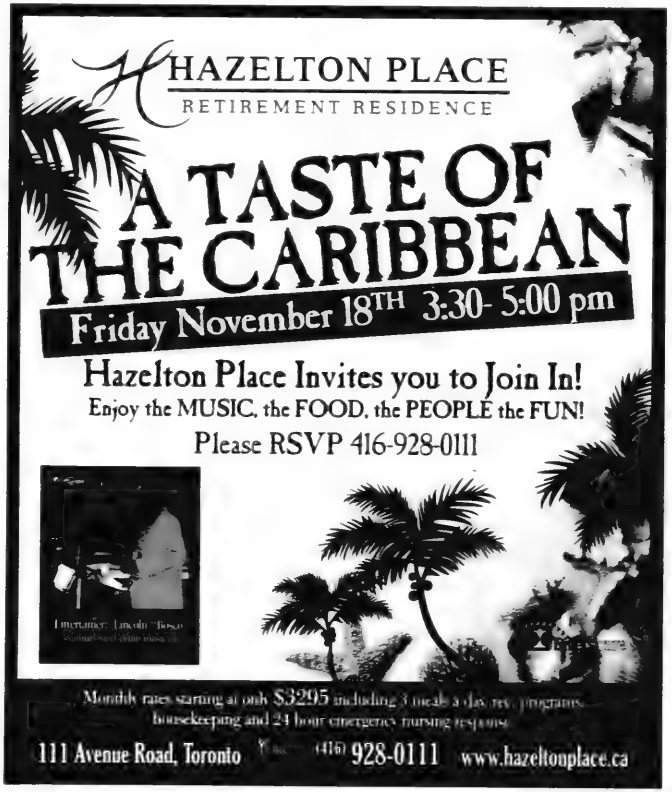
"I'm no philosopher, but [Arendt] was brilliant – ahead of her time," said George Brady, a Holocaust survivor whose sister Hana, who died in Auschwitz, is the subject of the movie *Inside Hana's Suitcase* and the book *Hana's Suitcase*.

"The exhibit is excellent. It's important to never forget what had happened and to continue teaching that for years to come. Hate has to stop somewhere," he said.

"I look at this exhibit and my mind returns to the past. I have no issues with the German people of today, but the people who did what they did back then – I lost my entire family – I will never forgive them."

Admission to the exhibit during consulate hours is free. For more information, call 416-925-2813.

Sabine Sparwasser, German consul general in Toronto, stands in front of a picture of Hannah Arendt at an exhibit honouring Arendt.
[David Grossman photo]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Hole Hearted

Continued from page 17

The Forberg family's gratitude for the film was another reward. "We cried. We all cried. We couldn't believe what Frank had done," said Michaels about the first time she and her family watched the documentary.

But Lozano had just begun to forge a bond with the Forberg family. In May 2010, after Lozano had sent the film to the Yad Vashem Holocaust Memorial and Museum in Jerusalem, the Forbergs took him with them to Israel as thanks for all he had done in telling their story in a unique and sensitive way.

Lozano accompanied the Forbergs when they were honoured at Yad Vashem and toured Israel's holiest sites for both Christianity and Judaism. During his stay there, he was even baptized in the Jordan River.

More than a year after the trip, and nearly four years since he made the film, Lozano is still in close contact with the Forbergs. "I won't say they're like family – they are family," he said.

You can watch the award-winning documentary *Hole Hearted* on Lozano's website at www.franklozano.com.

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The Cohens, Kelman and Vera, his wife of 57 years, look through a photo album with his World War II picture. *[David Grossman photo]*

'So much antisemitism in those days'

Continued from page 3

As he clutches his copy of a European newspaper clipping with Herman's obituary, Cohen thinks back more than 50 years ago. There's a short pause, and the story begins about a man whose memory Cohen has cherished fondly.

"There was so much antisemitism in those days, and here I was 19 years old, away from home, scared and Jewish," Cohen recalled.

"There wasn't much of an alternative. You did what you had to do – taught to fire first and ask questions later.

"And I remember the shock of boarding a troop train going to Belgium with cattle cars that had the Jewish Star of David painted on them. It looked strange to me, until someone told me they were used to send Jews to the extermination camps. I was completely unaware back then of what the Germans had been doing to the Jewish people."

Cohen said Herman was a talkative, inquisitive Jewish lawyer, then in his mid-30s, who took great care of him.

"I'll never forget how he gave me a sleeveless leather jacket. There were some bitter cold nights. [He] told me to wear it and to stay warm. I didn't take it off until the war ended," Cohen said. "And he pulled me aside and said we would have a makeshift seder for about 100 Jews in the gym of a school in Kranenburg. Before long, we were back with the troops on the trucks ready to cross the Rhine River.

"It was a war. You worried about staying alive. People didn't remember about Jewish holidays until he instructed me to write home and send daffodils to my mother on Passover."

On Remembrance Day, Cohen said he pauses to recall cherished memories of many of his fellow soldiers. But there's always a special prayer for Herman.

While Cohen never went to Hebrew school or had a bar mitzvah, he memorializes his special friend in his own way.

"I think of him – always. I think of all the good things he did," said Cohen, who has difficulty with his ears as result of the constant firing of shells during the war.

"There was this battle in Groningen. Troops got separated," Cohen said, as he paused and his face stiffened. "I remember asking about [Herman], and the soldiers told me that he was killed trying to get a German machine gun bunker to surrender.

"I'll never forget that moment. It was like someone had hit me in the face. That bothered me a great deal. He was so special. Many of my friends died, and here I was alive. I won a lottery, but this one was for life. I still ask myself: why was I spared?"

The relationship was so close that Cohen, his wife, Vera, and many of his family (three children and seven grandchildren), travelled to the Netherlands, and the Canadian War Cemetery in 2005 and again last year to pay tribute to his fallen friend and hero.

"I am getting older and don't know how much longer I can keep doing this but he was special, like the brother I never had," Cohen said.

Four years ago, Cohen hit several roadblocks trying to locate Herman's relatives. Then, by fluke, he met Herman's brother.

"I told him what Lt. Herman meant to me, how he was killed, and we both cried," Cohen said. "We had just that one contact."

With numerous military and World War II pictures and photo albums in his home, Cohen said he quite often sits on his favourite chair thinking about his friends who paid the ultimate price.

"Death is a strange thing, and those Canadian soldiers, like my friend Lt. Herman, gave so much for what we have today," said Cohen. "I sure hope Canadians remember this – and not just for one day each year."

Please see related story on page 36.

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Hineni: here I am – or am I?

Rabbi Daniel Mikelberg

One word, so many meanings…

One of my favourite Hebrew words is "*hineni*." The term is often translated as "here I am." However, the real meaning goes beyond this simple translation. I often ask my students to test their classmates by stating "*hineni*" in different tones of voice.

Suddenly the multifaceted aspect of the word becomes clear. Sometimes we are eagerly present for whatever task lies ahead. Sometimes our "*hineni*" is more hesitant and reserved. Sometimes our "*hineni*" is dishonest, as we are truly somewhere else.

In this week's parshah, the term "*hineni*" is of key significance in Abraham's life journey. At this stage in the Genesis narrative, he has an established relationship with God. When God summons, Abraham is ready! In accordance with God's wishes, he has already left behind everything that he has previously known, to begin a new journey of promise.

Called upon at the beginning of Parshat Vayera, Abraham enthusiastically responds, "*hineni*." He likely has no idea what will soon be expected of him. God asks Abraham to venture to Mount Moriah to sacrifice his beloved son Isaac. Abraham's "*hineni*" is whole-heartedly sincere. He appears ready to follow God's orders meticulously.

Later in the narrative, Isaac calls out to his father. Again, Abraham replies "*hineni*." However, in this instance, we can legitimately question whether Abraham's response is equally committed. Is he truly present for Isaac? He is focused on God's commands, and his words appear to be subdued and hollow. He is distracted. God's command takes precedence over his son's needs.

Rabbinic Reflections

Abraham very nearly sacrifices Isaac. Thankfully, an angel of God stops him. This divine messenger calls out to Abraham. Again he responds, "*hineni*." However, Abraham is so focused on his mission that he needs to be summoned twice before he listens. Behold! He notices a ram in the thicket. Initially, Abraham appears to not truly be present. He needs to be alerted to the situation at hand.

We are all Abraham. We can be inconsistent with our "*hinenis*." This is natural and unavoidable. It is impossible to always be present. However, at this season of renewal, we are called upon to be thoughtful with our "*hinenis*." We can state "*hineni*" proudly, and we can mean it fully!

As we read about the tent cities both locally and in Israel, we can work to address the disparity between the wealthy and the poor.

As we spend time with our families, we thereby prioritize the relationships that matter most.

As we visit the gym, we wake up to the wondrous nature of our bodies.

Parshat Vayera is often referred to as Abraham's test. We, too, are often tested. May the year 5772 be a year of being truly present and engaged with ourselves, with humanity at large and with God.

Rabbi Daniel Mikelberg is an associate rabbi at Temple Sinai Congregation in Toronto.

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Jeremiah, Jerusalem and me

While sitting in synagogue during recent Rosh Hashanah services, I was struck by a passage from the prophet Jeremiah, who foretold a return to Jerusalem despite the tumultuous events of the city's destruction in 586 BCE by the Babylonian king Nebuchadnezzar. Miraculously, Jeremiah's prophecy would come true within our lifetime.

Jerusalem has figured prominently in my own life. I was fortunate enough to have been involved in the excavations of the City of David, the most ancient part of Jerusalem, which were headed by my friend, the controversial Israeli archeologist Yigal Shiloh during the late 1970s and early 1980s.

Shiloh was hand-picked to lead the City of David excavations by Yigael Yadin, the great Israeli archeologist. Yadin had a storied career. But his most famous exploits were as the head of the famous dig at the legendary site of Masada from 1963 to 1965, as well as his work on the Dead Sea Scrolls, which were initially obtained for Israel by Yadin's father, Eliezer Sukenik, of Hebrew University.

Yadin had hoped to direct the excavations himself, but was prevented from doing so by age and other responsibilities. By the late 1970s, these included the job of deputy prime minister of Israel under Menachem Begin, as well as publishing the last major Dead Sea Scroll to be discovered, the Temple Scroll.

It was during this time that I first met Yadin, while putting together a series of programs for *Ideas* on CBC Radio dealing with major archeological discoveries, including the Dead Sea Scrolls. It was also then that I had started teaching an introductory course in archeology at the University of Toronto's School of Continuing Studies, one of whose aims was to give students a chance to participate in an actual excavation.

Past Forward

Alex Gropper

The place we were looking for had to be familiar as well as accessible. It also had to resonate with students on a higher level. Jerusalem was the ideal site.

I naively decided to try to call Yadin while on vacation in Florida. It was a long shot, since Yadin was heavily involved in the Camp David Accords, which were underway at the time. But fortune smiled upon me, and I was able to get through to Yadin's secretary, a woman by the name of Mrs. Baillie, who was kind enough to get me an interview with Yadin, who coincidentally would be in Canada a few weeks later. She also helped me get in touch with Shiloh, who accepted my group from Toronto on his excavations.

It was while on these excavations that I came upon the remains of Nebuchadnezzar's destruction of Jerusalem. Even after thousands of years, the destruction level was enormous. What moved me was the fact that after 2,600 years, our ancient enemies were gone, but Jerusalem was being reborn from its ashes. This vista miraculously encapsulated the awe-inspiring history of our people. It is a history that I am proud to be a part of.

Air force chief can avert disaster

Reuven Pedatzur
© Ha'aretz Daily Newspaper

Guest Voice

If anyone can save Israel from catastrophe, it's the Israeli Air Force commander. All Maj.-Gen. Ido Nechushtan has to do is tell the prime minister and defence minister that an air attack on Iran cannot achieve its goals.

The force's planes can reach Iran and even drop bombs, he must tell them, but ultimately the operation won't destroy the Iranian nuclear program. At best, it will delay it by a few months.

He must give them an account of the attack outlines that the force is training on and explain that due to the numerous targets, dense aerial defences and the fact some of them are buried deep underground, the chances of success are slim.

Such an approach to the decision makers may be opposite to the "Air Force spirit," but Nechushtan must act with national responsibility. It wouldn't be a display of defeatism, but rather one of supreme responsibility in an era when the decision-making process appears to be going dangerously haywire. Only he can stop the train speeding to a collision in Iran's skies.

Outgoing Mossad chief Meir Dagan tried to warn against a foolhardy decision when he said "an attack on Iran is the stupidest thing I've heard." But the prime minister's people know that Dagan understands spies and assassins, but when it comes to the air force's planes and pilots' performance, he lacks knowledge and understanding.

As long as the air force continues drills on the attack in Iran, it gives Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak the illusion that it's possible to destroy the Iranian nuclear program by military action. This is why the air force commander must explain to them that there's no point in the continued investment in the drills, and they should be discontinued.

The decision could be kept in complete secrecy, but it must make it clear to Netanyahu and Barak that their strategic thinking must change from a policy centred on planning a military blow to one that prepares for the era of a nuclear Iran.

It won't be easy to persuade Barak, and especially not Netanyahu. The prime minister believes with all his heart that the mission he's charged with is to save the people of Israel, maybe even the entire free world. The Iranian issue has been preoccupying him much more than a deal with the Palestinians, relations with the Arab world and even his relationship with the American administration.

When Netanyahu compares the Tehran regime to the Nazi regime and Mahmoud Ahmadinejad to Adolf Hitler, he really means it.

Barak, in contrast, has said more than once that a nuclear Iran may constitute a threat, but he dismissed attempts to compare this situation to Nazi Germany. He has even alluded on occasion to Israel's deterrence capability. Nonetheless, due to considerations probably stemming from personality and political calculations, Barak is conveying to those around him that he might support a military operation on Iran.

All this indicates that the air force commander's mission won't be simple. He'll likely be subjected to overwhelming pressure to change his evaluations and continue planning the attack. Doubtlessly, Nechushtan finds himself at a decisive position in a critical period. Never, it seems, has an IDF officer been in a position in which his professional recommendation could bring on Israel a disaster of such proportions. We can only hope he'll rise to the occasion.

Reuven Pesatzur is a senior lecturer in Tel Aviv University's strategic studies program.

Reena

SYNAGOGUES EMBRACE REENA CLIENTS

As in past years, the individuals whom Reena supports were given the opportunity to attend High Holiday Services in their neighbourhood synagogues at no charge.

Participation in religious practices is very important to them and Reena wishes to thank the boards and members of the following synagogues who invited and warmly welcomed into their communities the persons with developmental disabilities supported by Reena:

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Towards a better future ... integrating people with developmental disabilities into the community

American Jewish war veterans

Last week, we looked at sites that honour Jewish soldiers from Canada who fought for their country and often paid with their lives. Today, we look at Jewish veterans south of the border – some of whom are still fighting for or have just been recognized for their heroic deeds.

In 1896, a group of Jewish soldiers who had fought in the Civil War organized what is now known as the Jewish War Veterans of the United States of America. The site mentions that there have been persistent accusations that Jews have not served in the U.S. Armed Forces. In reality, "a study of Jewish participation in the military during World War II clearly indicates Jews served in the Armed Forces beyond their numerical proportion to the general population." [http://bit.ly/jwar19]

Eighteen Jews have received the Congressional Medal of Honor, America's highest recognition for bravery. One was Airman 1st Class John Levitow, who in 1969 was aboard an aircraft in Vietnam when a mortar round ripped thousands of holes in the fuselage and caused an activated flare to roll loose in the cargo area. Despite his injuries, Levitow "threw himself bodily upon the burning flare... he dragged himself back to the rear of the aircraft and hurled the flare through the open cargo door. At that instant, the flare separated and ignited in the air, but clear of the aircraft." [http://bit.ly/jwar10]

Unfortunately, there may be other Jewish soldiers who served with distinction but have been deprived of receiving a similar honour. At 82, Elsie Shemin-Roth is fighting to have her father recognized for the bravery he displayed. In 1918, during World War I, William Shemin, then 19, braved heavy enemy fire in France to save three fellow soldiers. His daughter is taking advantage of a bill approved by the

Jewish & Digital

Mark Mietkiewicz

House of Representatives to see whether Shemin should receive a Congressional Medal posthumously. [http://bit.ly/jwar16]

On the other hand, a very select group was just honoured at a ceremony for the 14 U.S. Jewish chaplains who died in combat, in accidents or of natural causes. It was only in 1862, after Jewish leaders petitioned Abraham Lincoln, that a law was passed permitting non-Christian chaplains to serve in the military. And it was only last month that the sacrifice of Jewish chaplains joined Protestant and Catholic clergy in being officially commemorated with a monument at Arlington Cemetery. Inscribed on it is a verse from 2 Samuel: "They were swifter than eagles, they were stronger than lions." [http://bit.ly/jwar12] (Don't miss the site's very impressive slide show of the event.)

Also last month, Jewish veterans from the United States, Canada, the United Kingdom and Israel got their due when the Jewish National Fund Wall of Honor was inaugurated at Jerusalem's Ammunition Hill. [http://bit.ly/jwar13]

As reported in the *Jerusalem Post*, American veteran Daniel Madel, who now lives in Jerusalem, attended the ceremony. "I was at the Battle of the Bulge, and we met the Russians in Czechoslovakia. We were part of Patton's 3rd Army, and we made 21 river crossings, most of them under fire... It's marvellous to perpetuate the heroism that has taken place... It's important, so that future generations will know about the past." [http://bit.ly/jwar15]

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'Israel lobby' stifles campus speech: report

Sheri Shefa
Staff Reporter

A new report commissioned by the Canadian Association of University Teachers denounces the so-called "Israel lobby" for its alleged efforts to stifle debate and academic freedom.

No Debate, Israel Lobby and free speech at Canadian universities, written by University of New Brunswick professor emeritus Ian Thompson, was released last week. It's based on the controversy that surrounded the 2009 conference called Israel Palestine: Mapping Models of Statehood and Paths to Peace at York University.

The conference was co-sponsored by York and Queen's universities as part of York's 50th-anniversary celebrations. Critics opposed the event because while it was billed as an academic dialogue about achieving peace in the Middle East, most of the speakers – some of whom are active in the boycott, divestment, sanctions (BDS) campaign against Israel – presented a one-state solution as the only viable option for peace.

Among the speakers were Omar Barghouti, a founding member of the Palestinian BDS campaign against Israel, and Ali Abunimah, co-founder of the Electronic Intifada, a website that posts articles accusing Israel of ethnic cleansing and of being an apartheid state.

Thompson told *The CJN* that the CAUT-commissioned, but independent, report, which is being sold as a book, "tries to put the controversy in a general context and not just in the context concerning Israel and Palestine, but broader controversies involving academic events and the history of academic freedom."

The book highlights the events leading up to the conference, analyzes "the implications of some of the events" and makes recommendations "for defending academic freedom" on university campuses.

Thompson was also critical of what he calls the "Israel lobby," which he said tries to "limit freedom of expression by others."

He named the Centre for Israel and Jewish Affairs (CIJA) as being part of the lobby.

CIJA senior vice-president Howard English said he's disturbed by Thompson's use of the term.

"It's a slur that is designed to promote the myth that anyone who supports Israel controls the actions of government and other institutions. It's a deplorable term, and we object strongly to its usage and all that it implies."

But Thompson countered that members of the so-called lobby "denounce critics of their activities for saying that there is an Israel lobby, but at the same time, boast on their website that they are very effective in influencing government policy."

English also clarified that CIJA's opposition to the conference had less to do with the subject matter and more to do with that fact that it "did not meet rigorous academic standards."

He said a number of the speakers weren't academic scholars and did not warrant endorsement and sponsorship by York and Queen's.

"On top of that, the conference was completely unbalanced. It primarily highlighted those who promote a one-state solution, and anyone speaking in favour of a two-state solution, including [University of Haifa law professor] Na'ama Carmi was intimidated or labelled a racist."

Following the conference, Carmi wrote an opinion piece in the *Toronto Star* describing "an atmosphere that was totally incompatible with academic discourse," and said there were attempts "to silence unpopular views... At times, those presenting a different view were subject to abuse and ridicule."

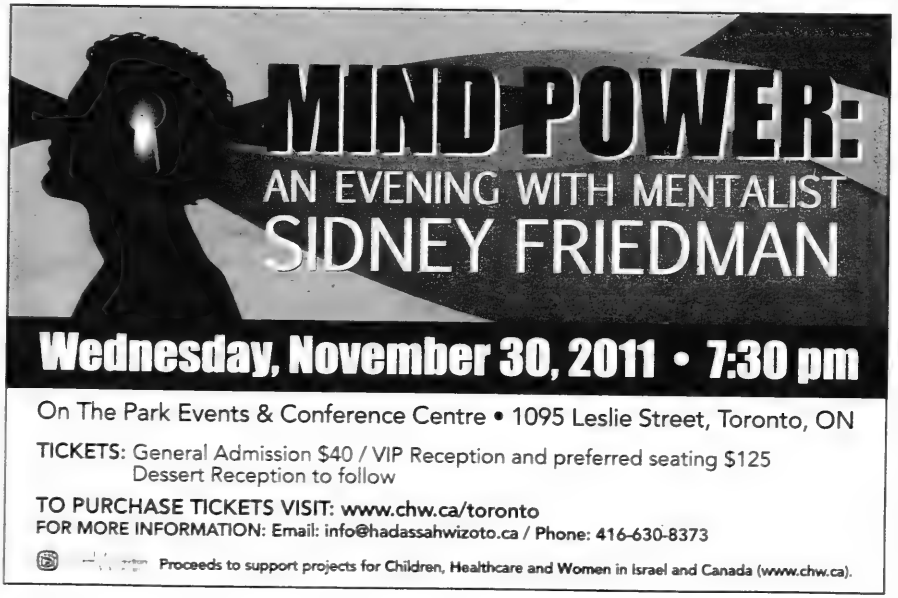
Although Thompson concluded in his report that York "upheld and protected the academic freedom of the conference organizers and the academic integrity of the conference program," he published an e-mail from current York provost Patrick Monahan, then the dean of Osgoode Hall Law School, to conference organizers Susan Drummond and Bruce Ryder.

A seemingly frustrated Monahan urged them to bring balance to the conference by securing speakers who oppose a one-state solution.

"Given the current lineup of speakers, there is a perceived lack of balance in the approaches being taken. I hasten to add that this is not for lack of trying, as you have invited a significant number of speakers who would allow for the desired balance and have been unsuccessful in getting them to sign on," Monahan wrote.

"But I thought we had agreed that, regardless of the reasons, there is a problem with the overall balance in the speakers and it was therefore important to add at least one other speaker who would be a strong advocate of a two-state solution," Monahan wrote. Despite Monahan's assertion that the conference was one-sided, it went ahead as planned. Thompson applauded York's decision to host the conference despite many calls to cancel it.

York president Mamdouh Shoukri said in a statement that he was pleased with Thompson's conclusion, adding, "I welcome this recognition of our commitment to the fundamental values of free inquiry and academic freedom at the university and affirm our continuing commitments in this regard."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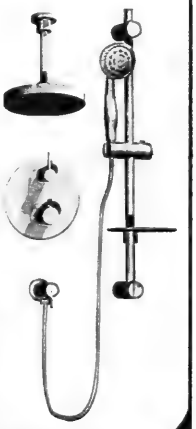

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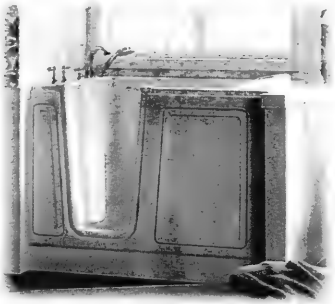

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Contemporary styled console perfect for small bath spaces. Polished chrome or stainless steel. Includes white basin. 23.6" x 18.7". Faucet extra.

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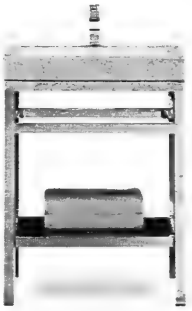

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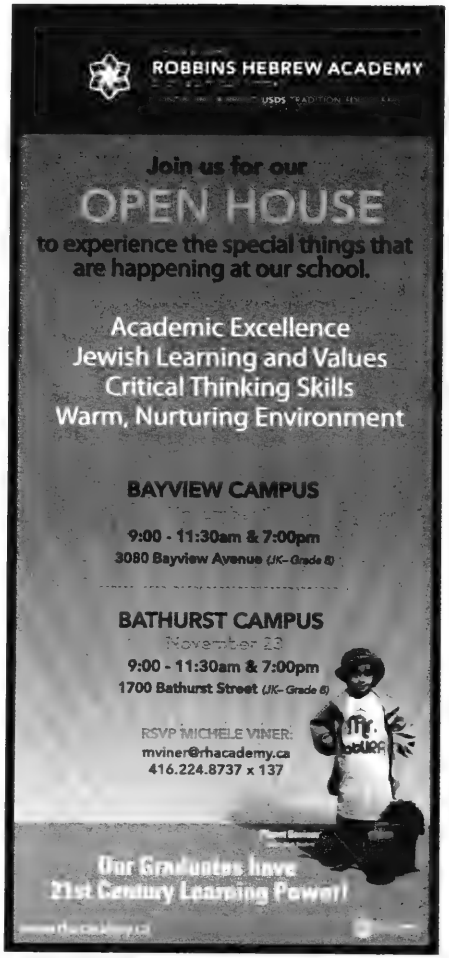

Hillel offers new arts fellowship

Michelle Bitran
Intern

Hillel of Greater Toronto, in conjunction with the Julie M. Gallery, is offering an art fellowship this year for the first time.

The Julie M. Gallery Emerging Jewish Artist Fellowship will support some five to eight students working in the arts, including photography, sculpture, creative writing and other fields.

"There's so many arts students that we know, but there's no real outlet for them," said Alona Geysman, Hillel's student coordinator for the fellowship. She added that Hillel is modelling the program after a similar one in New York that proved to be successful.

Applicants who are selected will receive a $400 stipend as well as funds toward their materials, and they will be paired with a mentor who will help them work on a project related to Israel or Judaism. In May, the visual artists will have the opportunity to display their work in an exhibition.

"It's very hard to get your first break when you don't have any background and you don't have experience," said Erica Segal, a Hillel board member and the owner of the Toronto gallery.

"A lot of kids graduate art school and never work with art because they don't know how to get started."

Segal added that having the chance to work with a mentor who is a professional artist and to display their work gives students the "first little line in [their] resumé," which will give them a launching pad to a successful career in the art world.

The Julie M. Gallery was opened in 2009 as the Canadian branch of the originally Israeli gallery. The Tel Aviv branch was established in 1975. The gallery mostly shows the work of contemporary Israeli artists, both Jewish and Arab.

For Segal, the link with Israel is extremely important, aside from religion. "My connection to Israel is very strong, and I wanted to do something that has a connection to Israel – that wasn't just Jewish," she said.

Segal hopes the fellowship will strengthen student bonds to Israel, and that it will introduce them to Hillel as a supportive and welcoming campus group. "[Hillel] offers so much more than a lot of kids at university are aware of," she said.

Though registration only opened up on Nov. 1, Geysman said she has already had a lot of interest and is looking forward to the projects that will be produced by the students who are selected. "The students are going to be drawing and sculpting their Judaism and their love for Israel," she said, adding that it will give them a chance to integrate their Jewish identity into their creative side.

Segal is also anticipating great results, and she hopes that after a successful pilot this year, the program will grow. "This year, we're aiming to do five [fellowships]," she said. "In the future, we could do even more."

Registration is open from Nov. 1 to 30. Contact Geysman at alona.geysman@hilleltoronto.org for more information and for application forms.

U of T won't cancel lecture series

Despite receiving pressure from various community groups, the University of Toronto says it won't cancel an 18-week course led by Toronto-based Islamic scholar Abdullah Hakim Quick, who has made public homophobic and antisemitic statements.

"The University of Toronto on occasion receives requests to bar individuals from speaking on campus. While, on some of these occasions, the administration is as offended as are those who would wish the speaker to be denied a voice… we will continue to encourage progress through open discussion and an exchange of views, no matter how difficult that may be in certain situations," U of T said last week.

The controversy stems from an invitation by U of T's Muslim Students Association to have Quick lead a lecture series on the life of the Prophet Muhammad.

Quick, an American convert who received a PhD in history from U of T, said in a previous lecture that the Islamic position on homosexuality is that it's punishable by death.

Quick also made a comment about purifying Islam's "third-holiest shrine from the 'filth of Christians and Jews.'"

Quick has since apologized for his comments on his blog.

Howard English, senior vice-president of the Centre for Israel and Jewish Affairs, said he appreciates U of T's "sensitivity to our concerns. The university's apparently reluctant decision to permit Quick to continue his course on campus neither erases nor excuses his reprehensible endorsement of death for gay people. The presence at U of T of someone who holds such views does not do justice to the university's excellent reputation." — **Sheri Shefa**

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"Anyone can become a leader, but few have the courage to act like a leader – thank you for your support on the Ottawa Protocol."
Stephen Green

ORGANIC EXPERIENCE: As part of the Grade 8 science program, students at Robbins Hebrew Academy's Beth Tikvah campus – including, from left, Shawn Zahavi, Yael Lewis, Sydney Bernknopf – have been studying cells by focusing on their structure and function of cells in plants and animals. Students created three-dimensional models that helped explain and illustrate what a cell look like.

CREATION BLASTOFF: Katie Litner, a senior kindergarten student at Associated Hebrew Schools' Kamin Education Centre in Thornhill, shows off her rocketship that she made working in the drama centre with her fellow students, who used imaginary space travel to integrate what they learned about the biblical story of creation with the study of the planets.

FIRST NATIONS PROJECT: Mara Sankar, left, and Nicole Bednarchik, Grade 7 students at Joe Dwek Ohr Haemet Sephardic School, pose in front of the display they created as part of a recent First Nations history project.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Paula Blitstein, Camille & Edmond Guindi announce the wedding of their son, Jonathan Guindi, to Jennifer Morgan, daughter of Gloria & Barry Morgan.

Zippe & Harry Blitstein's 65th wedding anniversary was honoured at the wedding of their grandson, Jonathan Guindi (Jennifer Morgan). Their love blesses and inspires us.

Happy 40th wedding anniversary Rob and Dorothy Till! Oct.31, 1971. All our love, your children Jessica, Adam and Talia, and grandchildren Eden and Noa.

Happy 80th birthday, Ethel! Lots of love from your children, grandchildren and great-grandchildren.

Mazel tov to Rebecca Cash & David Altshuller on the birth of Zev Isaac Avi on June 14. Siblings Maya and Ezra are thrilled.

Alana Vertlieb & Steven Kastner announce the birth of Spencer Mason, a brother for Eidan. Grandparents: Arnold & Jean Vertlieb, Allen & Helen Kastner.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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Deadline reminder: Nov. 14 is the deadline for the issue of Nov. 24. Nov. 21 is the deadline for the issue of Dec. 1. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Nov. 10

MIDEAST ASSESSMENT

Barry Rubin assesses the political situation in the Middle East. 8 p.m. Beth Tikvah Synagogue.

TOP 10 TALMUD PAGES

Rabbi Sean Gorman discusses the pages of Talmud everyone should know. Thursdays, Nov. 10-Dec. 1, 7:30 p.m. Pride of Israel Synagogue. 416-226-9111.

JEWISH HISTORY

Carl Ehrlich discusses "Rome and Partia." Congregation Darchei Noam. 7:30 p.m.

PRACTISING UNDER FIRE

Dr. Mark Clarfield, co-director of the Medical School for International Health, discusses "Caring for Patients Under Fire: One Doctor's Experience in Beer Sheva." 7:30 p.m. Beth Emeth Bais Yehuda Synagogue.

BUILDING A COUNTRY

Na'amat Club Aviva presents the film *The Task of Building A Country: The Story of Arie Lewin*, followed by a discussion with producer **Mickey Lewin**. Arie Lewin's son. 7:30 p.m. Borochov Cultural Centre. 416-636-5425.

HOLOCAUST EDUCATION

No. 4 Street of Our Lady, a film about a Polish-Catholic who saved her Jewish neighbours. Congregation Habonim. 7:30 p.m.

Kimmy Caplan, professor at Bar-Ilan University, speaks about "Should I Stay or Should I Go: The Response of Rabbinic Leadership to the Holocaust." B'nai Torah Congregation. 8:15 p.m.

For information about Holocaust Education Week, www.holocausteducationweek.com or call 416-631-5689.

Friday, Nov. 11

HOLOCAUST EDUCATION

Samuel Zeev Konig discusses "South Africa, Quebec and the Rise of Hitler: The Response to Antisemitism." 7:30 p.m., Temple Kol Ami, 36 Atkinson Ave., Thornhill.

Saturday, Nov. 12

B'NAI SHALOM

B'nai Shalom Congregation of Halton-Peel, a Conservative, egalitarian congregation meets in Oakville. www.bnaishalom.ca. 905-901-9889.

REMEMBRANCE SHABBAT

Veteran **Jack Cahan** speaks about his service as a Jew in the Canadian army. 10:30 a.m., Temple Kol Ami.

MISHPACHAH MINYAN

Family services and kid-friendly kiddush. 10:15 a.m., Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill.

HARMONIYAH

Congregation Darchei Noam presents "Harmoniyah North of the Border" with musicians **Lenka Lichtenberg, Rabbi Shawn Zevit** and **Rabbi Miriam Margles.** Havdalah at 7:30 p.m., concert following. Call **David Lefkowich**, 416-633-3813.

Continued on page 29

Thanks to Disabled Veterans like Menny, there is an Israel for all of us.

In 1996, at the Erez Checkpoint, a Channel 2 news crew climbed a tower to broadcast the riots which had erupted on the outskirts of Gaza. **Palestinians opened fire on the news crew.**

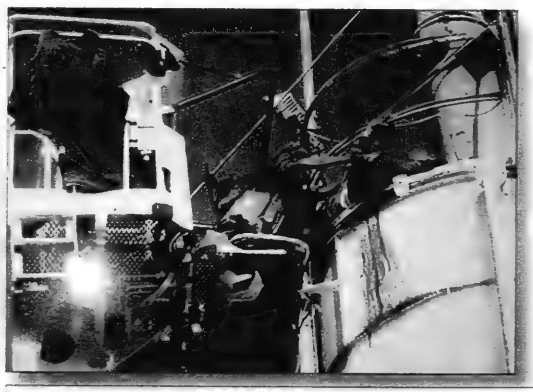
Menny Guy, a combat medic, didn't hesitate for one moment. He heroically climbed to the top of the exposed tower to assist the injured. **Menny removed his protective ceramic vest and wrapped it around a wounded cameraman, thereby saving his life.** In the midst of doing this, **Menny was shot in the shoulder and the back, leaving him paralyzed.**

Menny was told he probably would not walk again, but he never gave up. His strong determination, along with the rehabilitation he received at Beit Halochem, enabled him to leave his wheelchair.

Menny came to Beit Halochem Tel Aviv as often as five times a week. **"Beit Halochem gave me so much; it enabled me to learn a lot about myself. I was surrounded by people just like me, disabled and wounded ... it is so important to be in such a warm and embracing environment, where I am understood. The professional staff here knows what's best for me. Table tennis, swimming and working out at the Fitness Hall keep me healthy. I don't feel different from anyone else."**

Beit Halochem Centres in Tel Aviv, Haifa, Jerusalem, Nahariya and Beer Sheva offer a broad array of specialized therapies, sports programs, cultural and social activities enabling our 51,000 wounded heroes to return to meaningful and productive lives.

Beit Halochem Canada is committed to caring for those who have been permanently disabled as a result of being wounded in the line of duty, as well as victims of terror.



In 1996, Menny Guy showed exceptional courage as an IDF medic, rescuing a TV news crewman who had been shot while covering riots at the Israel-Gaza border.

Please ASSIST the more than 51,000 disabled war veterans and victims of terror who turn to Beit Halochem for their rehabilitation.

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Continued from page 28

Sunday, Nov. 13

TFILLAH 2.0

Eric Persiel, head of Leo Baeck Day School, **Rabbi Noam Katz** and **Rabbi Micah Streiffer** discuss "Tfillah 2.0: Making Prayer Meaningful and Relevant for Jewish Youth," 10 a.m., Temple Kol Ami.

WHIMZ ANIMALS

Exotic animals visit Shaar Shalom Synagogue, 1 p.m. in a program for children up to Grade 5. Call **Max** 905-889-4975, ext. 62, to register.

EMA AND ME

Enjoy hands-on Jewish activities with your child, 5 months-5 years, Sundays 10:15 a.m., Chabad JDC, 1552 Dundas St. W., Mississauga. Call **Sara** 905-822-4482.

TRIBUTE TO YIDDISH

A tribute to Yiddish featuring **Mitch Smolkin, Deb Filler, Jack Newman** and others, 2 p.m., Beth Tikvah Synagogue. Tickets $10 in advance, $15 at the door. Call 416-221-6453.

MOSAIC INTERFAITH

Rabbi Michael Stroh, Rev. Cannon John Hill and **Dr. Liyakat Takim** discuss "The Religious F Word: Fundamentalism," 3 p.m., Temple Har Zion.

Monday, Nov. 14

FALL LECTURE SERIES

Marcia Blumberg speaks about "Contemporary Theatre as Provocation," 2 p.m. at Temple Emanu-El.

MEDICAL HALACHAH

Rabbi Mordechai Torczyner discusses "Attending Conferences on Shabbat," as part of a series on practical medical Halachah, 8 p.m., Shaarei Shomayim Synagogue. E-mail info@torontotorah.com or call 416-781-1777.

THE SOCIAL FAMILY

TanenbaumCHAT hosts an evening about social media's impact on kids, 7 p.m., Lipa Green Centre. RSVP tanenbaumchatsocialfamily.eventbrite.com, 416-636-5984 ext. 377.

BIALIK BOUTIQUE

Bialik Hebrew Day School is holding a boutique sale, 4-8 p.m.

BOOK CLUB

Cynthia Good reviews the novel *The Cookbook Collector* by **Allegra Goodman**, Beth Tzedec, Dessert, 1 p.m., reviews 1:30 p.m.

ISRAEL ON FILM

Amy Kronish discusses "Changing Attitudes Towards War and Peace," a look at how Israeli filmmakers have portrayed war, 7:30 p.m., Beth Tzedec Synagogue.

Kronish discusses "Gender Issues in Israeli Cinema" with Beth Tzedec's Young Professionals group Nov. 15, 8 p.m.

Kronish discusses "Lens on Israel: Contemporary Issues in Israeli Society," Nov. 16, 1:30 p.m., Beth Tzedec Synagogue.

Tuesday, Nov. 15

BEIT ISSIE SHAPIRO

Dennis Gartman and **Dan Yolleck** address the Canadian Friends of Beit Issie Shapiro, 7:30 a.m., Churchill Park Condominiums, 336 Spadina Rd. Call 289-597-0500 or e-mail cfobis@rogers.com.

BOOK CLUB

Heather Kassel reviews the book *The Beauty of Humanity Movement* by **Camilla Gibbs**, 8 p.m., Adath Israel Synagogue.

REALITY IN THE MIDEAST

John Thompson of the Mackenzie Institute discusses "New Realities in the Middle East: Impact on Israel," noon at Beth Tikvah Synagogue.

TIPS FOR PARENTS

Toronto Heschel School presents **Dr. Jeff Weisbrot**, author of *Should I Worry: Pediatric Tips for Parents*, 8 p.m., at Orange Dot, 1640A Avenue Rd.

FASCINATING FACTS

Chabad JDC offers a course on Jewish cultural literacy, Tuesdays and Wednesdays, 7 p.m., 1552 Dundas St. W., Mississauga. www.JewishMississauga.org or call 905-268-4432.

Wednesday, Nov.16

ZAREINU FASHION SHOW

Zareinu's fashion show will be held at On the Park, 1095 Leslie St. Cocktails, 7 p.m., doors open 8 p.m. For tickets, www.zareinu.org.

SON OF HAMAS

Mosab Hassan Yousef, author of *Son of Hamas*, speaks at 7:30 p.m., Chabad@Flamingo, 8001 Bathurst St., Thornhill.

ILLNESS AND LIFE

Prof. James Kugel discusses "In the Valley of the Shadow: Illness and the Meaning of Life," 8 p.m., Yeshivat Or Chaim, 159 Almore Ave. Visit www.torahinmotion.org or call 416-633-5770.

ZENTANGLES

Deb Kopeschny teaches the art of Zentangles to the Pomegranate Guild, 8 p.m., Shaarei Shomayim.

GAMES TIME

Play mah-jong and Rummikub, Wednesdays, 12:30 p.m., Beth Emeth Synagogue.

Thursday, Nov. 17

JEWISH GENEALOGY

Michael Goldstein discusses "Breaking Through Brick Walls in Your Family Research," 8 p.m., Temple Sinai. E-mail brickwallsejewishgenealogysearch.com to submit advance questions.

BAYIT CHAYIM

Amir Gissin, consul general of Israel, speaks to Bayit Chaim, an Israeli children's charity, 7 p.m., Beth Emeth Synagogue. E-mail houseoflife@live.ca.

JERUSALEM IN PHOTOS

The Jerusalem Foundation of Canada's opening reception for the photo exhibit *Jerusalem: From There Till Eternity*, 7 p.m., Pikto Gallery, Distillery District, 416-635-5491.

WOMEN IN JUDAISM

Lisa Aiken discusses "Can a Modern Woman Find a Place in Traditional Judaism?" 8 p.m., Chabad Lubavitch of Markham, 905-886-0420, ext. 221.

MEMORIAL SERVICE

A memorial service for **Shelley Wise**, of Gan Yeladim, will be held at 6:30 p.m., Beth Emeth, 416-638-1796.

Other News

JF&CS GROUPS

Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com to pre-register.

Life Skills for Today's Woman: For women wanting to make changes in their lives, Nov. 10, Lipa Green Centre, 7 p.m.

Effective Parenting: For parents of children 2 to 11, Nov. 16, 7 p.m., Lipa Green Centre.

When You're About to Separate: For parents in the early stages of separation, Nov. 17, Lipa Green Centre, 9:30 a.m.

Dating in Midlife: For men and women over 40 who have been single for 2 or more years, Nov. 17, Lipa Green Centre or Nov. 30, 65 Madison Ave., 7 p.m.

How to Achieve a Good Divorce: For people in the early stages of separation or divorce, Nov. 29, Lipa Green Centre, 7 p.m.

FOR SENIORS

Association of Jewish Seniors General Meeting, Nov. 17, 9:30 a.m., Shaarei Shomayim. **Stephen Adler**, discusses "Post-Election: Where Do We Go from Here?" **Tammy** 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips, Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park, (55+). **Valerie**, 416-395-7881. Casino Rama, Nov. 16, Sunday dance, Nov. 13, 7 p.m. Ongoing activities: gentle exercise class, bridge, line dancing.

Seniors Social Club meets monthly at Earl Bales Community Centre. **Andy De Campos** sings Nov. 13, 7 p.m. Call **Sandy** 416-736-8073 or 416-458-1440.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell, 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Sheila**, 416-665-3333.

Bernard Betel Centre 416-225-2112. **Robert Shechter** on "Toronto as I See It," Nov. 15, 10 a.m.; Royal York Swing Orchestra, Nov. 16, 7 p.m.; Yiddish Celebration, Nov. 16, 11a.m.-3 p.m.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. A guided tour of the exhibition about **Janusz Korczak** will be offered Nov. 10, 1:30 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

The movie *Hester Street* will be shown Nov. 14, 12:45 p.m.

Grandparents and grandchildren brunch, Nov. 13, 10 a.m. Register in advance.

MILES NADAL JCC

750 Spadina Ave, 416-924-6211, www.mnjcc.org.

Gilad Sharon, son of **Ariel Sharon**, on his new book, *Sharon: The Life of a Leader*, Nov. 10, 7 p.m. For tickets, visit www.algreentheatre.ca or call ext. 0.

Children can make their own Shabbat box, Nov. 13, 3 p.m. Pre-registration required, ext. 277.

What's New is now online. You can find it at cjnews.com

SINGLES EVENTS CAN BE FOUND ON PAGE 40

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BRIDAL REGISTRY

Canada-wide kosher safety plan launched

Federal gov't. provides grant for initiative

Janice Arnold
Staff Reporter

MONTREAL — An unprecedented collaboration between the federal government and kashrut certification agencies in Canada will see more than three-quarters of a million dollars of public money going toward enhancing the safety of kosher foods produced here.

Industry Minister Christian Paradis, who is responsible for Agriculture and Agri-Food Canada, held a press conference Nov. 4 at the offices of the Jewish Community Council of Montreal, also known as the Vaad Ha'ir, to announce a grant of up to $763,650 to the Vaad, which is co-ordinating this effort across the country.

The Canadian Kosher Food Safety Initiative is aimed at ensuring the highest level of food safety at all phases, from the raw materials to processing, distribution and retailing.

However, participation by industry and kashrut organizations is voluntary.

The initiative seeks to create a Canadian kosher council on food safety, in which the different kosher brands are invited to participate.

"This is in an effort to standardize food safety processes for the kosher industry," Vaad executive director Rabbi Saul Emanuel said. Universities are being asked to assist in the development of these standards.

"In this way, no single brand has a monopoly on the certification."

"Food safety is a priority for this government and for all Canadians," said Paradis. "This investment will further increase consumer confidence in the safety of kosher food and help build a more competitive sector."

The strengthened standards will be based on HACCP (hazard analysis of critical control points), which is considered one of the most stringent set of principles for minimizing risk in food production.

Vaad Ha'ir executive director Rabbi Saul Emanuel, left, thanks Industry Minister Christian Paradis.

Already signed on to this initiative are British Columbia Kosher, Badatz Toronto and the Ottawa Vaad HaKashrut.

Paradis emphasized that this funding will benefit not only the Jewish community, but Canada's agriculture and food industries.

Rabbi Emanuel said demand for kosher food is growing, not only in the Jewish community, but among the general population.

"At a time when Canadians are increasingly concerned about food safety, this project strives to establish the kosher brand as a mark of quality and food safety," he said.

"Through this project, we, along with our partners across Canada, will be working with manufacturers and food retailers to build on this solid foundation to the benefit of Canadians wherever they live and whatever their religious beliefs."

Vegetarians, the lactose-intolerant and those with allergies are among those who are also turning to kosher food, he added.

Greater safety assurance can only benefit exporters of kosher food, he said. "The worldwide market for kosher foods grew by 64 per cent to $12.5 billion in annual sales from 2003 to 2008."

Rabbi Emanuel said the initiative, which will complement the work of the Canadian Food Inspection Agency, is concerned with all types of foods, including meat, dairy, baked goods, beverages and produce.

The first phase of the initiative involved the Vaad working with the kosher food industry to identify and assess what processes are currently in place that are unique to the kosher food sector. The second phase now involves establishing kosher food safety standards.

A database of food ingredients is to be created to assist in the audit of food processing.

Asked if a long-term goal is the creation of a Canada-wide hechsher, Rabbi Emanuel replied that "a national hechsher has been discussed. It certainly would be of great benefit," but no concrete plans are in place at this point.

The Vaad is working with Food with a Conscience and Medina Quality Food Assurance Services, private companies that serve as consultants to industry on food safety.

Rabbi Emanuel observed that the Vaad is well-positioned to taken on this expanded, national role. Founded in 1922, the Vaad today has "the experience, capacity and technology to successfully implement this project."

The MK has a new slogan: "Your key to a kosher Canada."

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Spiegel, Hermina	Oct. 19/11	Private
Haas, Olga	Oct. 20/11	484 Steeles Ave. W
Grosman, Iakov	Oct. 21/11	135 Elise Terrace
Fass, Raphael	Oct. 21/11	26 Limcombe Dr
Zive, Nathan	Oct. 21/11	
Benaim, Rachel	Oct. 23/11	
Milakh, Roman	Oct. 25/11	25 Fisherville Rd
Wasserman, Helen Myrtle	Oct. 26/11	55 Carscadden Dr
Kriezman, Annette	Oct. 25/11	62 Covewood St
Kates, Bonnie	Oct. 26/11	54 Millbank Crt
Cohen, Jeffrey	Oct. 26/11	3 Forest Wood
Goldman, Lillian	Oct. 17/11	18 Shenstone Rd

BENJAMIN'S PARK MEMORIAL CHAPEL

Pearl Cohen	Oct 20/11	355 St. Clair Ave. W.
Marshall Sack	Oct 23/11	110 Bloor Street West
Sabina Roston	Oct 21/11	1035 Eglinton Avenue
Bella Nussbaum	Oct 25/11	11 Geddes Court
Norman Katz	Oct 25/11	187 Haddington Avenue
Ruth Strauss	Oct 24/11	3560 Bathurst Street
Husky Sherkin	Oct 26/11	3181 Bayview Avenue
Warren Mason	Oct 27/11	65 Baldwin Lane
Lorne Appleby	Oct 15/11	Family Did Not Know
Rhoda Moscovitch	Oct 27/11	90 Bogart Mill Trail
Murray Wilner	Oct 26/11	299 Mullen Drive
Harvey Joseph	Oct 28/11	163 Old Forest Hill Rd.
Shelley Borovoy (Pearl)	Oct 29/11	130 Dunn Avenue
Doris Goldberg	Oct 29/11	1555 Finch Ave. East
Esther Seligman	Oct 29/11	55 Ameer Avenue
Beverley Levman	Oct 30/11	442 Glengrove Avenue

HEBREW BASIC BURIAL

Estelle Pollock	Oct 30/11	31 Beaver Valley Road
Morris Feldman	Oct 31/11	126 Hove Street
Saul Glick	Oct 31/11	645 Castlefield Avenue
Leonid Kouchner	Oct 31/11	4300 Bathurst St.
Zoltan Vadas	Oct 23/11	429 Walmer Road

Andrea, Michael, Eden and Bailee

Wish to thank family, friends and associates for their kind words, sympathy and on-going support on the passing of our grandmother

Molly Kates ז"ל

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Asper Campus starts lottery to help cut debt

Myron Love
Prairies Correspondent

WINNIPEG — The Asper Jewish Community Campus, Winnipeg's 14-year-old Jewish community centre and the first such community campus in Canada, has come up with an idea that could herald a new direction in Jewish fundraising.

On Nov. 1, administrators kicked off the campus' first government-approved lottery.

Thirty-five hundred tickets have been made available at a cost of $100 each. The draw for 36 prizes – worth a total of $100,000 – takes place Jan. 18. The grand prize is a choice between a new Audi or $50,000 cash. Other prizes include a home theatre system, a wine tour of Italy, watches, iPads and several smaller cash awards.

The idea for the lottery came from Barry McArton, Asper Campus board president, and board member Louis Trepel.

Both have many years of experience in community fundraising. Trepel, formerly of Ben Moss Jewellers, has been recognized by Variety, the Children's Charity of Manitoba, for his many years of volunteering. He has also worked with organizations such as Rainbow Stage, St. Amant Centre, the Canadian Red Cross, Big Brothers, CancerCare Manitoba, Winnipeg Harvest and the Health Sciences Centre Foundation.

McArton has been involved in management over his career as executive director of such diverse groups as the Canadian Amateur Diving Association, the Winnipeg Symphony Orchestra and CancerCare Manitoba. He has also served as president of the Manitoba Soccer Association and is the new president of the Winnipeg Philharmonic Choir.

"We were considering a number of different fundraising ideas," said McArton, the son-in-law of former Winnipeg Jewish community president Marjorie Blankstein.

"A lottery is something that our Jewish community has never done before. We thought we would give it a try."

The campus board had to seek approval from the Manitoba Gaming Commission before the lottery could proceed. The application process took about six weeks.

McArton said some proceeds will go toward paying down the Asper Campus' $1-million debt left over from the last round of renovations in 2008.

"Anything we can do to bring down our debt will free up operating funds both to help reduce the amount of rent our tenants pay and provide us with more money for maintenance and upgrades to our building," McArton said.

"Over 1 million people pass through our building every year. That results in a lot of wear and tear. We had to replace our boilers last year and the freezers in our restaurant this year."

McArton added that the campus board is also trying to reduce the building's power consumption with measures such as more energy-efficient lighting, reduced water use and more recycling.

He said 100 lottery tickets were sold within the first 24 hours they were available, and all campus tenant organizations are selling them. They get $10 for every ticket they sell.

"Our tenant organizations are very enthusiastic," McArton said. "Not only will the money reduce their rents, but also we are putting $35,000 directly into their operations. For smaller agencies, that may be a significant size contribution."

Cantor Loomer to release CD

Continued from page 15

Congregational duties aside, he enjoys talking to congregants as he carries the Torah around the sanctuary on Saturday morning. "I love to find out how [someone's] wife is, and how their daughters and their sons are... I try to make every person feel that they are special to me, and they are."

During the service he likes to incorporate melodies that people can sing with him. "You must keep people engaged."

He has also found that he enjoys teaching bar/bat mitzvah students who have attention deficit hyperactivity disorder (ADHD), and also those with Asperger syndrome.

Although Loomer has no formal special education training, he has drawn on his own struggle with ADHD – particularly the initial challenge of memorizing cantorial music – when working with some of his students.

He said he changes the subject often when working with students who have ADHD, returning again and again to material that needs to be reinforced.

As well, he said, he has taught a child with Asperger to read Torah "by rhythm," while others have been easy to teach because of their ability to memorize.

"Every single student is a unique individual, and you have to find a way to relate to them."

Loomer spoke highly of his relationship with Beth David's Rabbi Philip Scheim and ritual director Michael Rubin. "I can't remember ever having an argument with [the rabbi]," Loomer said, adding that they sometimes finish each other's sentences.

Rubin and Loomer sing a cappella together as the "Two Moishes," an endeavour that started unexpectedly after they were asked to sing at a Shabbat simchah. More requests followed, Loomer said. "Now, we're busy."

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Is there no choice but to strike Iran?

According to Reports

By PAUL MICHAELS

The intense focus, for almost a year now, on the upheavals in the Arab world under what is widely referred to as the "Arab Spring" has certainly taken the spotlight off Iran as it pushes ahead, in the shadows, with its illicit nuclear program.

However, three concurrent events last week drew attention back to Iran: the launch last Wednesday by Israel of a ballistic missile described by experts as being capable of reaching Iran with a nuclear warhead; the report in the *Guardian* newspaper that, just days after Israeli Defence Minister Ehud Barak's visit to Britain, "sources" there revealed plans of coordination between British and American military for an attack on Iran's nuclear sites; and the announcement from Washington that a bipartisan U.S. Congressional committee had approved a new, tougher round of economic sanctions – this time against Tehran's central bank – as part of its efforts to deter Iran from developing nuclear weapons.

The combination of all three items occurring on the same day was reportedly designed to signal to Tehran that a multi-pronged, intensified international effort to stop its march to nuclear arms is serious.

Whether the military threats against Iran will translate into action or whether this is just co-ordinated psychological warfare remains an open question.

In the meantime, strategic analysts in Israel continue to assess the likelihood that Iran can still be deterred.

In *Strategic Survey for Israel, 2011*, a just-released, 12-page publication of the Tel Aviv-based Institute for National Security Studies, Emily Landau offers a bleak assessment.

She writes that while Iran "has experienced setbacks due to sanctions and sabotage, it has continued to build up its stockpile of enriched uranium while apparently working on military aspects of the program, and continues to inch its way to a nuclear weapons capability."

With the utter failure of past negotiations and the ineffectiveness, at least until now, of sanctions, and with sabotage (both cyber warfare and the assassination of Iranian nuclear scientists) capable only of slowing Iran's program, little stands in Iran's path, Landau argues.

Landau also makes an astute observation about the impact of NATO's successful overthrow of Libya's dictator, Moammar Gadhafi.

It has "unwittingly," she argues, sent a signal to other dictatorships that if you take "the high road" and give up your nuclear option, as Gadhafi did in a deal with the West in 2003, you forfeit a powerful deterrence against future attack. "This conclusion," Landau notes, "implies, correctly, that the image of being a nuclear weapon state grants a state a degree of immunity to attack."

Syria's ruthless dictator, Bashar Assad, apparently understands this lesson well. Supported by Iran on several fronts, the Syrian regime is reportedly working once again on developing a nuclear program (even though Israel bombed a secret nuclear facility, developed with North Korean assistance, in 2007).

And, of course, Ali Khamenei, Iran's supreme leader, who is in charge of its nuclear program, has even more motivation to achieve the deterrent capacity that fellow rogue state North Korea enjoys. Far from yielding its regional hegemonic ambitions to the growing influence of Turkey, a nuclear weapons-armed Iran, with Syria as a dependable (and dependent) ally, along with its proxy Hezbollah in control of Lebanon, would pose a greater threat than ever.

Iranian Supreme leader Ali Khamenei seeks nuclear deterrent capability.

Iran's threat also extends menacingly over the oil-rich Gulf states, foremost Saudi Arabia. It's little wonder that the Saudi ambassador to the United States, Adel al-Jubeir, reportedly reiterated King Abdullah's plea to the Americans to "cut off the head of the [Iranian] snake" before it's too late. And little wonder, in turn, that Iran allegedly concocted a scheme, recently uncovered, to assassinate him in Washington.

Even though Landau concludes her report with the assertion that there's "no real appetite" either in Israel or the United States for military action against Iran, that remains to be seen.

Perhaps there's no appetite, yet there's still no other option, as risky as it might be.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

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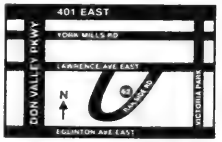

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Man gets death sentence in bombing

David Lazarus
Staff Reporter

MONTREAL — If it's ever carried out, Adil El-Atmani's death sentence for the terrorist bombing last April 28 of a Marrakesh cafe that killed a Jewish woman from Montreal would be Morocco's first execution in almost 20 years.

Atmani was sentenced to death Oct. 28 by a Moroccan court, the first such sentence since 1992. It came seven months to the day after Michal Zekry Wizman, 30, her husband Messod Wizman, 32, and 15 others from several countries were killed at Dhjeema El-Fna Square.

Atmani's accomplice, Hakim Dah, received a life sentence, while seven other defendants got sentences of three to four years, outraging families of the victims in France and elsewhere.

Zekry Wizman, a physiotherapist born in Israel, lived in Shanghai with her husband and son, David. He was not with his parents when two bags containing bombs triggered remotely by a cellphone exploded inside the café.

They were in Morocco over the Passover holidays to visit with Messod's family.

Zekry Wizman grew up and married in Montreal and was a graduate of École Maïmonide, Concordia University and the Université de Montréal.

Her father, Jacques Zekry, who lives in Montreal, did not attend the trial and preferred not to speak to the media.

Even though El-Atmani initially confessed to being the ringleader in the attack, he later recanted and denied any ties to Al Qaeda's North African wing, the group linked to the bombing.

Anne Frank exhibit to tour Que. schools

Compiled by CJN Staff

MONTREAL — An exhibition on Anne Frank and the Holocaust will begin a two-year tour of Quebec on Nov. 11, Remembrance Day, at Collège Bourget in Rigaud, a private Catholic elementary and high school with more than 1,100 students.

The itinerary of "Anne Frank: Une histoire d'aujourdhui" is being co-ordinated by Julie Couture, a Quebecer who has worked at the Anne Frank House in Amsterdam since 2009.

The bilingual exhibition will travel to schools, youth centres and summer camps throughout Quebec, including Lévis, St. Hyacinthe, Quebec City and Montreal. It has already been presented in some 60 countries around the world. This will be its Canadian premiere.

Each school will receive a pedagogical guide developed by the Anne Frank House. After the Quebec tour, the exhibition will be made available to interested schools in the rest of Canada, starting in 2014.

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UJA Federation OF GREATER TORONTO

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Moshe Arens
Former Israeli Defense and Foreign Affairs Minister

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Dr. Raji Subhi Srouji, Board Member, The Nazareth Fund and Sports Manager, Municipality of Nazareth.
Professor Elie Rekhess, Visiting Crown Chair in Middle East Studies at Northwestern University and co-chair of its Middle East Forum.
Greetings and Introduction by the Consul General of Israel, **Mr. Amir Gissin**
Closing remarks by **Rabbi Baruch Frydman-Kohl**, Beth Tzedec Congregation

Sunday, November 27th at 7:00pm Registration begins at 6:30pm
UJA Federation, 4600 Bathurst Street – Tamari Hall
RSVP: Glenda Gomperts at ggomperts@ujafed.org or 416.631.5707

Participation is free for advance registration, $5 charge at the door.
Light refreshments will be served | Kashruth observed

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שפּערלען

איר קלינע שפּערלען, גראָע פֿיגל פֿון דער אַרמקייט.
אָן זינגענדיקע סטיצען, אָן פֿעדערן קאָליר.
כּיתּ כּוּוע וועט פֿאַר אײַך היינט טרילילירן
אינדע אַרכּקייט באַדאַרף א ביסל פֿרייד.

נאָר קודם וועט זי וואַרפֿן פֿאַר אײַך קרישקעס ברויט.
פּיקט, פּיקט חברה -לייט, און זייט זיך כּיוט,
היפּט א ריקודל, וויל ס׳איז אָן אַלטע ראַיה,
א יידיקל באַכט לופֿטיקער ליכטיקער די נויט.

כּיתּ כּוּוע נעמט אַביסל וואַסער. טוט א הוסטל און הויבט אָן:
״אין די גאַרטנס אַרף די פֿעלדער גיפֿטיקע רויט דער מאָן,
אָפֿענע ברענענדיקע וואונדן פֿון דער מאַמע-ערד.

דער אַדלער קושט די וואָלקנס, די נאַכטיגאַל דעם קוסט.
נאָר איר, איר קלינע שפּערלען, וי ס׳איז יעדערן באַוווסט,
נעמט הכּנעה׳דיק פֿונעם לעבן וואָס ס׳איז אייך באַשערט״.

SPARROWS

You little sparrows, grey birds of dust and need,
Without bright colours or sweet melodies,
My muse will tri-li-li for you. She sees
Your deprivation, she will intercede.

But first she will throw you crusts of bread. Pik-pik,
Little fellows, hop-hop. Enjoy, have fun;
Here is the thing that's known to everyone:
Poverty is lighter with a hoedown and a jig.

My muse has a sip of water, curtsies, and begins:
"In the gardens and the fields are poppies red as sins,
The open bleeding wounds of mother earth.

The eagle hugs the clouds, the nightingale his shrub,
And you, you little sparrows, have your own place in the club.
Have pleasure in the role that is assigned to you from birth."

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Klimt painting sold for $40.4M at auction

Compiled by CJN Staff

MONTREAL — A Nazi-looted Gustav Klimt painting restituted to a Montreal man sold for $40.4 million (US) at auction in New York last week.

The 1915 landscape *Litzlberg on the Attersee* by the Austrian master was returned to Georges Jorisch, 83, this past July by the state-owned Museum of Modern Art in Salzburg, Austria.

He's the sole heir of the wealthy Viennese Jewish family that originally owned the painting.

Although the terms weren't disclosed, Jorisch agreed to split the proceeds from the sale with the museum, which will build a wing named in honour of Jorisch's maternal grandmother, Amalie Redlich. The Gestapo seized the painting from her during World War II.

Litzlberg on the Attersee by Gustav Klimt

She and his mother, Mathilde, were deported in 1941 to the Lodz Ghetto and did not survive the Holocaust.

The buyer was Zurich dealer David Lachenmann, bidding on behalf of a client. Despite the cost, bids came in from around the world, and it was a prolonged process.

It was the second Klimt masterpiece restitituted to Jorisch in as many years from the same family collection, originally owned by his great-uncle, Viktor Zuckerkandl, a steel magnate, and his wife, Paula. It's believed they bought the two works directly from Klimt.

The 1913 *Church in Cassone* was restored last year to Jorisch by a European possessor whose identity was never revealed. It was subsequently sold at auction in London for $45.4 million. Those proceeds were also divided between Jorisch and the other party.

The Vienna-born Jorisch has lived modestly and obscurely in Montreal since immigrating here in 1956 from Belgium, where he and his father fled in 1938 when the Nazis entered Austria.

When the Zuckerkandls died childless in the 1920s, their home and its contents were passed to Viktor's sister, Redlich. She entrusted the collection to a shipping company in 1938, but Jorisch and his father found the crates empty after the war.

According to a statement from the Salzburg museum, *Litzlberg on the Attersee* was bought by a local art collector after World War II and was later in the possession of the Landesgalerie Salzburg before being acquired by the Museum of Modern Art.

Jorisch, a retired photography store owner, began looking into the whereabouts of the vanished collection about 15 years ago, when changes to the law in Europe and the United States made recovery of art despoiled during the Nazi era more feasible.

Bronfman prize seeks nominees

Compiled by CJN Staff

MONTREAL —The Charles Bronfman Prize called for nominations last week for its 2012 award, an annual recognition of "bold and visionary" young humanitarians the world over whose endeavours are fuelled by Jewish values and "who serve to inspire generations to come."

The prize celebrates the "vision and accomplishment" of an individual or team, under the age of 50, whose humanitarian work has had a significant impact on the world's most pressing challenges.

Deadline for nominations is Jan. 13. Guidelines and forms can be found at www.TheCharlesBronfmanPrize.com. An internationally recognized panel of judges will select the 2012 prize recipient(s) and present the $100,000 award next fall.

The first Charles Bronfman Prize was bestowed in 2004 when Charles Bronfman's children, Ellen Bronfman Hauptman and Stephen Bronfman, along with their respective spouses, Andrew Hauptman and Claudine Blondin Bronfman, launched it to honour their father, his values, and his commitment to young people.

"The nomination criteria for The Charles Bronfman Prize are deeply inspired by the legacy of our father, who believes passionately in the power of ideas to change attitudes, lives and ultimately the world," they said in a statement. "His humanitarian instincts are expressed through a Jewish universalism we are proud to share."

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RCAF veteran receives Legion of Honour award

Andy Levy-Ajzenkopf
Staff Reporter

Torontonian Robert Sterling is a man of few words, but his actions in World War II spoke volumes.

The Royal Canadian Air Force (RCAF) veteran served as a navigator on bombing and supply runs over Nazi-occupied France during the height of French Resistance efforts in 1943-44.

And because of that, the French government this year awarded him its highest recognition by making him a *chevalier* of the French Legion of Honour.

In letters sent to him in September by the consul general of France in Miami, Gaël de Maisonneuve, and the French consul general in Toronto, Jérôme Cauchard, Sterling was heralded as being instrumental in the liberation of France.

"The solidarity you lent our people and country as a flying officer... will never be forgotten, and be assured that we are eternally grateful. On behalf of our government and people, a heartfelt congratulations for your induction into the Legion of Honour," de Maisonneuve wrote.

Cauchard congratulated Sterling in a separate letter, writing that his "heart was filled with gratitude and respect for what Mr. Sterling and all veterans have done."

Reached by phone at his home last week, Sterling told *The CJN* it's "wonderful" to be recognized in this way.

"I was with the RCAF but on loan to the RAF. Our squadron, 624, was [considered] special operations. We were the only all-Canadian crew on the squadron. The other crews were all RAF from England," he recalled.

Sterling said his crew's orders consisted mainly of dropping supplies to underground cells in France, Italy and Yugoslavia.

"We also dropped in members of the underground into those same countries who participated in disrupting and destroying [enemy installations]," he said.

In all, Sterling said, he and his flight crew flew 72 sorties over enemy territories.

Asked to define how he felt as a Jew fighting the war while the Nazis were trying to implement the "Final Solution," Sterling said his feelings were "difficult to explain."

"I felt that I was doing my best to help destroy the Germans. Normally, you were sent home after 30 operations, and then sent back to the squadron. But we decided to continue flying in order to do as much damage as possible," he said.

This is not the first time Sterling has been decorated for his heroics in the war.

In 1945, he received two medals: the French *Croix de guerre* medal for his efforts in the liberation of France, and Britain's Distinguished Flying Cross.

Robert Sterling today and circa 1944 *[Al Gilbert photos]*

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Israeli army deserter ordered to go home

Compiled by CJN Staff

MONTREAL — The Federal Court of Canada (FCC) recently upheld an Immigration and Refugee Board (IRB) decision that an Israeli army reservist who deserted and moved to Montreal with his wife and daughter in 2007 has no legitimate asylum claim and must return home, the *National Post* reported last week.

The IRB had earlier ruled that Karen Kirkoyan was not a true "conscientious objector," as he asserted, since he had completed military training in Israel from 1998 to 2002 and returned to duty two times before deserting.

The IRB also said Kirkoyan never appeared before an Israeli committee that decides conscientious-objector status and that he did not supply any proof he was forced as a soldier to engage in international human rights violations, something he said in his refugee claim that the Israeli army routinely engages in.

Federal Court Justice Michel Shore backed up the IRB, rejecting Kirkoyan's contention that he would be "persecuted" if returned to Israel, even if he might serve some jail time.

According to the *Post*, the Federal Court considered Kirkoyan a "draft dodger."

In his first stint as a reservist in 2002, he was jailed for two weeks for refusing to enter the Gaza Strip. In his second stint in 2003, the court heard, he deserted after refusing to bomb terrorist tunnels in Gaza and then from 2005 to 2007 ignored all subsequent orders to report for duty. The case was seen as entrenching a Federal Court of Canada stance that foreign nationals from democracies won't be granted asylum in Canada to avoid military service.

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Hamilton federation head reaching out

Abigail Cukier
Special to the CJN

HAMILTON — People here are hearing a lot more from the UJA Federation of Hamilton – and that's no accident.

Larry Szpirglas

The reinvigorated federation is working hard to reach out to the Jewish community and beyond.

Since it was elected in the spring, a new board and executive have been updating the governance model and strengthening the organization's voice in the city.

Federation president Larry Szpirglas said governance and bylaw task forces are updating the bylaws, which were set in 1989.

"We are also taking an inventory of the services we help provide and the needs of the community and projecting what the needs will be in the future and what that means," Szpirglas said.

"We need to find the best way to help our community and respond to them. We have the opportunity to create effective change in the way we operate and in the community."

Lorne Finkelstein, chair of the federation's reorganized public relations committee, has enlisted five other volunteers whose political and religious views represent a broad spectrum of opinions in the community.

"The difference between the previous committee and this new version is that we are attempting to be proactive with our own Jewish community, but also with the local media and other ethnic and religious groups in our city," Finkelstein said.

The committee now sends out regular group e-mails called the Public Relations Update, so that the Jewish community can read about federation activities and know when members have been quoted in the media or had an op-ed piece published.

"We want everyone to be aware of what the federation has done and why, so that everyone has the chance to decide whether the federation is on the right track. So far, there's been a very positive response to these communications from so many members of our community," Finkelstein said.

The committee has had several op-ed columns and letters to the editor published in the *Hamilton Spectator*, the local daily. When the city's CHCH-TV wanted a reaction from the Jewish community on the evening of Gilad Schalit's release, they interviewed Finkelstein.

"It's important to ensure that the general community has some understanding about what we feel about Israel and why we do. Most important is that we have to be time sensitive to the media's needs. If a story is current, any response is required immediately."

Because of this, public relations committee members scan the media several times each day to find any stories to which they should respond.

"It naturally follows that once local media become familiar with the federation's public relations committee, they will pursue us for insights on particular events that affect our local Jewish community, as CHCH-TV did about the Schalit story," Finkelstein said.

'R2P' remains elusive: Cotler

Janice Arnold
Staff Reporter

MONTREAL — It's hardly a household name, but the Responsibility to Protect doctrine is, in the opinion of Mount Royal MP Irwin Cotler, "arguably the most significant development in the defence of human rights since the 1948 Universal Declaration of Human Rights."

Cotler, the Liberal justice and human rights critic, was the closing keynote speaker at a two-day conference organized by Concordia University's Montreal Institute for Genocide and Human Rights Studies (MIGS) last month.

R2P, as it is abbreviated, remains little known 10 years after the term was first coined by an international commission established by the Canadian government. The reason is that it has rarely, if ever, been explicitly put into practice.

R2P isn't a law but a norm that holds that a state has the responsibility to protect its population from mass atrocity crimes. If a state is unable or unwilling to fulfil that role, the international community has the responsibility to step in.

If diplomatic or humanitarian intervention doesn't work, the international community should use more forceful measures and, as a last resort, intervene militarily.

To read full story, go to cjnews.com

Jewish Divorce in Canada:
The Agunah Problem 25 Years Later

Centre for Jewish Studies
UNIVERSITY OF TORONTO

2011 marks the 25th anniversary of the "Ghet legislation" in Ontario. These amendments to the Ontario Family Law Act were widely hailed as a civil remedy to the plight of the Agunot (women whose husbands refuse to grant a Jewish divorce or Ghet). Has the problem been solved? Every year many Agunot struggle to obtain a Ghet. This evening's discussion aims to heighten awareness about the ongoing challenges faced by Agunot, the history and Halacha of the Ghet, and the possible solutions available within the Halachic and civil legal systems.

Featuring:
David Novak, *J. Richard and Dorothy Shiff Chair in Jewish Studies and Professor of Religion and Philosophy, University of Toronto*
Yona Reiss, *Dean of Rabbi Isaac Elchanan Theological Seminary, Yeshiva University*
Sharon Shore, *a partner at Epstein Cole LLP and Past President of Jewish Family and Child Services*

Monday, November 21 at 7:00 pm
UJA Federation of Greater Toronto, Sherman Campus,
Lipa Green Centre, Tamari Family Hall, Rooms 7–9,
4600 Bathurst Street

This event is free and open to the public. No registration required.

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Quick & Kosher Meals in 20, 40 or 60 minutes

By Norene Gilletz
Special to The CJN

"Nobody prepared me for what it's like to smell your dinner going up in smoke while you're on your hands and knees behind the crib searching for a lost pacifier."

Jamie Geller's latest book, *Quick & Kosher Meals in Minutes... from the Bride Who Knew Nothing* (Feldheim) is a witty and unintimidating guide to successful and delicious meals. Geared towards busy, time-starved families, her latest book is filled with valuable tips and tools to guide the reader towards culinary success. Geller's bubbly personality shines through in her user-friendly and practical 20-,40-, and 60-minute meal recipes.

Quick & Kosher Meals in Minutes is a visual feast for the eyes and palate, with 217 mouth-watering recipes and more than 100 balanced menus and wine pairings. Choose from such delicious dishes as Asian Chicken Salad with Iced Ginger Green Tea, Sweet and Spicy Turkey Burgers with Sweet Potato Wedges, Smoked Salmon Crepes, Israeli Salad with Dill, and her yummy Strawberry Pastry Cups.

Jamie also included a chapter titled "For Special Days" where she offers up delicious menus suitable for the various holidays on the Jewish calendar, including Shabbat, the High Holidays, Chanukah, Purim and Shavuot. Feel free to mix and match menus to your heart's delight!

Jamie Geller's first cookbook was *Quick & Kosher Recipes... from The Bride Who Knew Nothing*. She is also a "mom-preneur" and co-founder of the Kosher Media Network, which recently launched a social website for foodies called www.joyofkosher.com as well as the print magazine *Joy of Kosher* with Jamie Geller.

If You've Got 20 Minutes: Whether you're planning-challenged, or you've got everything in perfect order but you're just having a crazy, impossibly busy day – the super-quick recipes in the 20-Minute Meals chapter are just what you need right now!

CHICKEN TACOS

This is an easy Mexican-style dinner for a perfect kid-friendly fiesta.

3 cups shredded rotisserie chicken, about a 3-lb.chicken
1 (15-oz.) jar mild salsa, divided
2 tomatoes, diced
1 tbsp. freshly squeezed lime juice
2 tbsp. chopped fresh cilantro
12 yellow corn taco shells
1 cup canned black beans, rinsed and drained
1 avocado, pitted, peeled and diced
2 cups shredded iceberg lettuce (1/2 head), rinsed and dried
soy sour cream (e.g., Tofutti)

In a large sauté pan over medium heat, cook shredded chicken with 1 cup salsa.

In a medium bowl, toss tomatoes with lime juice and cilantro.

To assemble tacos, lay out all 12 tacos on a work surface. Evenly distribute the chicken, then beans, then avocado, then lettuce and finally the tomato mixture among the tacos.

Serve tacos with sides of "sour cream" and the remaining salsa. Yield 12 tacos, serves 4

If You've Got 40 Minutes: Jamie's done all the legwork – wandered the virtual globe for you – searching out genuine ethnic influences that will add something exotic to your table in just 40 minutes flat!

CHICKEN, PEAR AND ARUGULA SALAD

I love Bosc pears. They are crisp, sweet and spicy. They are wonderful salad pears and terrific for cooking and baking. This salad goes well with a simple butternut squash soup.

1 lb. boneless, skinless, chicken breasts, cut into strips
1/4 cup Buffalo-style wing sauce (or your favourite spicy chicken wing sauce)
2 tbsp. canola oil
2 Bosc pears, unpeeled
1 lemon, halved
1 (5-oz.) packaged arugula, rinsed and dried
1 small red onion, halved lengthwise and thinly sliced
1/2 cup bottled raspberry vinaigrette, divided
1 cup store-bought candied walnuts

Continued on page 39

Friends of Simon Wiesenthal Center for Holocaust Studies is proud to present:

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Elegant dinner in a hurry

Continued from page 38

In a medium bowl, toss chicken strips with wing sauce. In a large skillet, heat oil over medium heat. Cook chicken strips in the oil for 8 minutes, stirring occasionally.

While chicken is cooking, halve and core the pears and cut them into wedges. Squeeze lemon juice over pears to prevent browning.

In a large serving bowl, toss arugula and onions with 1/4 cup raspberry vinaigrette.

Top with pear wedges, chicken strips, and walnuts. Serve remaining vinaigrette on the side. Serves 4

If You've Got 60 Minutes: If you've got an hour till the dinner bell, think of it as plenty of time to prepare a feast for a king – or at least for your tableful of little princes and princesses! This chapter contains meals that both kids and adults will eat up in a flash.

ORANGE HONEY MUSTARD ROASTED CHICKEN

Note: Place both dishes in the oven at the same time and they'll be ready to serve together.

1 small onion, coarsely chopped
1 stalk celery, cut in 2-in. chunks
2 sprigs parsley
1 (3-lb.) chicken, cut in eighths
1/2 cup honey
1/2 cup Dijon mustard
1/2 cup store-bought orange juice
2 tbsp. orange zest

Preheat oven to 450. In a large roasting pan, place onions, celery and parsley. Arrange chicken on top of vegetables.

In a small bowl, whisk together honey, mustard, orange juice and zest. Pour the sauce over chicken and bake, covered, for 25 minutes. Reduce oven temperature to 425, uncover and roast for 10 minutes more, or until juices run clear when chicken is pierced with a fork. Transfer to a serving platter.

CHOCOLATE PRETZEL CRUST TART

Prep time: 15 minutes. Total: 55 minutes

For Pretzel Crust

4 cups whole pretzels
1/4 cup sugar
1/3 cup melted pareve margarine

For Filling

2 cups pareve semisweet chocolate chips
2 tbsp. sugar
1/4 tsp. salt
1 1/2 cups soy milk
2 large eggs, room temperature
1/4 cup roughly chopped salted pretzels
non-dairy whipped topping

Preheat oven to 350.

In a food processor, crush pretzels into fine crumbs.

In a medium bowl, mix pretzel crumbs, sugar and margarine. Place a 9-inch nonstick pan with a removable bottom on a sturdy cookie sheet so it's easier to remove from the oven. Press mixture onto the bottom and up the sides of the pan using a small juice glass to press the mixture down and make the crust even. Bake for 10 minutes. Remove from oven and let cool completely on a wire rack, about 20 minutes.

Reduce oven to 325°F.

Combine chocolate chips, sugar and salt in a medium bowl. In a small saucepan, bring soy milk to a simmer; do not allow to boil. Pour soy milk over chocolate chips and stir until chocolate is melted and smooth, about 2 minutes.

Gently whisk eggs, one at a time, into chocolate mixture. Pour into tart shell and bake for 15 to 20 minutes until filling is set and the surface is glossy. If you see any bubbles or cracks forming on the surface, take the tart out immediately or the filling will be overcooked. Let cool on wire rack for 10 minutes.

Cover with plastic wrap and refrigerate until ready to serve.

Just before serving, top with 1/4 cup roughly chopped pretzels. Serve with non-dairy whipped topping. Serves 8

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For more information about the seven genetic disorders visit: www.whatsinyourgenes.com

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NCJW takes on teen suicide

Carolyn Blackman
Staff Reporter

National Council of Jewish Women of Canada, Toronto section, is addressing its concerns about mental health issues in adolescents with Making Connections, a free series of lectures for families beginning Nov. 14.

The first lecture, titled "Raising A Great Kid: Empowering Parents to Use Mirroring and Empathy to Attune to Their Child's Feelings," is presented by Jennifer Kolari, a social worker and therapist who has been helping children, teens and families for 20 years.

On Nov. 28, psychologists Megan Lowe and Tera Beaulieu, youth outreach directors at the Centre for Addiction and Mental Health, will speak about "Youth, Substance Use, Gaming and Mental Health."

Dr. Katharina Manassis, staff psychiatrist and senior associate scientist at the Hospital for Sick Children, will speak Feb. 21 on the development and scientific evaluation of cognitive-behavioural treatments.

Shira Lester-Cohen, executive director of NCJW's Toronto section, said that when she started working at the organization about one year ago, she heard about some teen suicides. "It struck me that we should be addressing the issue."

Rosalie Shadlyn, a longtime NCJW volunteer, said that as a remedial specialist, she got involved in the lecture series because in her work she sees families who are concerned with the issue.

"I have come in contact with students who are in great distress. This is my arena."

Lester-Cohen said the series covers a topic that many parents are concerned about. "We are reaching out to our own community, and the community at large."

No reservations are required for the lectures, which take place at Council House, 4700 Bathurst St. Call 416-633-5100 for information.

Exercise improves surgery recovery

We all know that exercise helps keep us slim, healthy and strong, but did you know it can also help you recover better after surgery, too? A recent study conducted by the University of Texas suggests that short bursts of intense exercise before surgery can lead to better healing after.

Fitness Corner

Felyce Zomparelli

The study involved patients, who were an average age of 60, undergoing major surgery. The patients were required to perform moderate exercise such as bicycling for 10 minutes or more each day, at least one week before surgery. Short intense episodes of exercise was found to stimulate a physiologic stress response that increases the production and release of EP cells (endothelial progenitor cells), which are produced and stored in our bone marrow. These cells are vital because they are responsible for the healing process after surgery or injury.

EP cells are involved in the repair of tissue in all major organs or cavities. The study found that patients who exercised before surgery had increased EP cells and had fewer post-operative complications. Only 30 per cent developed post-op complications, compared to more than 54 per cent for those patients who didn't exercise before surgery.

EP cells repair epithelium tissue after surgery. Epithelium tissue is a thin tissue forming the outer layer of the body's surface. The number of EP cells produced and the ability to release them into your body allows for proper healing with little or no complications. Patients who had a poor physiologic stress response or poor production and release of EP cells after surgery were shown in the study to have a higher incidence of post-operative complications, as well as a lower survival rate after critical illness.

Major surgery can not always be avoided, but this study shows that exercising regularly for as little as 10 minutes a day can help get you back on your feet faster.

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'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

SKATER DUDES

Marcel Dionne of Roarockit Skateboard Company mentors Grade 7 students, from left, Joseph Erlick, Josh Zacks and Madeline Rotman at the Toronto Heschel School in building a skateboard deck. This project is part of the Grade 7 drawing and graphic design curriculum in visual arts. The students were introduced to the art form with a tour of Roarockit and a nearby skateboard park.

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IAEA to report on Iran's nuclear activity

Yossi Melman
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JERUSALEM — Iran is pursuing its nuclear weapons program at the Parchin military base about 30 kilometres from Tehran, diplomatic sources in Vienna say. The Vienna-based International Atomic Energy Agency (IAEA) is expected to release a report this week on Iran's nuclear activities.

According to recent leaks, Iran has carried out experiments in the final, critical stage for developing nuclear weapons – weaponization. This includes explosions and computer simulations of explosions. The Associated Press and other media outlets have reported that satellite photos of the site reveal a bus-sized container for conducting experiments.

Parchin serves as a base for research and development of missile weaponry and explosive material. It also has hundreds of structures and a number of fortified tunnels and bunkers for carrying out explosive experiments.

As far back as eight years ago, U.S. intelligence sources received information indicating that the bunkers would also be suitable for developing nuclear weapons. According to that information, Iran conducted experiments there to examine its capacity to simulate a nuclear explosion.

The Iranians rejected an IAEA request to visit Parchin, saying that IAEA rules permitted the organization's member states to deny such visits to military bases. Now, eight years later, the site is again suspected as a location for covert military nuclear activity.

Sources say that this time around, the IAEA report will contain clearer language on military aspects of the Iranian nuclear program. The report is in the final drafting stages and will need the approval of the IAEA's director general, Yukiya Amano.

According to information leaked to the media, the report will include a 12-page appendix with details including documents and satellite photos that support the contention that, in violation of its international obligations, Iran is covertly developing nuclear weapons.

The report is also expected to detail Iranian progress on uranium enrichment at its Natanz facility and state that the Islamic republic still refuses to disclose information on various aspects of its atomic program. This, in turn, arouses suspicions that Iran is hiding information and is indeed developing nuclear weapons.

Previous IAEA reports have said Iran already has 4-1/2 tons of uranium at Natanz that are enriched at 3.5 per cent. If such a quantity is enriched to 90 per cent, something Iran has the capacity for, it will be enough to produce fissile material for four or five nuclear bombs.

The report is expected to state that Iran has also begun to install centrifuges at a facility near Qom that was built underground to shield the site from an air attack.

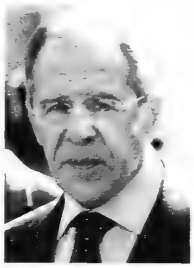
Attacking Iran a mistake: Russia

© Ha'aretz Daily Newspaper Ltd.

Russia's foreign minister warned on Monday that any military strike against Iran would be a grave mistake with unpredictable consequences.

Russia, the closest thing Iran has to a big power ally, is deeply opposed to any military action against the Islamic Republic, although Moscow has supported United Nations Security Council sanctions against Iran over its nuclear program.

The UN nuclear watchdog, the International Atomic Energy Agency (IAEA), is expected this week to issue its most detailed report yet on research in Iran seen as geared to developing atomic bombs. But the Security Council is not expected to impose stiffer sanctions as a result.


Sergei Lavrov

Israeli media have been rife with speculation that Prime Minister Benjamin Netanyahu is working to secure cabinet consensus for an attack on Iranian nuclear installations.

"This would be a very serious mistake fraught with unpredictable consequences," Foreign Minister Sergei Lavrov said when asked about reports that Israel planned a military strike against Iran.

Lavrov said there could be no military resolution to the Iranian nuclear problem and said the conflicts in Iran's neighbours, Iraq and Afghanistan, had led to human suffering and high numbers of casualties.

A raid on Iran's nuclear facilities would be likely to provoke Tehran into hugely disruptive retaliatory measures in the Gulf that would sever shipping routes and disrupt the flow of oil and gas to export markets, political analysts believe.

Iran is already under four rounds of United Nations sanctions due to concerns about its nuclear program, which it says is entirely peaceful.

Washington is pushing for tighter measures after discovering what it says was an Iranian plot to kill the Saudi ambassador to the United States.

Russia has tried to push Tehran to disclose more details about its nuclear work to ease international concerns.

Senior Russian security officials accept that the West has legitimate concerns about the nuclear program, although Moscow says there is no clear evidence that Iran is trying to make a nuclear bomb.

Any military strike against Iran would be likely to sour ties between the West and Russia, whose leader, Vladimir Putin, is almost certain to win a presidential election in March.

"There is no military solution to the Iranian nuclear problem as there is no military solution to any other problem in the modern world," said Lavrov, who has served as foreign minister since 2004.

"This is confirmed to us every day when we see how the problems of the conflicts around Iran are being resolved — whether Iraq or Afghanistan or what is happening in other countries in the region. Military intervention only leads to many times more deaths and human suffering."

Lavrov added that talks between Britain, China, France, Russia, the United States, Germany and Iran should be resumed as soon as possible.

THE AFRICAN & AFRO-AMERICAN JEWISH EXPERIENCE

RABBI CAPERS FUNNYE, *Guest speaker*

Spiritual leader of Beth Shalom B'nai Zaken Ethiopian Hebrew Congregation of Chicago, National Associate Director of Be'Chol Lashon (In Every Tongue), Rabbi of Nigeria Orthodox Sabbath Solidarity (headquartered in Akwete, Nigeria), and Rabbi of the Pan African Jewish Alliance.

Sunday, November 20 | 7:30pm

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'My vision for the city is to open it up'

Continued from page 1

"He even dresses a bit like Batman, favouring dark suits, dark shirts and blue ties."

Indeed, Barkat speaks excitedly about the "renaissance of culture" now taking place in his city, as well as the environmental initiatives and community gardens he has instituted and the ongoing technological upgrades in education. And it's through international partnerships that Barkat feels the city is finally heading in the right direction. He points to the Canadian Jewish community as a "role model" when it comes to such collaborations.

"I'm extremely impressed by the depth of the love to the city of Jerusalem by the Canadian public," Barkat said, days before his second visit to Toronto and Montreal this week. "In many ways, it's a role model for relationships to others. The extensive trips, the total commitment, the deep understanding are something I'm coming to salute."

During his Canadian visit Nov. 9 and 10, Barkat was to meet local philanthropists and pay tribute to distinguished donors of the Jerusalem Foundation of Canada.

"The Jerusalem municipality loves to create partnerships, and the Jerusalem Foundation is one of the leading vehicles of the philanthropic world," he said.

One of the projects the Jerusalem Foundation is now working on is to renovate the Morasha Community Center, which serves students and young families – two groups Barkat is trying to keep in his municipality limits. In almost every interview he gives about Jerusalem, Barkat says that the "future of Jerusalem depends on the next generation."

He is hoping to halt what is known as the "Jerusalem brain drain" – whereby the bright, young Jerusalemites leave the capital for Tel Aviv for lack of job opportunities.

In fact, before he took office, Barkat founded StartUp Jerusalem, which encourages the creation of jobs in the city through economic growth and marketing guidance. He was also a founding member of New Spirit, an organization that focuses on deepening the connections that students have to Jerusalem so that they'll stay and raise their families there.

Construction work in Jerusalem can be seen throughout the city, just as it is everywhere in Israel. Barkat said he's working on providing an equal amount of housing for all sectors of society, but steadfastly rules out any division of the city.

"There's no such working model of a split city in the world. My vision for the city is to open it up, enable the whole world to come and enjoy the city when they come peacefully – enjoy our city, all parts of it. Derived from that vision is freedom of choice, freedom of religion, freedom of movement, focusing on the common denominator of what people want to see. God forbid, splitting the city is the exactly the opposite," Barkat said.

"The public is not interested. The Arab residents of Jerusalem are not interested in this. It's like the world forgot to ask the public. If anything, you see an increase in their will to stay as part of the united city."

Barkat said a walk through his city proves the point.

"You walk in Jerusalem today and everyone is a minority. The Muslims are a minority, the Christians are a minority, the ultra-Orthodox are a minority, the secular are a minority – you walk in the streets and most of the people are different than you. And that's the power of the city of Jerusalem," he said. "You cannot physically, practically or ideologically divide the city. God forbid the world will push us there. We'll all regret it, because it will never work."

Jerusalem Mayor Nir Barkat

Americans say 'Israel a strategic asset'

Continued from page 1

In addition, he said, Israel will soon gain access to the expedited U.S. congressional notification process, which will allow for faster trade of smaller, routine sales and purchases of arms between the allies. Countries already subject to expedited congressional notification processes are NATO members, as well as Japan, South Korea, Australia and New Zealand.

Shapiro emphasized the Obama administration's support for Israel, despite comments by a senior U.S. official on Friday, who expressed concern that Israel would not warn the United States before taking military action against Iran's nuclear facilities.

"Our security relationship with Israel is broader, deeper and more intense than ever before," said Shapiro, adding that Israel's military edge was a "top priority" for himself, U.S. Secretary of State Hillary Clinton and U.S. President Barack Obama.

The United States has a $3-billion annual commitment to Israel, which Shapiro said the Obama administration would continue to honour over the next 10 years, "even in challenging budgetary times."

Speaking of the economic impact of the U.S.-Israeli relationship, Shapiro said it was important to note that U.S. security assistance to Israel helps support American jobs, since the "vast majority of security assistance" is spent on American-made goods and services.

"We don't provide assistance out of charity. We provide assistance because it benefits our security," he said.

"We support Israel because it is in our national interests to do so," said Shapiro, echoing the recent report by the Washington Institute for Near East Policy, titled, *Israel: A Strategic Asset for the United States*.

"If Israel were weaker, its enemies would be bolder. This would make broader conflict more likely, which would be catastrophic to American interests in the region. It is the very strength of Israel's military which deters potential aggressors and helps foster peace and stability."

The reports authors said that Americans – starting with top administrative officials – should start acknowledging that Israel is a strategic asset for the United States. They say the U.S.-Israeli relationship "stands equally on an underappreciated third leg: common national interests and collaborative action to advance those interests."

One of the authors, Robert Blackwill, is the former deputy national security adviser for strategic planning and presidential envoy to Iraq and currently serves as a senior fellow at the Council on Foreign Relations. Blackwill said last week that contrary to popular opinion, the U.S.-Israel relationship in no way weakens the United States' standing in the Arab world.

"Since 1973, we haven't identified any instances in the Arab world in which the U.S. paid a price for its relationship with Israel," Blackwill said.

"American diplomats, of course, hear much condemnation of U.S.-Israel relations, but when Arab governments act, they act on the basis of their national interests and we can't find examples of concrete tangible actions of the Arab governments against the U.S. because of its relations with Israel."

"Would Saudi Arabia's relationship with Washington be different if relations between Washington and Israel went into decline? Would they lower the price of oil? Would it view American democracy promotion in the Middle East more favourably? Would it regard U.S. Afghanistan policy more positively? Our criterion in this report was to check how the Arab government act, not what they say," Blackwill said.

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Israel Briefs

Construction answers UNESCO

Israeli Prime Minister Benjamin Netanyahu ordered housing construction in eastern Jerusalem and the West Bank to be expedited, in response to UNESCO's vote granting full membership to the Palestinians. The order to speed up construction of 2,000 housing units planned for eastern Jerusalem, Gush Etzion and Ma'aleh Adumim came from the Prime Minister's Office last week following a meeting of the inner cabinet, which is made up of eight senior ministers. The group was discussing how to react to the Oct. 31 vote by UNESCO, the UN cultural and scientific agency. A statement from the Prime Minister's Office said the housing was in areas that would remain in Israel's hands in any future peace deal.

UNESCO approved the Palestinians' membership bid during its general conference in Paris by a vote of 107 to 14, with the United States, Israel, Canada and Germany among those voting against the motion. Britain was among the 52 nations that abstained. France, in a surprise, voted for the Palestinians' admission. UNESCO is the first UN agency that the Palestinians have attempted to join since asking for full membership in the United Nations in September. It previously had observer status at the agency.

Federations called 'the original social network'

Frances Kraft
Staff Reporter

DENVER — The Jewish community must abandon the paradigm of Jewish continuity as an end in itself, Rabbi Ehe Kaunfer told an audience of almost 3,000 delegates at the General Assembly of the Jewish Federations of North America (JFNA) last Sunday afternoon in Denver.

Mordecai Walfish

The 80th annual GA, a three-day event, had representatives from 115 federations and six networked communities, said Judy Silverman, a co-chair of the gathering.

Speaking at the opening plenary, Rabbi Kaunfer said he and all participants are searching for "the new way to inspire the next generation and to engage the current ones."

Judaism offers "a heritage and tradition that responds to the human need for meaning, substance and connection," he said.

Rabbi Kaunfer, co-founder and executive director of the New York-based educational institution Mechon Hadar, was named twice as one of the top 50 rabbis in America by *Newsweek* magazine. He is serving as rabbi-in-residence for the GA.

"Our heritage is relevant, and that is the reason we need a Jewish future," he said, adding that Torah, "the sum total of Jewish text and sources," is "the pathway to meaning, substance and connection."

In the organized Jewish community, Torah is often sidelined, the rabbi said. Sometimes, he noted, it takes the form of "a pithy quote... before we really get down to business."

Torah has "the power to push us to ask bold questions," Rabbi Kaunfer said.

As well, he added, "we have to make Torah accessible to all. We have to stop imagining Torah as only for the clergy and for the elite... We would never limit the pursuit of social justice, of charity, of service, to a few elite."

Kathy Manning, chair of the board of trustees of JFNA, said this year's GA theme, "The original Jewish social network," is an accurate representation of what goes on at the event. "It's something we Jews were doing long before Mark Zuckerberg was even a glint in his mother's eye."

The economic collapse in the United States "has fundamentally changed the nature of the North American Jewish community," Manning said. Federations are now helping community members, including many former donors, deal with loss of their jobs, homes and savings, she noted, adding that Jewish schools with declining enrolment have closed or are at risk of closing.

U.S. Congresswoman Debbie Wasserman Schultz said Judaism "inspires us to do great things, but perhaps the greatest gift of our tradition is that nothing we do can be done without community."

Although many of the challenges discussed at the plenary were specific to the United States, Russ Joseph, chief executive officer of the Edmonton Jewish Federation, said, "I think the general principles that guide the work that we're doing are clearly applicable anywhere in the world.

"We in Canada, and especially in smaller Jewish communities, lose sight of the sense that there are other Jews out there." Participating in an event like the GA, with thousands of others working for a common goal, "really does energize what you do," he said.

Adam Singer, president of the Calgary Jewish Federation, said that despite the challenges facing the Jewish community, "there's great optimism too."

Educator and *CJN* columnist Daniel Held, who left Toronto to study for his PhD at the Jewish Theological Seminary, said it's "phenomenal" to see Jewish learning play a central role at the GA.

One of five Canadian Wexner Foundation fellows, Held said it's important for him to continue to be connected to Canada and Canadians. "It's kind of ironic that you have to come to Denver to meet the other Canadians."

Mordecai Walfish, also a Wexner fellow, is a Hamilton, Ont., native studying for a year in Israel. He credited Rabbi Kaunfer for his "bold and really useful" message.

Like Held, Walfish was looking forward to attending UIA Federations Canada reception on Monday. "I've been in the States for four years. I'm excited to reconnect with my Canadian [counterparts]."

He said the GA is "a great way to see people face to face that I've only had e-mail contact with in the last few years."

McGill student Lainie Schwartz, a native of Winnipeg and a MASA fellow with Hillel Montreal, was hoping to network, hear interesting speakers and meet like-minded students.

Montrealer Elaine Dubrovsky, a JFNA board member and a past chair of Federation CJA's women's campaign who wanted to focus on learning about what's going on in Israel, attended a session called "The big blue tent and Jewish dissent," featuring a play about a CEO of a Jewish foundation confronting an anti-Zionist playwright and a disillusioned donor, among other characters. Every federation is facing similar issues, Dubrovsky said.

UNESCO and the PA

For Canada's response to UNESCO's decision last week to admit the Palestine Authority as a full member, please see the story by Andy Levy-Ajzenkopf on cjnews.com

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Philanthropic work didn't hurt his business: CEO

Paul Lungen
Staff Reporter

Back when he was a young lawyer, Ed Sonshine was labouring away on a file when the firm's senior partner came into his office and dragooned him to an emergency fundraising event.

It was October 1973 and the Yom Kippur War was raging. Taken to the home of a prominent Jewish lawyer, Sonshine found himself among a group of 100 to 125 "giants of the Jewish bar." They rose one after the other to pledge large amounts to support Israel.

His boss, Lloyd Fogler, prodded him to get up and make a pledge, but as a junior lawyer watching others pledge more than he earned "pre-tax," he was a little nervous about doing so.

Finally he stood and pledged $1,000. His colleague applauded, and when he returned home to tell his wife, Fran, to his delight, she supported him completely.

That unexpected incident propelled him into the world of philanthropy, which saw him participate in the United Jewish Appeal's lawyers division and eventually co-chair its annual campaign. It didn't hurt his business either. Sonshine, who currently serves as CEO of RioCan Real Estate Investment Trust (REIT), confided at a meeting of the young leadership division of the Canadian Society for Yad Vashem.

While involvement in charitable organizations can be time-consuming, there are plenty of upsides in addition to assisting a worthy cause, he said.

"One of the most interesting things about the year I was UJA [Federation of Greater Toronto] chair was I got to meet some of the most interesting people in Toronto." Many he did not know, but his involvement was very good for networking, Sonshine stated.

"Doing good" is never a bad idea, he continued. "There are enough people in our community who respect that.

"People respect you for working for Yad Vashem," he added.

In discussing the intersection of philanthropy and business, Sonshine suggested there may be something larger at play. Businessman Larry Tanenbaum approached him to chair the annual UJA campaign. He was hesitant, he said, because it was "very busy at RioCan."

Tanenbaum told him, "The more work I do for the community, I do better."

With that advice in mind, Sonshine took the position with UJA. RioCan did well notwithstanding the time he spent on the campaign.

"Maybe it makes you a better person. I don't know," he said.

Describing his journey to the corner office of Canada's largest real estate investment trusts, Sonshine pointed out he actually began his career as a lawyer.

Sonshine joined a Jewish firm – the large downtown ones hired few Jews at the time, he said, but by 1986 he was looking for something different. He left law to join Counsel Corporation to run its real estate arm.

Ed Sonshine

In 1989 "the real estate world fell apart pretty dramatically and quickly." Sonshine realized that a real estate mutual fund owned by Counsel relied on a model that did not work – it was impossible to honour a 30-day redemption when the underlying assets were illiquid.

He had studied REITs, which were available in the United States, and in 1994 he created RioCan REIT. As an investment trust, rent generated by properties are paid back to the firm's unit holders, who have the expectation of stable returns that increase over time.

That model proved a success. "We were in the right place at the right time with the right vehicle," said Sonshine.

RioCan is now Canada's largest REIT with assets worth around $10 billion.

It owns neighbourhood shopping centres anchored by supermarkets, together with a mix of retail centres, the company states on its website. It currently has more than 60 million square feet in its portfolio, including interests in a number of grocery-anchored shopping centres in the United States.

In October 2009, RioCan obtained its first U.S. property. It now manages six million square feet south of the border, concentrated in Pennsylvania, New York and Massachusetts. It has also ventured into Texas, which, with 26 million people, has an economy about the size of Canada's, Sonshine said.

In a question period following his address, Sonshine was asked whether opportunities still exist for the younger generation.

"Every young person asks the same question," he said. In the early 1970s, an architect friend of his, pointing to the many buildings in Toronto, wondered if there'd be anything for him to build.

That person is now a successful architect, Sonshine said.

"You never know. Who knew back then that I'd be running this big thing called a REIT? It didn't exist," he said.

"There will be no shortage of great opportunities," he added. "There always are."

* * *

Prior to his address, Sonshine was introduced by his wife, Fran, who serves as national chair of Canadian Yad Vashem.

She pointed out that Yad Vashem, which is Israel's national Holocaust remembrance authority in Jerusalem, brings 20 to 25 Canadian educators to the facility each summer, the majority of them not Jewish.

They learn about the Holocaust and are given instruction in how best to teach it. They bring a message about the dangers of intolerance and the relevance of the Holocaust today, she said.

Yad Vashem's annual activities in Canada include organizing Yom Hashoah events; leading the National Holocaust Remembrance Day Ceremony in Ottawa; organizing the Holocaust Survivors' Queen's Park Award Ceremony as well as the Toronto Earl Bales Park Ceremony; hosting conferences to present curriculum materials to educators, and twinning bar and bat mitzvah kids with a child Holocaust victim.

Both she and her husband are the children of Holocaust survivors. Ed was born in the Bergen-Belsen displaced persons camp after the war; Fran was born on Cyprus in a British internment camp.

Both families ended up in Toronto where "they built a life," Ed said.

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U.S retailer Syms files for bankruptcy

JTA

NEW YORK — Syms Corp. clothing company and its affiliate, Filene's Basement, have filed for Chapter 11 bankruptcy protection.

"This has been a challenging time for Syms and Filene's Basement," said Syms Corp. CEO Marcy Sims last week when announcing the bankruptcy. "We have been faced with increased competition from large department stores that now offer the same brands as our stores at similar discounts."

Well-known Jewish philanthropist Sy Syms founded discount clothing company in 1958, gearing his store's merchandise and service to "educated consumers." He also established Yeshiva University's Syms School of Business in 1987.

Edward Filene founded Filene's Basement in 1909. This will be the second time the fashion retailer filed for bankruptcy. The first time occurred in 2009, when Filene's Basement was sold to Syms Corp. in a resuscitation effort.

There are 25 Syms and 21 Filene's Basement stores across the United States and the company employs 2,500 people. Both chains plan to go out of business by the end of January.

Marcy Sims

Genealogy-related stories preserve family histories

Bill Gladstone
Special to The CJN

To mark its 25th anniversary, the Jewish Genealogical Society of Canada (Toronto) has published a book of 44 genealogy-related stories written by its members.

The stories in *Tracing Our Roots, Telling Our Stories* are diverse and range freely over geography and time, encompassing both the Old World and the New from a couple of centuries ago to the present. The settings include Galicia, Romania, Russia, Ukraine, Poland, Czechoslovakia and Israel; one ranges as far off the beaten path as Barbados, another the island of Mauritius. Canadian locales include Melfort, Sask., St. John's, Nfld., the northern town of Waubaushene, Ont., and downtown Toronto.

In this miracle age of Internet genealogy, many of us have found passenger manifests of one or more of our ancestors, but relatively few of us ever hear the full story of the struggle and challenge behind a typical sea crossing. In *Yetta's Gift*, author Sharon Singer relates the moving tale of her grandmother's crossing with four children after her husband, who was already in Toronto, sent five ship's tickets back to her in Galicia.

"When Yetta tried to board the ship with her four children, the ticket-taker told her that the tickets were not sufficent," she writes. "He insisted that a further payment was required. Unable to speak English, Yetta was forced to give up her gold wedding ring and earrings. She never wore a wedding ring again."

Several days into the voyage, Yetta's small provision of food had been exhausted and her children began to grow weak from hunger. Travelling in steerage, she stood at the bottom of a staircase that connected to an upper deck and pleaded with a well-dressed woman for food. "The woman's heart was touched by Yetta's plight, and each day she brought food to the stairwell where Yetta would be waiting. Without knowing her name, Yetta thanked her and blessed her each Friday night for the rest of her life."

No mere genealogical document could convey such heartbreaking vignettes. Rather, they are the stuff of oral history and first-person narratives of the sort that fill this 248-page book.

In *Return to Ostrowiec*, Anne Stein tells of her family's existence in the Polish town where she was born, the family's immigration to Toronto in 1936 and subsequent experiences, and her eventual return to her hometown three years ago. (Stein told her tale to Evelyn Steinberg and Rodeen Stein, who preserved it as a written narrative.)

The First Jewish Kvutza in Russia, a story by the late Moishe Faerman translated from Yiddish by his daughter Sarah Faerman, is about an attempt by a group of Zionists to establish a Jewish communal farm, with Saturday as their day of rest. "Unfortunately our neighbours under no circumstances would allow us to work in the fields on Sundays. They also refused to believe that we were working according to Communist principles. They couldn't believe that a Communist would work on his own with no one over him. In their view, a Communist was one that plundered and confiscated."

As one might expect, numerous stories deal with the Holocaust and the myriad displacements it generated. In *After Vienna*, Henry Wellisch recounts his dramatic story as a wartime refugee from Vienna being denied entry into Palestine and being shipped by the British to a refugee camp in Mauritius. He eventually reached Israel, served in the army, and brought his parents to Canada in 1952. Another Holocaust piece, *A Final Goodbye to My Lost World*, was contributed by well-known author Simcha Simcovitch.

For David Price and Howard Zakai, the impulse to reconstruct the history of their shared Gorlicki family tree in Chmielnik, Poland, was sparked by the realization that the history had been all but obliterated by the Holocaust, emigration and the passage of time. They and other researchers reconstructed a family tree that now boasts more than 1,500 descendants.

Some stories, such as *My Uncle Ellah* by Ellen Shumak Monheit, describe pivotal personal moments. In this tale, the author explains that she first felt the impulse to research and record her family history upon the tragic death of an uncle when she was 17. "That night, 10 February 1959, I decided to become the historian and archivist for my family. I was afraid that if I did not write down important events, I would be partially responsible for my family's eventual disappearance. Therefore I essentially assumed the responsibility for ensuring that this would not happen."

Other equally riveting accounts include *In Search of Mishpocha*, by Peter Jassem; *The Mysterious Tombstone*, by Ruth Chernia; *Palestine 1935*, by Judith Ghert; *Oh, the Family Stories They Love to Tell* by Rachel Aber Schlesinger; *A Prairie Vignette*, by Pearl Kasdan; *My Grandmother Gittel*, by Lorraine Cogan Kerzner; and *Discovering Family History Through the Translated Yiddish Word*, by Miriam Beckerman.

In fact, each author seems to make a unique contribution. Hard to believe that the Jewish Genealogical Society began soliciting manuscripts for this project only one year ago.

Despite the wide variety of subjects and settings, one may discern a common thread in these stories. Jews today seem to have an imperative need to collect and preserve the shards of our family histories and reassemble them as one might the fragments of a fine china plate that has been shattered on the floor. Jewish genealogy may thus be seen as a form of tikkun olam, repairing the world.

Tracing Our Roots, Telling Our Stories is available by mail for $25 plus $5 shipping and handling ($10 in U.S.) from the Jewish Genealogical Society of Canada (Toronto), P.O. Box 91006, 2901 Bayview Ave., Toronto M2K 2Y6. www.jgstoronto.ca

Bill Gladstone is the fomer president of the Jewish Genealogical Society of Canada (Toronto).

Klezmer band has fun with new album

Laura Fixman
Special to the CJN

Members of the klezmer band Gypsophilia immersed themselves in a Montreal studio for a full week to record their latest album, *Constellation*, which bassist Adam Fine said is nothing like anything they've previously done.

The album has more reggae influences than the band had incorporated before, Fine said, and his favourite song, the fun party tune *Montreal*, was chosen as the first single because it's the kind of song people can dance to.

He added that it was much more fun to make the new album, because of how the band had grown together.

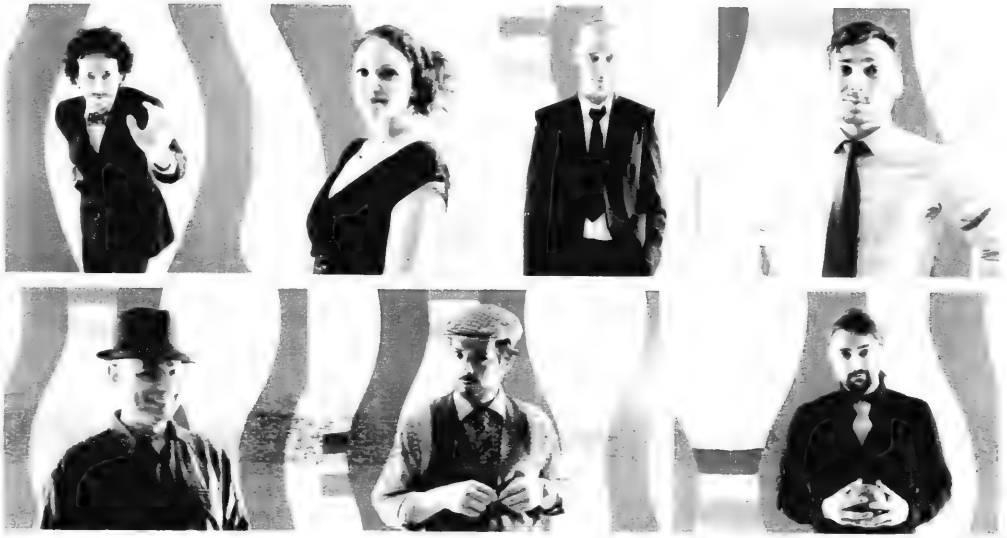
"We're great friends, and we wouldn't have come this far if we weren't," Fine said. "We challenge each other and we make musical jokes."

Gypsophilia will be touring across Canada in the next few months, including a performance with Symphony Nova Scotia in Halifax in March – the show Fine said he's most excited about – and performances in Prince Edward Island, Toronto and other parts of Nova Scotia. He hopes that in the future, they'll get a chance to perform outside Canada.

The best audiences, Fine said, are the ones that dance or sing along, adding that the new album is especially danceable.

He said Gypsophilia has grown as much in its performance ability as in its sound.

"Our band has grown up a little, and our stage show is getting better," he said. "When you get to perform for a great audience that participates, you can see that they're really enjoying it, and you can learn from your peers while you're performing."



Gypsophilia will be touring across Canada in the next few months. Pictured, clockwise from top left: Adam Fine, Gina Burgess, Matt Myer, Ross Burns, Alec Frith, Nick Wilkinson and Sageev Oore. *(Mat Dunlap photo)*

Gypsophilia formed in 2005 and was inspired by Parisian gypsy jazz guitarist Jean "Django" Reinhardt. Fine said his influence can still be heard in the band's music, but its current sound is more a mix of klezmer, salsa and classical.

The band now mostly performs songs they've written themselves.

"We tend to write songs individually," Fine said. "I'll start with a kernel of an idea and play something on my bass. Sometimes I sit on ideas I really like for quite a while."

Choosing the album's title, *Constellation*, was an arduous process, and they debated a few options. He added that any decision is difficult in a band with seven members, but as always, they eventually came to an agreement.

"The title came from thinking of images of space and space travel," Fine said. "Music itself is a kind of journey."

Constellation offers 11 new tracks, including *Bercy*, a jazzy song written by Fine that sounds like it would fit perfectly on a mystery movie soundtrack. Other songs include the lively, upbeat *Vino Griego* and *Opa (War Gone Man)*, a softer tune with a slower pace.

Fine said the variation in songs has been something the band has been working toward since they got together in 2005 for what was supposed to be a one-time performance.

"I think everyone will react differently to the songs, which really speaks to the diversity of the album," Fine said. "I think we've really developed a sound and people will really enjoy it."

The East Coast Music Association gave Gypsophilia a best jazz album award in 2009 for their last effort, *Sha-Ba-Da-OW!*. This latest album was a collaboration with producer and former Arcade Fire band member Howard Bilerman.

Fine is also involved with several solo projects, but he said they don't compare to working in such a large group.

"It's all about being playful. You feed off each other, and it makes the experience more enjoyable than if you were solo."

For more information, visit www.gypsophilia.org or www.littlezaide.com.

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All entries received by 3 p.m. on **Tuesday, November 22nd** are eligible. The winning entries will be randomly selected at The CJN offices on **Wednesday, November 23rd.** The winners will be notified the same day. Odds of winning depend on the number of entries received. One entry per person.

The CJN will not enter into any correspondence with contestants

Email your information to "contest@thecjn.ca" Re: **"Judy & David" Contest**, or mail to: The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN and City Playhouse are not eligible to enter.

The Addams Family comes to Toronto

Kathryn Kates
Special to The CJN

They're creepy and they're kooky, mysterious and spooky, they're altogether "ooky" – the Addams family! And Dancap Productions is bringing them to Toronto!

The Broadway musical *The Addams Family*, based on the macabre drawings of the bizarre and beloved family created by cartoonist Charles Addams, runs at the Toronto Centre for the Arts from Nov. 16 to 27, starring award-winning actor Douglas Sills as Gomez.

Sills says this musical version has two plotlines. The first revolves around Morticia (Sara Gettelfinger) and his 20-year-old daughter, Wednesday, portrayed by Cortney Wolfson.

Wednesday has fallen in love with a young "normal" man whom she invites to dinner. She approaches her father about the news that she wants to marry and asks him not to tell Morticia until after dinner.

"So, the "A" storyline is about Gomez and Morticia dealing with a secret between them, when their marriage was founded on the premise that they would have no secrets from each other," says Sills.

"Morticia does recognize something is up. Gomez struggles, having made a promise to the second most important woman in his life not to tell the first most important woman in his life what is going on until after the dinner."

The other storyline is about the two families coming together and what happens when a family that appears to be traditional meets an eccentric family. "What you come to realize is that they're not very different at all, that the so-called 'normal' family is actually very unusual and idiosyncratic underneath," Sills says. "And the Addamses, who might appear more eccentric on the outside, are very normal in the way they have to cope with child rearing and marital relationships, and all the things that go along with living."

Douglas Sills

The cast of *The Addams Family*

Sills feels the key to the longevity of the Addams family's story is America's fascination with the macabre.

"People love reversals of morality," he says. "What's so wonderful about the Addamses is that it is not so gruesome, as it is kooky, with a humorous element to it. When Charles Addams originated his single-panel cartoons, the characters didn't even have names. People were drawn to the everyday situations depicted, but done with the reversal of all things dark being good. I think people were incredibly charmed."

He says that some people will come away realizing there are no outsiders and that there is no true normal, while some will walk away just having had a really fun time. The actor thinks audiences will enjoy the magical moments thanks to the memorable stage effects.

The Detroit native, who splits his time between New York and Los Angeles, garnered Tony and Drama Desk nominations, as well as the Los Angeles Ovation Award for *The Scarlet Pimpernel* on Broadway and on tour. Before embarking on *The Addams Family* tour, the Broadway veteran was in Chicago for the tryout of the new rock musical *White Noise*.

Sills is no stranger to television and film, either, appearing in films such as *Deuce Bigalow* and *Funny About Love*, and on TV in *Murphy Brown* and *Will & Grace*, to name a few.

Sills says that being Jewish has had a tremendous influence on his career. "Jewish culture is incredibly reverent towards philanthropy that definitely feeds into the arts and towards artistic achievement," he says.

"There was a lot of music played in the house, my mom took us to a lot of theatre and we would watch movies together. My mother would act with great respect towards the actors that would be performing. Just as you respect a learned person in the Jewish household, the same is true for successful artists."

For tickets to The Addams Family, visit *www.DancapTickets.com or call 416-644-3665 or toll-free 1-866-950-7469.*

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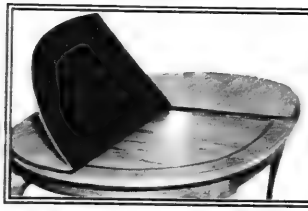

Israeli family plays jazz together

Marvin Glassman
Special to The CJN

It is unusual to have three acclaimed musicians in one family. But The Three Cohens, Anat, Avishai and Yuval, all excelled as jazz musicians while growing up in Israel.

The Israeli trio went to the United States in 1994 to study music at the Berklee College of Music in Boston and chose to remain there following their studies.

The Three Cohens will perform in Toronto this month in Koerner Hall, on a bill with the Jamey Haddad Arab Jazz Ensemble, as part of the conservatory's Jazz Music From The Middle East series.

The Cohens will play songs from their new CD, *Family*, at the concert.

"The CD allows us to show how well we blend and have a unique sound. This is our third CD together, and we each add our instruments in creating a unique jazz sound," said Avishai, the youngest of the trio who plays the trumpet.

Elder brother Yuval plays the soprano saxophone and middle sibling, Anat, plays both the clarinet and alto saxophone. All siblings are grateful to the Berklee College of Music for allowing them to hone their chops in jazz music.

"We all had talent and were influenced by the jazz recordings that we heard from our father. I took to jazz when Avishai played the trumpet. Our skills became honed when Berklee did recruiting in Israel for all of us to get music scholarships. First, they wanted Yuval, then me and then Avishai," said Anat.

Each member of the trio has an individual solo career, so they look forward to touring together this year.

"We are so musically integrated that we don't even have to talk to know what to do musically. *Family* was wonderful for us to try new ways of playing jazz, such as Duke Ellington's *The Mooch* or *Rhapsody in Blake*, which was inspired by the song *I Hear a Rhapsody*," said Anat.

Anat, 36, is the most acclaimed of The Three Cohens. She was voted best clarinettist of the year four years in a row, from 2007 to 2010, by the Jazz Journalists Association – the first time any clarinettist has been voted in for four years in a row.

Downbeat magazine called her one of the best clarinettists as well as one of the best tenor saxophonists of all time.

Cohen has released CDs on her own label, Anzic Records, including the highly acclaimed *Clarinetwork* (2010), a salute to the famed clarinettist Benny Goodman on his centennial.

Anat studied classical music at age 12, but switched to jazz in high school, playing for the Jaffa Conservatory Dixieland Band. Before enrolling at Berklee, she served in the Israeli military, playing music in the Israeli Armed Forces Band.

"Our soldiers put their lives at risk every day, so it was a great honour to play for them and to be proud of all I achieved, even before going to Berklee," she said.

After graduating from Berklee in 1998, Anat flourished as a musician by playing world music, including Afro-Cuban, Argentine tango, Brazilian and klezmer.

The Three Cohens, from left, Yuval, Avishai and Anat.

"Oddly enough, most of us think of klezmer as Jewish music, but the minor sound in the clarinet is found in other cultures as well," Anat said. "The great thing about playing music is that I think of myself as an international musician with no borders.

"I feel blessed that people view me as an ambassador of music for Israel, even if I perform not only in Israel, but all over the world," she said.

The Three Cohens perform Nov. 12 at 8 p.m. at Koerner Hall in the Royal Conservatory of Music. For tickets, call 416-408-0208 or go to www.rcmusic.ca. For more information, visit www.3cohens.com or www.anatcohen.com.

Play about Pollard explores Jewry's relationship with Israel

David Silverberg
Special to The CJN

One of Israel's most recognized playwrights is making a rare appearance in Canada, leading two lectures at Toronto universities and helping usher in the production of his play *Deceived*.

Motti Lerner's play about a real-life Israeli spy will run at the Toronto Centre for the Arts this month, presented by Teatron Theatre.

Deceived tracks the story of Jonathan Pollard, the American Navy intelligence analyst imprisoned since 1987 for spying for Israel. Last January, Israeli Prime Minister Benjamin Netanyahu asked U.S. President Barack Obama for clemency for Pollard. He was denied.

Written in 1993, *Deceived* is more than just Pollard's story, says Lerner in a phone interview. "The play is a vehicle to explore North American Jewry's relationship with Israel. Who are you loyal to, America or Israel, and what happens when you have to choose between them?"

Lerner stresses *Deceived* is a work of fiction based on Pollard's life. He couldn't truly get inside the incarcerated man's head, despite visiting him at his North Carolina prison where he's serving a life sentence for espionage. "His inner world will always be a mystery," Lerner says.

Pollard's first wife, Anne, is central to the relationship drama in the play, but there's an interesting Toronto connection to Pollard's other partner: his current wife lives in the city and Lerner hopes she attends the show.

Lerner is busy during his five-day visit to Toronto: besides meeting Tarragon Theatre's artistic director Richard Rose, he's leading a public talk at the University of Toronto on playwriting. The same day he's lecturing on dramaturgy at Ryerson University.

From left: Ron Boyd as Jonathan Pollard, Sam Wertman as Rafi Eitan and Tim Walker as Brig.-Gen. Selah in *Deceived* by Israeli playwright Motti Lerner.

He's a wanted man for a reason: Lerner has won four awards for his plays, including a 1995 Prime Minister of Israel Award for Writers. For 30 years, his plays have been staged across the world, and his risqué content has often focused on Israeli themes and protagonists. Some of his best-known plays include *Kastner*, *Exile in Jerusalem* and *Hard Love*.

Lerner has noticed his work has found more acceptance outside Israel than within its borders. "Theatre used to be relevant and radical in Israel," he remembers, "but now attendance is poor and it doesn't have the same edge as it used to." Since Israeli companies might not be warm to his plays, Lerner has found Europe and North America to be the most encouraging examples of theatre's bright future.

"When plays cross cultures and have depth, they can be staged anywhere," he says.

Lerner has long admired Anton Chekhov and his approach to theatre, a subject he explored deeply in a recent book. "It's fascinating to study how Chekhov had a certain method to write a play."

When it comes to writing plays, Lerner pens everything in Hebrew and translators bring it to English audiences. But is something lost in translation? Depends on the context, Lerner says. In *Deceived*, for instance, the language isn't too focused on Israeli culture and slang, but another play may include material only a Hebrew audience fully understands. Plays rooted in a religious context are always difficult to translate, Lerner notes.

Next for Lerner is another play recently completed, this time focusing on another dark period in Israel's history: Baruch Goldstein, a member of the Jewish Defence League, killed 29 Muslims in 1994 when he opened fire on a mosque in Hebron. It's the kind of controversial play some Israeli theatres wouldn't touch.

"But theatre companies need to take risks," Lerner urges. "They need to have less fear in order to present radical ideas."

Deceived runs from Nov. 9 to 20 at Toronto Centre for the Arts (Studio Theatre), 5040 Yonge St. Ticket prices range from $36 to $42. 416-250-3708.

EYE ON ARTS

By BILL GLADSTONE

ORT AUCTION FEATURES WORKS BY MANY ACCOMPLISHED ARTISTS

ORT Toronto is hosting an art auction, with part of the proceeds going to bursaries at the Ontario College of Art and Design. The auction features works by well-established Canadian artists such as **Betty Roodish Goodwin**, **Jean-Paul Riopelle**, **Jack Bush**, **William Ronald**, **Gershon Iskowitz**, **Guido Molinari**, **Sorel Etrog**, **Kenneth Edison Danby** and **Nora Collyer** as well as contemporary artists such as **Edward Burtynsky**, **David Drebin**, **Raymond Waters**, **Ruth Kaplan**, **Ruth Adler** and **Robert Burley**.

Tickets $180. Telus Centre, 273 Bloor St. W. Nov. 21, cocktails 6 p.m., live auction 7:30 p.m. There is a silent auction as well. 416-787-0339. www.ort-toronto.org

* * *

Israeli Music Show: *Muzika*, a new half-hour TV series that explores some of the most interesting and powerful voices in Israeli music today, airs in Canada in November. Produced and directed by Canadian filmmaker **Igal Hecht** and co-produced by Israeli filmmaker **Lior Cohen**, *Muzika* explores the hottest Israeli acts in the world. **Noa**, **David Broza**, **Hadag Nahash**, **Asaf Avidan**, **Idan Reichel**, **Karolina**, **Subliminal**, **Avraham Tal**, **Yasmin Levy**, **Izhar Ashdot** and **Rona Kenan** are among the musicians featured in the 52-episode program, which is filmed in English. Two episodes run every Sunday on CTS, Cross Roads Television, starting Nov. 20, 9 p.m.

Jeff Silverman

* * *

Sharon on Sharon: Prime minister, father, statesman, controversial figure, military commander and staunch protector of the Jewish people, **Ariel Sharon** served on the world stage for more than 30 years. His son and confidant **Gilad Sharon** is coming to Toronto to discuss his new biography, *Sharon: The Life of a Leader*, published by HarperCollins. The author is interviewed by **Ralph Benmurgui**. Al Green Theatre, Miles Nadal JCC, 750 Spadina Ave. at Bloor. Nov. 10, 7 to 9 p.m. $15, $10. 416-924-6211, ext. 0. www.algreentheatre.ca

* * *

Names in the News: Jeff Silverman, president of Yuk Yuk's comedy chain, is author of the recent *Funny Business*, a book that explores the business of comedy. Silverman was creator and producer of *The All-Night Show*, which aired on CFMT-TV in Toronto and pioneered the late-night programming genre, showcasing up-and-coming musical talent, zany experimental television and old favourites. *The All-Night Show* was recently accessioned into the archival collection at the Canadian Broadcast Museum Foundation (CBMF).

"*The All-Night Show* was . . . an iconic element of Canadian TV to which viewers responded strongly, and we're delighted to be able to preserve this highly original series," said **Kealy Wilkinson**, executive director of the CBMF.

"I'm thrilled to have helped alleviate late-night tedium for fellow night owls across the country by being the first to broadcast programming through the wee hours of the night," Silverman remarked.

Subliminal, left, being interviewed by Igal Hecht, centre, and Lior Cohen.

* * *

Arts in Brief

• Mezzo soprano **Stella Walker** and Cantor **David Rosen** of Beth Radom Congregation perform "A Concert of Jewish Song" with **Waylen Miki** at the grand piano. The programme consists of Yiddish folk, theatre and art songs, cantorial gems and an old cowboy song translated into Yiddish. $12 at the door. Women's Art Gallery, 23 Prince Arthur Ave. Nov. 12. Doors open 7 p.m., concert at 8. Email: stellawalker@rogers.com

• Film critic **Shlomo Schwartzberg** looks at the romance film genre in the latest installment of his lecture series on film genres. Films discussed include *Gone With the Wind*, *Casablanca*, *Out of Sight*, *There's Something About Mary*, *Truly, Madly, Deeply* and *Atonement*. $12, students $6. Miles Nadal JCC, Nov. 14, 7 to 9 p.m. film@mnjcc.org, 416-924-6211, ext. 606.

• In "Jazz & Jewish Jazz Masters of the 20th Century", a talk with live piano and early recordings, musician **Jordan Klapman** talks about **Benny Goodman**, **Artie Shaw**, **Harry James** and other jazz greats. Active Seniors, Miles Nadal JCC. Thursday November 17, 1:30 p.m. 416-924-6211.

• **The Bialik Hebrew Day School Choir** and the **Toronto Jewish Folk Choir** present a program of Yiddish favourites and other Jewish music in a free intergenerational concert. Each choir performs individually but will also join forces in three numbers. Bialik Hebrew Day School, 2760 Bathurst St., Nov. 30, 7:30 p.m. 905-669-5906.

• Diasporic Genius Productions presents the performance spectacle *Tumbling Into Light*, a music-centred, multi-disciplinary performance featuring Canadian artists **David Buchbinder**, **Dave Wall**, **Andrea Nann**, **Richard Underhill** and others. Enwave Theatre, Harbourfront Centre, December 1 to 4. 416-603-7237, www. diasporicgenius.com

• Talk Is Free Theatre has announced it will present *Dani Girl*, a musical by **Christopher Dimond** and **Michael Kooman**, featuring Toronto cabaret performer **Gabi Epstein**, at the Theatre Passe Muraille Backspace next February.

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Maccabi Canada gearing up for next Games

Paul Lungen
Staff Reporter

Maccabi Canada has begun its search for coaches, medical staff and chaperones to accompany athletes to the 2013 Maccabiah Games in Israel.

The organization has sent out hundreds of e-mails informing supporters of the move and is using its website to recruit personnel.

The step is just part of a massive shift as the organization prepares for the upcoming Games, said Maccabi Canada president Tom Bacher. At the 2009 Games, the Canadian team consisted of more than 400 athletes and another 80 coaches and support staff.

With that kind of presence, fundraising becomes a priority and efforts have already begun to raise the millions needed. Each athlete in 2009 was asked to raise $7,500, and the costs in 2013 will no doubt be even greater.

While the heavy lifting has yet to begin, Maccabi Canada raised $50,000 at a "sports challenge" on Oct. 2. Eighty young athletes gathered at Camp Robin Hood to play baseball, softball, beach volleyball, touch football, four-on-four basketball and soccer.

Tom Bacher

Maccabi Canada's major fundraiser is planned for March 5, 2012, when hundreds are expected to attend a sports media dinner.

In addition to the cost of sending hundreds of athletes to the Games, Maccabi Canada is budgeting to incur an additional $500,000 cost in 2013. That will result from a pre-camp in Israel that will see the Canadian team spend five days training, touring and performing volunteer work.

In addition to building team camaraderie, the pre-camp is important to allow athletes to visit the country in a way they can't when focused strictly on athletic competition, Bacher said.

It's part of his philosophy of creating attachment to the State of Israel, fostering friendships and strengthening participants' Jewish identity, Bacher said.

One way of fostering that identity is to create a local Jewish sports system that will attract young people from an early age, he said. Worldwide, communities are organized around Maccabi sports clubs, but that's the kind of organizational structure Batcher can only dream of – at least at the moment.

Batcher has set an ambitious goal of broadening the presence of the Maccabi movement in Canada, to make it *the* place to send your kids for both recreational sports and to develop elite athletes.

One idea Bacher is considering is to run elite summer sports camps, associated with existing Jewish camps, which would combine sports and cultural programming. Also on the agenda is partnering with existing Jewish sports programs.

In the meantime, Maccabi Canada is raising its profile through fun events: it will hold its first annual bridge tournament on Nov. 9, and it is already publicizing its annual picnic at Camp Robin Hood in June 2012.

Twenty-seven runners recently participated in the Scotiabank Toronto Waterfront Marathon, raising thousands of dollars for Maccabi Canada.

For more information, visit the Maccabi website at www.maccabicanada.com.

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SOCCER CHAMPS

Members of Bialik Hebrew Day School's junior team celebrate their victory in the Jewish Day School Sports League (JDSSL) soccer championship. Bialik defeated a team from Robbins Hebrew Academy's Beth Tikvah campus 6-2 in the championship game, played at Downsview Park. Other teams in the tournament included teams from Robbins' Beth Tzedec campus, Leo Baeck's northern campus, the Toronto Heschel School and two campuses of Associated Hebrew Schools. Bialik's team is pictured with coaches Shawn Stevens, left, and Aaron Rosenwald.

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Antisemitism surveyed on British campuses

Alex Weisler
JTA

LONDON — More than four out of every 10 Jewish students at British universities reported witnessing or experiencing antisemitic incidents between October 2010 and last March.

But only two in 10 said they were concerned about campus antisemitism.

Those were two of the findings in a survey of Jewish students in Britain that showed respondents generally comfortable with their religious identity, and relatively unconcerned about antisemitism and anti-Israel activity on campus.

The National Jewish Student Survey, conducted by the London-based Institute for Jewish Policy Research and released in September, is the first-ever study examining Jewish campus life in Britain. It was commissioned by the Pears Foundation and the Union of Jewish Students, the umbrella group that oversees Jewish societies at more than 100 British universities – the British equivalent of Hillel houses.

The survey, which drew more than 900 respondents from nearly 100 institutions and was conducted in February and March, provides a comprehensive look at the demographics of the so-called millennial generation, young people who came of age in a Britain focused on Jewish continuity and youth involvement to an unprecedented degree.

Charlotte Karp, the Union of Jewish Students' communications director, said the findings are proof that British Jewry's two decades of investment in youth groups and Jewish student societies on campus "is paying excellent dividends."

"By placing trust and investment in students, we are developing the present and future leadership of Anglo Jewry," Karp said.

The survey found that the concerns of Jewish students generally matched those of non-Jewish students – grades, jobs after graduation and "relationship issues" occupied the top three spots.

In questions on Jewish concerns, 38 per cent of respondents said they were "very" or "fairly worried" about campus anti-Israel sentiment, and 21 per cent reported concerns about campus antisemitism.

Forty-two per cent reported witnessing or experiencing an antisemitic incident between October 2010 and the time of the survey.

"If the community did not make an effort to combat these things, the situation could be far worse," Karp said. "The fact that it is not a major concern is actually a credit to the longstanding efforts of UJS and other communal bodies that deal with these issues and shows they are managing the situation very well."

Amy Philip, deputy director of the Pears Foundation, said it's important not to look just at the antisemitic experiences but about the "wider experience of students and the positive ways in which they are relating to their Jewish identity."

The survey found that most Jewish students at British universities do not hide their religion, with 59 per cent reporting being "always open" and 39 per cent "sometimes open" about it.

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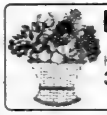
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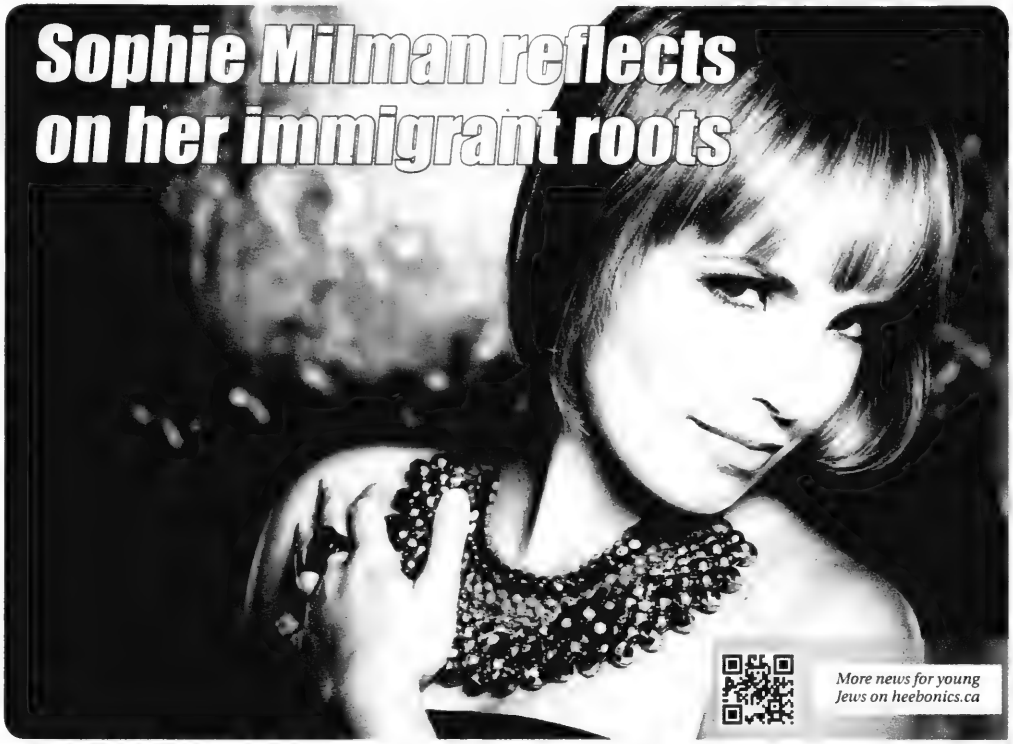
HEEBONICS

Sophie Milman reflects on her immigrant roots



More news for young Jews on heebonics.ca

Joseph Serge
Arts Editor

Sophie Milman's immigrant experience has shaped not just her personality but also her approach to music.

Take for instance the Meredith Wilson song *Till There Was You*, the fifth song on the jazz singer's newly released fourth CD, *In The Moonlight*.

"That song takes me back to a time that was very difficult for us – it was the best of times and the worst of times," the 28-year-old Juno Award winner says.

Milman, then seven, had just moved with her parents to Israel from Russia. Her parents had to work several jobs to make ends meet, and Milman had to grow up fast, sometimes only seeing them on Shabbat.

"Music was how we communicated. [*Till There Was You*, the Beatles 1963 version] was the first English song I learned to sing. I was a big Beatles fan. We had a car and on a long trip – which in Israel means anything longer than 20 minutes – I was the stereo. My dad would always request that song. I would sing Beatles songs, Queen songs and Deep Purple songs."

Now, two decades later, she finally got to record it. "It's a simple song, a ditty, it's not very sophisticated… but there's something so beautiful about it."

Then, nine years after moving to Israel, her family uprooted again – this time moving to Canada. "There's nothing like picking up and starting over from scratch – twice," Milman says.

"My experience was very different," she says. "Leaving everything you know and never going back. I've met many rich Russian Jews who come here to go to school and go back over the summer. It was nothing like that for me. We had no money. On my birthday I would receive a telegram from my grandparents in Russia because we couldn't afford a phone call!"

This summer, Milman had a chance to go on what she called a "reverse journey," going back from Canada to Israel and Russia. Russia was just a visiting trip, but in Israel she got the opportunity to perform for the first time. She did three concerts – the first was an emotional show at the Zappa Club in Herzliya.

"I've played Massey Hall in Toronto and the Hollywood Bowl [in Los Angeles] but the show at the Zappa Club was one of the best shows of my life. Even my husband, who's seen me 100 times, says it was the best show I've ever done. It was something very special."

Milman was nervous before going on stage. This was the first time her relatives in Israel as well as her old friends would be seeing her. Although she purposely had the venue darkened, she still knew they were there.

Milman, admittedly, gets emotional even at the best of times and says that no matter how long you've been singing, you never quite get used to it.

"Singing is the only profession in the world where you go out and all eyes are on you," she says. "You have to connect with people in a way nobody else needs to."

In The Moonlight is a strong, sophisticated recording, one that shows a more introspective and mature Milman.

It features 13 songs, from the flirtatious George Gershwin/Buddy DeSylva opener *Do It Again* to the hauntingly seductive Serge Gainsbourg song *Ces Petits Riens* and the Duke Ellington classics *Prelude to a Kiss and Day Dream*.

"This album's moodier, lusher and more romantic," she says.

"I think that without my previous records I couldn't make this one. It's all a natural evolution. I am extremely proud of [2009's] *Take Love Easy*, and this album reflects a lot of growth."

Milman recorded *In The Moonlight* in New York with Grammy-nominated producer Matt Pierson.

"I was really looking forward to it and yet I was terrified," Milman admits. At first, she was reluctant to leave her comfort zone. "But I felt like I needed to do it."

Working with top players such as pianists Gerald Clayton and Kevin Hays and guitarists Julian Lage and Romero Lubambo helped her up the ante. "When you're in a recording studio with [such musicians] you have to sing the best you can. It allows you to push yourself in a way you normally wouldn't." Also for the first time, Milman enhances her music with orchestral strings on several songs.

"There's more personal maturity, and the strings really add to the sound. The overall effect is a more grown-up Sophie Milman record. It's a better, sleeker version of what I've been doing."

Milman's second CD *Make Someone Happy* won a Juno Award in 2008. She admitted to having high hopes for this record but conceded, "I'm not greedy. One win is enough."

As on her previous recordings, she also throws in a contemporary tune, this time Feist's regretful *So Sorry*.

"People suggested that one to me. I don't often accept suggestions, but that Feist tune is perfect for me. I'm a very temperamental person, and when I fight, I'm very fierce. There's also that whole Jewish guilt thing as well."

Although she's not particularly religious, Milman feels very connected to Judaism – at least on a cultural, traditional level.

As is the case for many Soviet Jews, it was hard for her family to be observant in Russia. In fact, it wasn't until they came to Canada in 1999 that she first went to a shul. But just like her music, Milman is constantly maturing and evolving on a personal level. She got to host her first Rosh Hashanah dinner this year.

"My husband [lawyer Casey Chisick, whom she married two years ago], who's way more religious than I am, roped me into it. I did the whole thing, two briskets and chicken soup made from scratch. I'm a real balabuste!"

To her husband's chagrin, marriage is not slowing Milman's touring schedule. She just returned from Japan and immediately launched a mini-Canadian tour that took her to Ottawa, Quebec and Montreal. She'll be spending most of the rest of the year touring the United States. She's scheduled to perform in Markham, Ont., on Jan. 27, 2012, and at Massey Hall in Toronto on June 1, 2012.

For more information on Sophie Milman and *In The Moonlight*, visit www.sophiemilman.com.

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'The girl doesn't have friends'

We're sitting peacefully in the living room. The kids are busy with their laptops. Sarah, the dog, is giving the sofa cushions a thorough licking, and Sneezy, the cat, is nowhere to be found, and neither is Meir.

"The girl doesn't have friends in the new school?" I shout out of blue. What can I do. It has been inside of me for a while now.

Meir enters the room with a wet dishrag in his hands. "Maybe it's because she takes after someone we all know, and she's snooty and full of herself?" he suggests, glaring at me.

"The girl can hear you!" our daughter reminds him.

"Why aren't you making new friends?" I ask her quite nicely.

"Because you never ever, ever allow me to invite people over," she replies.

"Of course not," I say, "but why aren't they inviting you to their homes? Know what? Tomorrow I'm coming to school with you," I tell her, as I watch her brother leaving the room laughing hysterically (yeah, I helped him once, too).

The next morning, the little one and I are standing at the playground. I spot two girls who look her age. "Look at those sweet girls!" I holler. "Bet they're just dying to meet you – you're such a beautiful, smart little girl!"

I approach them assertively. They look at us with no interest, so I try to grab one of them by the arm. They run away screaming. "Idiots," I say, to explain the situation to my daughter.

I try another group or two, until a scary bully (by Grade 6 standards, at least!) politely asks me to clear the way. Another girl asks me to leave. "You're not helping, Mom," my daughter murmurs.

I leave and then return at recess. I find the girl outside the library, pull at her sleeve, put her next to a group of kids and order her to mingle. The girl leans toward them, but at the last minute she makes an interesting turn to a tree.

"Leave it to me," says Meir that night, as I cry in his arms. "I have an idea."

New to Canada

Nina Shenhav

Early next morning, he buys tons of chocolate candies and takes them, along with the girl, to school. At noon, I get a call from him. He promises everything is under control, and that the girl has lots of friends. Tons of them.

In the evening, I get another call, this time from a frightened school principal, who says, "Parents and students have been informing us during the day that a suspicious-looking man, tall and dark, a pervert, probably, is giving away chocolate candies to kids in the playground. He's smiling and flattering them, and lord knows what else. Please don't panic, the police are already involved. A description of him has been already been made public."

So if you're wondering about the new moustache Meir is growing, wonder no more.

Nina.shenhav@gmail.com

LACY POTATO LATKES

4 lg potatoes, peeled
1 lg onion quartered
1 egg, lightly beaten
1/4 c flour
3/4 tsp salt
1/2 tsp baking powder
1/4 tsp pepper
2 c vegetable oil

Using food processor, alternately shred potatoes and onion quarters. Place in colander; squeeze out as much liquid as possible; discard liquid. Working quickly so potatoes don't brown, in large bowl stir together potato mixture, egg, flour, salt, baking powder and pepper.

In large skillet, pour in ½" oil; heat over medium-high heat. For each latke, spoon 1 ¼ potato mixture into oil, pressing down lightly with fork to flatten, and leaving about 1" between latkes. Fry, turning once, until golden brown, crispy on outside and cooked through, 5-6 min. Transfer to paper towel-lined baking sheet.

Make-ahead: Reduce cooking time by 30 sec; transfer to racks. Let cool; cover lightly with paper towels. Set aside for up to 2 hrs. Remove paper towels, place racks on baking sheet, bake in 350°F oven until crisp and hot, about 10 min.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

The Festival Séfarad de Montréal which runs from Nov. 12 to 17 this year with a multi-faceted program.

Dr. Éric Bensimon, who was recently elected president of the association of plastic and esthetic surgeons of Quebec.

Exclusive to cjnews.com

With her son's bar mitzvah just two years away, *CJN* web columnist Lauren Aginsky is starting to feel the pressure as decisions have to be made.

Exclusive to cjnews.com in Hebrew

The dilemma of the Israeli leadership which is dealing with the increasing nuclear threat from Iran.

Also on the web

Prinz-Albrecht Strasse, a major thoroughfare in pre-World War II Berlin, was the epicentre of an evil empire, housing the headquarters of the SS and the Gestapo, the principal institutions of Nazi repression during the 12-year Third Reich. On this street today is an important museum about the Nazi era, The Topography of Terror.

A four-decade brotherhood

When I was young, it was strange to hear that two people had been friends for almost half a century. Now that I'm 51 and have had a friend for the last 42 years, it's not so difficult to understand this lengthy passing of time and how I am part of it.

My friend is David Nefesh and he lives in Detroit.

On the weekend of Oct. 28, I drove 4-1/2 hours to visit him.

Normally, David drives from Michigan to spend time with me and other Toronto friends.

It was clear, however, that it was time for me to make the trek to hang with David on his own turf.

For those of you who have a longtime friend in another city, you'll understand how a weekend like this works. The basic idea is to cram as much as you can into hanging time, go to bed late, if at all, and catch up on everything about the other person's life – past and present.

David and I, therefore, talked about our younger days in Camp Gan Israel in Fenton, Mich. We reviewed how a few years later we spotted each other in the beit hamidrash of Ner Israel Yeshiva College. I called, "Hey Detroit" and he replied, "Hey Kitchener" and we rekindled our friendship.

We shmoozed about our studies in Jerusalem a while later and how we drank a whole lot of *café ha'uch* and smoked Time cigarettes that year. Those were glorious *Stand by Me* memories.

Urban Writer

Avrum Rosensweig

On Saturday night, David invited a lovely friend, Cheryl, over to his new home in Berkley. David is a singer/songwriter extraordinary and the three of us sang his songs and kibbitzed about being parents and the travails of life (a common and intense practice among 50-year-olds).

The morning after, we visited David's parents, Manny and Bessie, in Southfield. It had been many years since I had spent time with them, and I took the opportunity to unleash my obsessive curiosity.

I asked his father about the Gemara (Talmud) Babba Batra he had recently received from his other son, who had travelled to his shtetl in Czechoslovakia.

The Gemara was the one Manny had used as a boy in yeshiva. It had a heart pasted on the front cover. Manny didn't remember the source of the heart.

I asked Bessie about the perennials she had planted years before and the great joy she got from watching them grow. I asked her what it was like to be a partner in creating 77 descendants – a grand success, as she and Manny had survived the Holocaust.

They are David's parents, and our discussion intensified my love for my friend.

David gave me a tour of Detroit's once-majestic downtown, where they are creating farms in place of housing developments. We stopped in front of the empty grassy field where the Detroit Tigers played baseball and Ty Cobb set 90 major league records.

David and I enjoyed Leo's chili dogs and cinnamon buns from Zeman's Bakery. We snapped pictures of each other in front of the Motown Museum and got a glimpse of the Joe Louis sculptured fist hanging proudly near the waterfront.

We have been friends since 1969. Somewhere along the road, David and I became family.

This weekend reunited us. I look forward to another 43 years of friendship with my brother David. It was fine.

To comment, e-mail me at avrum@veahavta.org.

Join Amica for our November Events

Amica at Bayview Gardens

Historical Fashions on Show ~

Wednesday, November 16th, 2011 - 2:00 pm to 4:00 pm

We will bring 200 years of Fashion History to life in a lively and dynamic show. The show reveals the evolution of women's fashion during the past 200 years, and relates the evolution with trends in social history and period music. Guided tours of Amica at Bayview Gardens will follow.

50's Drive In Celebration ~

Tuesday, November 22nd, 2011 - 7:00 pm to 8:00 pm

Dress up in your fabulous poodle skirt and have a root beer float just like in the '50's. Prizes for best costume will be awarded, and music will remind you of days gone by.

Open House ~

Tuesday, November 29th, 2011 - 2:00 pm to 4:00 pm

We invite you to join us for guided tours of our beautiful community.

Please RSVP for Amica at Bayview Gardens events
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Amica at Thornhill

Healthy Legs Lecture ~

Wednesday, November 16th, 2011 - 2:30 pm to 4:30 pm

Popular guest speaker Suzie Kalman brings us important tips on circulation and how to keep our legs healthy. Refreshments and tours of our community will be provided after the lecture.

Wine & Cheese Art Show ~

Tuesday, November 22nd, 2011 - 2:30 pm to 4:30 pm

This is an opportunity to see the hidden talents of our Residents who paint, sculpt and express their artistic talent. Enjoy a sampling of Amica Wines and delicious cheese before taking a tour of our beautiful community.

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This Week

National

Jewish war memorial dedicated on Remembrance Day. *Page 3*

JNF will honour John Tory at Negev Dinner. *Page 5*

Business

Chew on this: Pur Gum has no aspartame. *Page 48*

Arts & Travel

Jeff Silverman knows a thing or two about funny. *Page 49*

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New virus attacks Iran's nuke program

Iranian missile expert dies in mysterious explosion

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JERUSALEM — Iran has acknowledged for the first time that it was the target of a new computer virus designed to do damage to its computers.

The admission was made by Iran's civil defence chief, Gen. Gholam Reza Jalali, who told Fars, the official Iranian news agency, that computer experts were able to identify the virus called Duqu and bring it under control. The Iranians, Jalali said, developed software capable of controlling the virus, and a special unit that works to defend the country against cyber attacks has been working around the clock.

The Duqu virus was discovered by the Iranians about a month ago, after it had affected dozens of countries, including Iran, France, Britain and India. The virus was reported by the American computer security firm Symantec. It exploits a hitherto unknown weakness in the Microsoft Windows computer operating system.

Continued on page 46

Israeli Defence Minister Ehud Barak, left, and Foreign Minister Avigdor Lieberman appear to react to news that was announced at a cabinet meeting on Sunday. *[Flash90 photo]*

Toronto judge joins Supreme Court

Paul Lungen
Staff Reporter

Michael Moldaver and Andromache Karakatsanis, the two most recent additions to the Supreme Court of Canada, were welcomed to the High Court in a ceremony earlier this week.

With the appointment of Moldaver, the number of Jewish justices on Canada's highest judicial body reaches four.

Moldaver will join Rosalie Abella, Morris Fish and Marshall Rothstein on the nine-justice court – an unprecedented number of Jewish judges, and more than even in the United States, which currently has three on its Supreme Court.

"Justice Karakatsanis' and Justice Moldaver's candidacies were examined through a comprehensive process," Prime Minister Stephen Harper said in a release. "Madam Justice Karakatsanis and Mr. Justice Moldaver are exceptional candidates who have the skills and qualifications necessary to serve Canadians as judges of the Supreme Court of Canada."

Both judges were recruited from the Ontario Court of Appeal and fill Ontario's allotment of justices to the High Court.

Moldaver is a well-respected justice whose expertise in criminal law makes him a valuable addition to the court, said Liberal MP and former Canadian justice minister Irwin Cotler.

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Justice Michael Moldaver

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Palestinians shift independence strategy at the UN – please see page 45

CANADA

Galilee Boats Arrive

TORONTO — Six dragon boats arrived on the shores of the Sea of Galilee Nov. 13 in preparation for a training session for next May's first Dragon Boat Israel competition. The racing event, an initiative of UIA Federations Canada, will be held May 17 and 18, and this week's training event included two experts from North America training Israeli steer people on the boats. Organizers expect 40 boats of 20 rowers each for the competition in May. As of last week, the event only had room for six more boats. A media event held Nov. 17 on the shores of the Galilee marked the end of the training week, and featured 100 volunteers, mayors and the Dragon Boat Israel executive and steering committees from Israel and Canada.

WORLD

Funds Pledged

BERLIN — The family that owns BMW has pledged nearly $7 million to memorialize forced labourers in Nazi Germany. The Quandt family has admitted to using slave labour in World War II. An estimated 50,000 forced labourers, including Jews from Nazi camps, worked in the factories of industrialist Guenther Quandt producing arms for the Nazis, according to a study commissioned by the family. He's also accused of taking over Jewish-owned firms during the war, with the Nazis' blessing. He became a Nazi party member in May 1933. He died in 1954. The family bought shares in BMW 15 years after the war and still owns a majority stake in the luxury carmaker.

New Shul Study

NEW YORK — A new study by Yeshiva University found a correlation between regular attendance at religious services and an optimistic outlook. The study, to be published this week in the *Journal of Religion and Health*, examined data from 92,539 postmenopausal women who were participating in the Women's Health Initiative Observational Study. It found 56 per cent of those who attended services frequently have a more optimistic life outlook than those who do not and 27 per cent were less likely to be depressed. As well, 54 per cent of regular attendees said they have strong social support. It also found that those who attend services regularly were less likely to be characterized by cynical hostility. "There is a correlation, but that does not mean there is causality," said Eliezer Schnall, the YU clinical associate professor who led the study. "One could argue people who are more optimistic may be drawn to religious services." Schnall also said that the findings may not apply to younger people or men, because the study only focused on older women. In 2008, Schnall led a study that found those attending services regularly had a lower mortality rate during the time they were being studied.

Penn State President Fired Over Scandal

NEW YORK — The president of Pennsylvania State University was removed from his post in the wake of a child sex-abuse scandal involving a former football coach at the university.

Graham Spanier

Graham Spanier, who is Jewish and according to the *Daily Collegian* was active at the Penn State Hillel, was relieved of his duties Nov. 9 by the school's board of trustees. He served as the university's president for 16 years.

Along with Spanier, Penn State's iconic head football coach, Joe Paterno, was fired in the aftermath of the scandal involving Jerry Sandusky, a former assistant football coach at the school who has been charged with sexually abusing eight boys over a 15-year span. Neither Spanier nor Paterno have been charged in the case.

"This university is a large and complex institution, and although I have always acted honourably and in the best interest of the university, the buck stops here," Spanier said in a statement. "In this situation, I believe it is in the best interest of the university to give my successor a clear path to resolve the issue before us."

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Vol. XLI, No.45 (2,024)*

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CIRCULATION
Total circulation: 39,685 copies
Total paid circulation: 33,055 copies

CCNA verified circulation August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 2985 and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

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We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Alex Levin points to friends on the monument who died in action.
[*David Grossman photo*]

Jewish war memorial unveiled on 11-11-11

David Grossman
Special to The CJN

Long before the solemn moment, the tears were evident everywhere.

Emotion is to be expected on Remembrance Day.

But there was a significant event on the 11th hour of the 11th day of the 11th month that added to the annual observance for those who died in the line of duty.

It was the official dedication of a monument honouring Canadian Jewish war veterans, some 570 names of those who died in battle during World War I and II, as well as the Korean War.

An overflow crowd, estimated to be in excess of 500 people – from veterans and their families to dignitaries and others who showed up to offer their respect and appreciation – jammed the Lipa Green Centre's main hall while others listened in another room via an audio feed.

About 12 years in the making, and despite setbacks caused by overly ambitious plans, administrative issues and financial shortfalls, the dream of the Jewish War Veterans of Canada, Toronto Post, finally became a reality.

Situated on the grounds of UJA Federation of Greater Toronto's Sherman Campus on Bathurst Street north of Sheppard Avenue, an eight-foot-long black marble structure with large granite rocks on both sides now memorializes those who gave their lives in battle.

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Each was a human being

Although much is hidden in Richard Zimler's most recent novel, *The Warsaw Anagrams*, its essential core, its deeply purposeful message is not. Indeed he waves it before our eyes on the page before the Preface like a banner snapping in cold wind. Jarring our focus to the sole, plaintive line, he snares our attention and our company for the ensuing "difficult" literary journey.

"We owe uniqueness to our dead at the very least." (Erik Cohen)

From the editor's desk...

And thus, even before the first chapter begins, we have been introduced to the novel's key narrator, Erik Cohen. And we have been told why the narrative is so vital – it helps us understand profoundly that each victim of the Nazi atrocities, of every atrocity, was a living, loving, sentient, significant individual – although we have not yet felt its full impact.

Zimler is a superior writer. He has proven that to countless grateful and inspired readers around the world through his previous masterful works. *The Warsaw Anagrams* is his eighth novel. And like previous works, one of the most notable of which is *The Last Kabbalist of Lisbon*, his latest has already received accolades, awards and distinctions throughout Europe. *The Warsaw Anagrams* was named the book of the year in 2010 in Portugal where Zimler lives.

Thoughtful, respectful writers and readers of Holocaust-related stories always tread carefully and warily toward their subject. Given the subject, there is no choice.

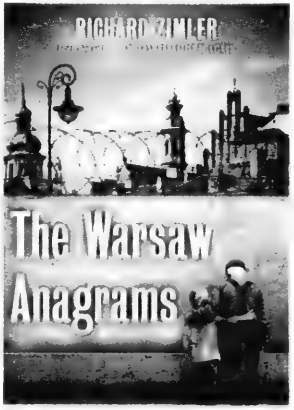
Zimler is no exception. His deference is evident from the page of dedication and acknowledgments.

But his deference has not deflected him from the sharply piercing insights he has recorded, from the multi-levelled architecture of the story, nor from the unsentimental, tightly written, spare, straightforward manner of his prose.

The story is centred in the Warsaw Ghetto in 1940-41. But it tells us more than one tale.

There is a tale of serial murder of children in the ghetto: chilling, detestable, abhorrent, grisly and grotesque. The narrator recounts his determination to find, unmask and bring the perpetrator to justice.

I describe no details of the murders, for the tale of the murders, told to frightening effect with intense, white-knuckle drama, is really but a vehicle by which Zimler takes us into the ghetto, as if we were passengers on an unsteady, yawing ship tossing painfully, tearfully, frighteningly in treacherous black waters.



There is thus also the tale of the life in the Warsaw Ghetto: chilling, detestable, abhorrent, grisly and grotesque. With impeccable loyalty to historical detail, Zimler imagines day-to-day life for the handful of characters he has created, coping with the terror of the murders within the terror of their Nazi imprisonment. At one point, the narrator asks himself: "We were back in the Middle Ages and the Nazis had dragged us there – which meant that the question we now needed to ask was: how far back in time would be enough for them?"

The very title of the book hints, too, at the devices of concealment and mystery that are at the heart of Zimler's haunting story. The anagrams refer to the twisting around of the letters of peoples' names in order to camouflage their true identities. But, of course, the melancholy of the fate of most of the ghetto inmates was that they could escape neither their identities nor their ultimate destinies.

I also provide no details concerning the narrator. Such details, along with the many horrific ones of the murders, are pieces that the reader must assemble. As the narrator, Erik Cohen, at one very sad point in the novel notes, there are no certainties.

"While gazing at myself in the real mirror in the bathroom, I repeated that small incitement to life over and over, but in truth I seemed to be just a vessel for one more breath and then another, an instant in time receding towards a quiet so deep it would never end.

"Our thoughts don't make us alive. Something else does. But what?

"The ghetto taught me to ask that question but never gave me the answer.

"If you want certainties, then I'm afraid you'll have to read about a different time and place. And different men and women. In Warsaw in 1941 we had none to give you."

We may not yet know the names of all who were killed in the Holocaust. Richard Zimler, however, helps us understand that, whatever their names, each victim was uniquely imprinted with the distinction of God's image. Each was an irreplaceable human being.

The Warsaw Anagrams is an exceptionally moving book.

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NETIVOT REMEMBERS

Students in grades 4 to 8 at Netivot HaTorah Day School took part in a moving Remembrance Day ceremony to honour the legacy of Canadian veterans. Pictured with teacher Jeissica Sheinman, right, are grades 7 and 8 students, from left, Maya, Shane, Ben, Daniel, Zak, Shimmy and Toby.

Former Tory leader to be honoured by JNF

Andy Levy-Ajzenkopf
Staff Reporter

Former Ontario Progressive Conservative Party leader and current talk-radio host John Tory is being honoured this weekend as the Jewish National Fund of Toronto's 2011 Negev Dinner honoree.

Tory, who ran for premier in 2007 on a platform that would have included allocating funds to Jewish and other faith-based schools, said he was "very flattered" by the JNF's request that he be this year's honoree.

John Tory

"I've been very fortunate as a community servant, business leader and as a politician to establish wonderful friendships with a whole lot of communities across Ontario, including the Jewish community," he told *The CJN* in a phone interview last week.

The JNF's annual dinner raises funds for various ongoing projects in Israel that it asks honorees to choose from.

Tory chose to direct funds from this year's dinner toward ALUT, the Israeli Society for Autistic Children, which has built 16 residential homes in Israel for autistic children and young adults.

Specifically, Tory will dedicate the money to the creation of the John A. Tory Memorial Autism Therapy Garden, in memory of his father, John A. Tory, who passed away earlier this year.

The garden, to be situated in ALUT's soon-to-be-built "home for life" in the Iris Village in Be'er Sheva, will help create "a restorative green environment" for the home's many residents, according to the organization.

"I have had a particular interest in autism since becoming a politician," Tory said.

He always read about the condition, but never realized how autism affected families. However, once he was elected to Queen's Park as the leader of the official opposition, he heard a fellow MPP – NDPer Shelley Martel – speak passionately about the need to help young people with autism in Ontrio.

As a result, Tory said, he started visiting autism treatment centres and families of children with autism, and became convinced the province needed to "do more" to help them.

"So when [JNF] presented this project as an option to me, I was very impressed that in Israel they have these residential facilities [via ALUT]. We don't have the equivalent here to any significant extent," he said.

Tory said the garden allowed him to pay tribute to his father, who he said led "an exemplary life helping others."

He said he's promised the JNF that he will go see the project in Israel in the near future.

JNF Toronto said it chose to honour Tory this year because of all the work he's done with the Jewish community in the province, and because of his interest in Israel.

Josh Cooper, president of JNF Toronto, said Tory has been "an outstanding and outspoken" friend of the Jewish community for many years.

"He's always supported the community personally, professionally, emotionally and financially. He's someone who we all felt was worthy of receiving this honour," Cooper said.

He noted that Tory has attended numerous JNF events over the years and has supported the organization for a long time. He added that Tory also made a "very generous" donation toward this year's dinner.

The 2011 JNF Toronto Negev Dinner takes place this Sunday, Nov. 20, at the Fairmount Royal York Hotel.

For more information, visit www.jnftoronto.ca or call 416-638-7200.

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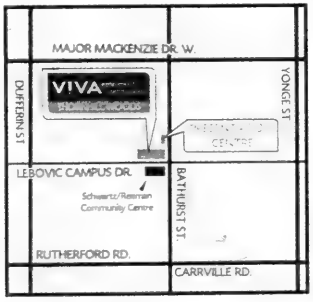

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Archeology politicization common in Mideast

Paul Lungen
Staff Reporter

Zionists have been accused of politicizing archeology, but that critique is hardly unique to the Jews, according to a prominent Israeli archeologist teaching in Toronto.

Archeology is "a very political science," acknowledged Dan Bahat, who is teaching several courses as a visiting professor at the University of Toronto. "Everyone wants to show his sources in the country and uses archeology as an excuse." Criticism of that practice, often levelled at Jews digging in Israel, is just as applicable to Egypt and Turkey, as those governments attempt to solidify their attachment to the land, he said.

Bahat is a distinguished and colourful archeologist with a particular interest in Jerusalem. He excavated the Western Wall tunnel that runs 1,600 feet alongside the ancient Jewish temple's retaining wall. He recently presented the first annual memorial lecture for Larry Levenstein at the Shaarei Shomayim synagogue on the subject of archeology and Zionism. Levenstein was an ancient Judaica and archeology buff.

Dan Bahat *[Paul Lungen photo]*

Bahat suggested the governments of Egypt and Turkey use archeology to give them greater legitimacy and link them to ancient inhabitants of the land. Contemporary Turkish archeologists are excavating Hittite sites, but the Hittites were an Indo-European people who create an empire in the Bronze Age, about 4,000 years ago. The modern inhabitants of Turkey have no ethnic or linguistic connection to the Hittites, Bahat said.

They originated in the steppes of Asia – today's Uzbekistan, Tajikistan and Kazakhstan. The Turkish invasion of modern day Turkey is well documented, going back to the Seljuks in the 11th century and the Ottomans a few hundred years later.

In Egypt, the government attempts to draw connections between current residents and the people of Pharaonic Egypt, Bahat said.

"But today's Egyptians are not descendants of Pharaonic Egypt. Those are the Copts, and I don't have to tell you what they're doing to the Copts," he said.

The politicization of archeology and ancient history was a tactic undertaken by Yasser Arafat, Bahat continued. He made the "childish" claim that Palestinians were descendants of the Canaanites. Post-Oslo, the Palestinians staged a performance in Samaria claiming they were returning home. "It was a nice Purim," he said with derision.

In neighbouring Jordan and Syria, the biblical Moab, Western archeologists have been asked by local authorities not to refer their findings to the Bible, he said.

"Zionists also use archeology as a tool right to today," he said. "Every synagogue, ritual bath we discovered is important for us. To this very day every Israeli archeologist wants to find a new synagogue in his lifetime."

Bahat accomplished the feat in 1972, when he unearthed a house of prayer in Beit Shean. He also found evidence that a passage in the Gemarah, part of the Talmud, was corroborated in ancient stone.

The Gemarah, he said, asserts that people from Beit Shean, Tivon and other communities should not be called to read the Torah, as they cannot distinguish between the Hebrew letters aleph and ayin, and heh and chet.

"That's what I found in an inscription there," he said. The letters were mixed up and used improperly.

Bahat, who served as chief archeologist of the Jerusalem Region for the Israel Antiquities Authority, said excavations in Jerusalem can be traced back to the 19th century, but Jews didn't join the effort until just before World War I. "Intellectual Jews from France decided Jews should dig the place," he said. "The result was an excavation initiated by French Jews and for the work they took Raymond Weill, financed by Baron Rothschild."

The results were an impressive list of findings, including Hezekiah's tunnel and other water installations, "possibly royal tombs of the Davidic dynasty and ...a lot of excavations showing a Jewish connection to the city."

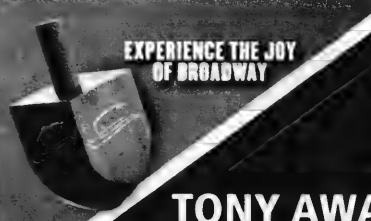
Archeology continues in Jerusalem with "a lot of excavations" demonstrating a Jewish connection to the city.

"Today," he continued, "we are completely objective and we dig with the same joy an Arab monument as a Christian or Jewish monument."

Why the change? "It started with the foundations of the state, because we achieved what we wanted."

A statement by Palestinian leader Mahmoud Abbas, calling Israel the land of Mohammad and Jesus and denying Jews' ancient ties "are part of their effort to deny the Jewish rights to the country," Bahat said.

However, recent finds just add to the evidence of an ancient Jewish presence. A drainage ditch has been found dating back to Herodian times (2,000 years ago) along with cisterns that go back to the First Temple Period (3,000-2,500 years ago).



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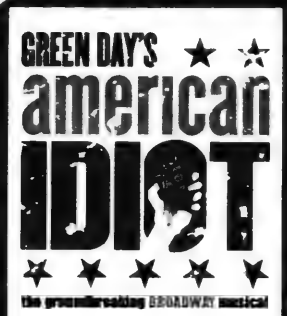

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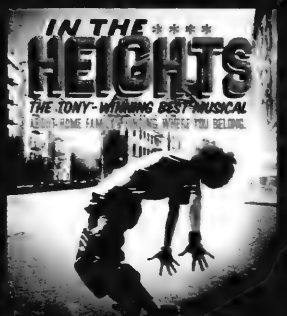

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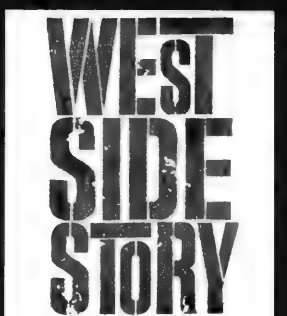

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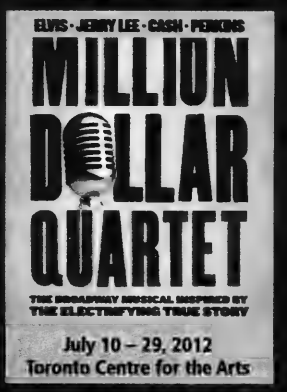

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The warying taste of the French kiss

There were more ups and downs in France-Israel relations last week than a loopy roller-coaster. The disorienting spinning began with the vote by the French government supporting the application of the Palestinian Authority for full state membership in UNESCO.

Merely days later at the G20 summit, there was the behind-the-scenes, off-camera, but on-mike, gratuitous aspersion by French President Nicolas Sarkozy expressed to U.S. President Barack Obama, calling Israeli Prime Minister Benjamin Netanyahu "a liar." Netanyahu's office offered no comment. But the embarrassment to Sarkozy was palpable.

In an obvious attempt to mitigate the discomfiture, Sarkozy told a delegation from the World Jewish Congress visiting the very next day that "France will always stand side by side with Israel against an Iran that threatens it by developing nuclear weapons." According to a JTA report, Sarkozy also added that Israel had no better security partner than his government but warned of unilateral actions by Israel against the regime in Tehran.

Later in the week, Ynetnews reported that the French government had issued a temporary passport to a dual French-Israeli citizen and listed the residence of the passport holder as the "Occupied Palestinian Territory." The individual lives in Ma'aleh Adumim, a community of nearly 40,000 people on the northeastern outskirts of Jerusalem. Israeli Foreign Minister Avigdor Lieberman was reported to be sending his French counterpart a letter of protest, demanding that France remove the words "Occupied Palestinian Territory."

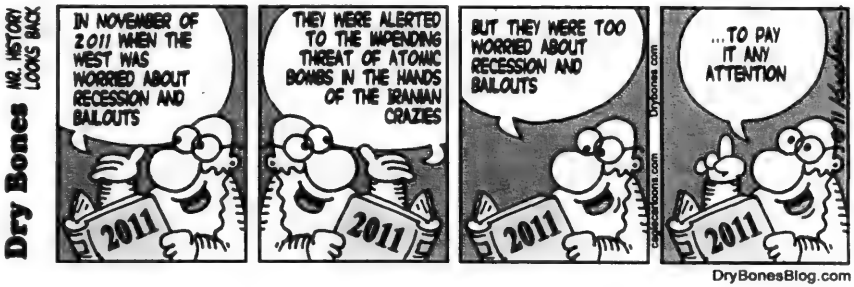
As in relations between individuals, so too between countries: what matters are deeds, not rhetoric. Thus, Sarkozy's incontinent remark about the Israeli prime minister, though undignified and callow, is a temporary public relations blemish against the French leader. For the same reason, Sarkozy's platitudes about standing side by side with Israel against Iran are merely meaningless banal bromides. It can only be measured against the strong, true light of his government's actions, such as his decisions at UNESCO and in the offices of the French foreign ministry.

Both were harmful to Israel. The UNESCO vote adds to Israel's isolation and pushes it further into a legal and diplomatic corner. The passport designation prejudges, to Israel's detriment, one of the core issues regarding the disputed territory that was taken back from Jordan in the Six Day War nearly 45 years ago. There were no ambiguities or nuances in the French behaviour.

Sarkozy's profuse proclamations of support for Israel are tempered by the legendary reputation of the French kiss. It tantalizes, to be sure, but it also leaves behind a warying taste that betrays affection and lingers.

25 years ago in *The CJN*

Israel denied reports it had supplied weapons and spare parts to Iran as part of a U.S.-Israel-Iran arms triangle. The denial came as U.S. president Ronald Reagan defended the controversial arms deal as being part of an attempted strategic rapprochement with the anti-American regime in Tehran.


Dry Bones
NO, HISTORY LOOKS BACK
IN NOVEMBER OF 2011 WHEN THE WEST WAS WORRIED ABOUT RECESSION AND BAILOUTS
THEY WERE ALERTED TO THE IMPENDING THREAT OF ATOMIC BOMBS IN THE HANDS OF THE IRANIAN CRAZIES
BUT THEY WERE TOO WORRIED ABOUT RECESSION AND BAILOUTS
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Wears poppy proudly

I was certainly touched by the beautiful tribute to the Canadians who have lost their lives while serving in Afghanistan ("Remembrance," Nov. 10). The list of names brought tears to my eyes. So often, our community tends to be isolationist, thinking only of the welfare of our "tribe," but we must give thanks to all who have fought and those who continue to do so to defend this wonderful land of Canada. I wear my poppy proudly. We will remember! They will not be forgotten!

Judith Ross
Toronto

* * *

Survivors' vigilantism

The article "Revenge and justice in postwar Germany" (Nov. 10) made me sad and confused. A quarter-million Nazis did the atrocities against the Jews, and the justice system at the time couldn't handle that many culprits. So the odd survivors' vigilantism is not equivalent to vigilantism here and now, where the justice system can handle the criminals. The survivors did not set fire to any German forests and wheat fields, which would have been easy for them to do. Any other group would have done far more and worse revenge acts. As this Holocaust Education Week presentation took place downtown at lunchtime, there were many non-Jews present. This negative press is not what we need as dark clouds are gathering.

Alex Amigo
Toronto

* * *

Israel's public relations

Bravo to Murray Teitel for his spot-on article "Reversing the Israeli public relations disaster" (Oct. 10). I cringe at every Israeli public relations attempt, when some spokesperson humbly articulates reasons why Jews should not be killed, while Israel's enemies howl indignantly. Teitel puts it out there that fire is best fought with fire in the public relations arena, as Israel is getting burned. His article supporting the notion that the Israeli government should get over its arrogance and learn how to turn public relations into a useful tool, by responding to Israel's critics with a verbal attack, will make all of our roles in the Diaspora easier in supporting Israel socially, politically and financially.

Ron Factor
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

* * *

Free Jonathan Pollard

Now that Israeli soldier Gilad Schalit has been freed after being kidnapped and held for five years by Hamas, albeit for a heavy price, Israel can devote its attention toward obtaining the release of another long-imprisoned and almost-forgotten Israeli, Jonathan Pollard. Pollard is the Jewish-American, U.S. Navy civilian analyst who has already served 26 years of an unprecedented life sentence behind bars in the United States for spying. Israel should now do its utmost in beseeching U.S. President Barack Obama, on compassionate grounds, to either pardon Pollard and/or commute his life sentence to time already served.

Ralph Schleichkorn
Montreal

* * *

Peace camp

In the summer of 2010, I went to a camp called Kids 4 Peace in Toronto. The camp included 12 kids from Israel and 12 kids from Canada – four Jewish, four Christian and four Muslim from each country. During the 10 days of the camp, we went on trips to a synagogue, a church and a mosque, and we learned about one another's cultures. I've grown up in the Jewish community, and I attend Jewish day school and go to synagogue weekly. Most of my friends are Jewish. Before Kids 4 Peace, I had never met or talked to a Muslim and was in favour of peace, but I still thought of Muslims differently than I would someone Christian or Jewish.

You may say that your child knows all about many different cultures, but do they really? Have they ever spoken to someone who is Muslim or Hindu? In school, do they learn about the minority that are terrorists, or the innocent civilians? I most certainly hadn't. During my time at camp, I made the most incredible friendships. It was a camp experience I will never forget.

Now that Israeli soldier Gilad Schalit has finally been released, it is even more important to remember that although there are many terrorists, there are still many civilians who are looked on as terrorists because of their background. I wanted to get the message out there, because peace is not just a fantasy. It is real, but it will never happen if we don't try. Kids 4 Peace was my wake-up call.

Danya Baird
Markham, Ont.
Age 13

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Why does oil-rich Iran need nuclear fuel?

Dore Gold

The dramatic November 2011 report of the International Atomic Energy Agency (IAEA) comes after years that the agency has come close to concluding that Iran is seeking nuclear weapons without saying so explicitly. Since the Iranian nuclear program was first disclosed to the public in 2002, there have been growing suspicions that it had a military purpose, but no one could offer any definitive proof.

Many analysts asked why Iran, which had huge oil and gas reserves, needs to invest in a program to produce electricity from nuclear reactors? Iran could have used its budgetary resources more effectively if it had invested them in its oil production infrastructure. Analysts also asked why Iran needed to build a huge infrastructure at Natanz to enrich uranium for nuclear reactors that it didn't even have. After all, Russia had promised to supply enriched uranium for the sole reactor at Bushehr that it constructed specifically for the purpose of producing electricity.

Moreover, many countries with nuclear reactors imported enriched uranium. Why was Iran building an expensive uranium enrichment industry for itself? The limited size of the deposits in Iran's uranium mines was too small for producing nuclear fuel for all of Iran's electricity needs; Iran would have to import uranium in the future in any case. Finally, the question remained, why did it keep this industry secret if it only had civilian applications? Iran was forced to disclose its uranium enrichment facilities (as well as its heavy water reactor at Arak) because others made them public in the West in 2002 and again in 2009.

While France already in 2006 accused Iran of developing a nuclear weapons program, Iran continued to make the case that its nuclear work had only civilian applications. Russian Foreign Minister Sergei Lavrov would always demand that his colleagues in the UN Security Council provide him with the proof that Iran had a military program. In the meantime, Russia and China always defended Iran in the Security Council and sought to water down the six resolutions the council adopted against Tehran.

The United States discovered proof of the Iranian nuclear program in 2004. Former U.S. ambassador to the United Nations John Bolton describes in his memoirs how secretary of state Colin Powell decided to reveal that he had seen new American intelligence about Iranian efforts to fit a nuclear weapon into the warhead of a missile. But in the years that followed, the credibility of the United States to convince the world that Iran indeed wanted nuclear weapons was impaired when the Bush administration argued that Iraq had weapons of mass destruction and none were found.

The importance of the reports of the IAEA grew partly because of how the assessments of the United States were perceived in international circles after the Iraq War. The IAEA argued right up to 2003 that Saddam no longer had weapons of mass destruction. If the IAEA would give "hawkish" assessments on Iran, then the world might listen.

A critical turning point in the IAEA's attitude to Iran occurred in February 2008 when its deputy director general, Ollie Heinonen, gave a briefing to representatives of more than 100 countries. According to the *New York Times*, Heinonen displayed Iranian documents that he stressed came from several member states of the IAEA – and not just from the U.S. *Der Spiegel* reported in June 2010 that the material came from a joint operation by German and American intelligence agencies that got hold of an Iranian engineer's computer.

The IAEA had the international standing to authenticate U.S. intelligence reports for those who doubted their veracity. When the IAEA said they were true, many more countries were willing to accept them. Sanger wrote that he believed that Heinonen hoped his classified briefing would leak – and it did.

The director general of the International Atomic Energy Agency Yukiya Amano, left, converses with Israeli President Shimon Peres during a visit with the president in Jerusalem last year. ***[Flash90 photo]***

The Iranian documents detailed how to design a warhead for the 1,300-kilometre-range Shahab-3 missile, which had been operational in the Iranian armed forces since 2003. While the Iranian documents made no reference to a nuclear warhead, they did show the arc of a missile's flight and that the warhead of the missile had to be detonated at an altitude of 600 metres. To the experts of the IAEA, a conventional explosion at that altitude would have no effect on the ground below. But 600 metres is the ideal altitude for a nuclear explosion over a city. Heinonen did not yet say that the Iranians were making nuclear weapons, but he left his audience in Vienna with many questions they were not asking before.

By May 2011, the IAEA had become far more explicit in its report on Iran than Heinonen had been. It raised its concerns about the "possible existence" of seven areas of military research in the Iranian nuclear program, the last of which was the most alarming: "The removal of the conventional high-explosive payload from the warhead of the Shahab-3 missile and replacing it with a spherical nuclear payload." The Shahab-3 missile has the range to strike Israel from Iranian territory. In May, the IAEA was not ready to say it had reached any conclusions. It only sought "clarifications" about its suspicions.

The November 2011 IAEA report showed that the IAEA no longer had "suspicions" about the Iranian weaponization program – it had what it called "credible" information. The annex of the report, moreover, devotes a whole section to the "credibility of information." It was not relying on the Iranian laptop that was at the heart of Heinonen's 2008 presentation, but also on a much larger volume of documentation. The IAEA report states that the agency had more than 1,000 pages of material to substantiate its claims. In case there were suspicions that this material came from U.S. intelligence agencies alone, the annex makes sure to clarify that the sources for the IAEA involved "more than 10 member states."

The material that the IAEA presented pointed clearly to the fact that Iran wanted to develop a deliverable nuclear weapon. There was documentation in Farsi detailing the safety arrangements that would have to be put in place for conducting a nuclear test.

The Iranians had also sought to obtain uranium for a secret enrichment program that would not be under IAEA safeguards. The uranium that would come out of this clandestine program would be further processed to produce the uranium metal required for a nuclear warhead. The planned warhead design also underwent studies that investigated how it would operate if it was part of a missile re-entry vehicle and had to stand up to the stress of a missile launch and flying in a ballistic trajectory to its target. The IAEA concluded that "work on the development of an indigenous design of a nuclear weapon including the testing of components" had been executed by the Iranians. That "indigenous design," however, required external help. The IAEA report discloses that aspects of Iran's nuclear weapons "design concept" came from a foreign country, presumably from a nuclear-weapon state.

Third, the IAEA report provided further proof that Iran's inventory of enriched uranium was continuing to grow despite the reported damage caused to Iran's centrifuges. If Iran had 839 kilograms of low-enriched uranium, according to the June 2009 IAEA report, it had 2,427 kilograms according to the May 2010 IAEA report. In September 2011, the IAEA report stated that Iran had enriched a total of 4,543 kilograms of low-enriched uranium. The November report put that number at 4,922 kilograms. If all Iran requires is a little over 900 kilograms of low-enriched uranium to produce sufficient weapons-grade uranium for a single bomb, then Iran already has enough uranium on hand for at least four or five nuclear bombs, should it decide to further enrich its stock of low-enriched uranium. Iran's smaller stock of 20 per cent enriched uranium also continued to grow, albeit in smaller quantities.

Finally, it is important to recall when reviewing this information that at the end of 2007, the United States published the "key judgments" of its National Intelligence Estimate (NIE) on Iran. That document asserted with "high confidence" that Iran had halted the weaponization component of its nuclear program back in 2003. The November 2011 IAEA report shows how wrong the 2007 NIE document was. The later report specifically says, "Some activities relevant to the development of a nuclear explosive device continued after 2003, and that some may be ongoing."

The November 2011 IAEA report provides the details for what the agency has long suspected – that Iran is determined to obtain nuclear weapons and the means to deliver them to target.

Roughly five years have passed since the UN Security Council took up the Iranian nuclear issue and adopted its first resolution demanding that Tehran halt its uranium enrichment program. The new IAEA report should be used to ratchet up the sanctions on Iran. But it is doubtful that even with this new information, there will be a sufficient consensus at the Security Council for decisive measures that might cause Iran to change the course it has decided upon.

Dore Gold is president of the Jerusalem Center for Public Affairs. He is the author of The Rise of Nuclear Iran: How Tehran Defies the West *(Regnery, 2009).*

Cut in defence spending is a leap of faith

Public debate rages in Israel about statements made by influential government ministers and the erstwhile head of the Mossad concerning which measures, military or diplomatic, should or shouldn't be used to thwart Iran's nuclear weapon aspirations.

Minister-without-portfolio Benny Begin declared that public discussion of a possible Israeli strike on Iran was "utterly irresponsible," "madness" that "severely impedes the government's ability to make decisions" on the matter.

Conversely, retired Maj.-Gen. Giora Eiland, a highly respected former head of the National Security Council, noted that public discourse about a topic Prime Minister Benjamin Netanyahu has declared as most important for the State of Israel is only natural.

Some things *are* certain. The threat of a nuclear Iran is increasingly ominous, and the world continues to sits idly by, making faltering gestures toward the Islamic Republic, which simply ignores them and plows implacably on.

This debate takes place while another related spat brews. Every fall, Israelis endure squabbles between our Finance and Defence ministries about the latter's share of Israel's annual budget, which is always the largest slice of the pie. Finance wants it reduced, while Defence wants it raised.

Annually, Finance makes public its displeasure with what it perceives as a lack of efficient management of the military's huge appropriations, adding that the thousands of men and women who choose professional military careers are overpaid, especially as they're allowed early retirement, much earlier than other public and private sector employees.

During these yearly wrangles, the Defence Ministry

Yair Lootsteen

in Jerusalem

explains the myriad security challenges Israel faces, saying the IDF has made effective cuts in manpower in the last decade and is constantly streamlining, and that the officers and NCOs who choose to make the military their vocation – sacrificing much personally in so doing – are its backbone.

This yearly Finance-Defence tango usually ends with an increase in the defence budget. However, examination of Finance Ministry stats reveals an almost constant drop in Defence's share of the entire budget during the past decade. In 2000, the defence budget accounted for roughly 16.5 per cent of the national budget. This year, it dropped to 14.8 per cent and was expected to hit 14.5 per cent next year.

And new players recently entered this fray. In the wake of this summer's massive social justice protests for fundamental changes in societal priorities, Netanyahu appointed a commission, headed by Prof. Manuel Trajtenberg, to propose remedies to the demonstrators' demands.

In its report, the commission recommended a series of socioeconomic reforms (none of which have started to be implemented) to be funded in part by a three-billion-shekel a year reduction in defence spending. In 2012, the defence budget was expected to be 55.8 billion shekels (roughly $15.4 billion Cdn). The proposed cut, approved by the cabinet, will slash a whopping 5.5 per cent of the ministry's annual budget.

The defence establishment's reaction has been swift. Defence Minister Ehud Barak, who supports reforms but not on his ministry's account, has called for expanding the general budget deficit to allow both an increase in his ministry's budget and funds to implement Trajtenberg's recommendations.

IDF Chief of Staff, Lieut.-Gen. Benny Gantz was insulted by the cold shoulder he and his objections received from Netanyahu at the cabinet meeting where the recommendations were approved. He has since been expressing his concerns, and while not directly addressing the Iranian threat, he recently spoke of the anticipated IDF budget cuts, noting that "at this time, when the State of Israel's strategic map is as unstable and as complex as ever… the army has an operational, professional and moral responsibility to maintain preparedness for any challenge."

Israel's defence budget isn't sacrosanct, and the IDF doesn't operate in a vacuum. It should participate in changes aimed at making life better for all Israelis. Trajtenberg hit the nail on the head when he noted that despite the many security threats Israel is facing, the social security of its citizens is as important as its military might.

Kudos to Netanyahu and his government for taking this leap at a precarious time. Let's hope their intentions are sincere. There are many skeptics.

One last thing: peace with the Palestinians. Overlooked within the context of the current debates is the possibility that genuine peace might actually diminish the Iranian nuclear threat and support a real defence budget cut.

That might well be a pipe dream, however, and at present, neither side has leaders willing to sincerely advance *that* leap of faith.

Gilad Schalit and Israel's moral imperative

On Oct. 18, the world saw a shy and pale Israeli soldier – 19 years old when he was kidnapped by Hamas – returning to his family and country after more than five years of hell in Gaza, and miraculously maintaining his human spirit. On the other side, hundreds of Palestinian murderers were welcomed by cheering mobs as heroes after killing and maiming thousands of innocent Israelis, and then boasting of their heinous crimes.

Most viewers around the world were drawn to and identified with the Israeli captive returning home with dignity, including during a final act of mental torture at the hands of a callous Egyptian interviewer.

Looking at the other side of the frame, many were repelled by the sight of gleeful terrorists such as Ahlam Tamimi, the Palestinian woman who cold-bloodedly prepared and guided the bomber to Jerusalem's Sbarro pizza parlour in January 2001 and waited calmly for the explosion that murdered 16 people, including many children. Tamimi is a cold-blooded mass murderer who boasted about her "accomplishments" in television interviews from an Israeli jail after she was sentenced.

One Arab commentator noted: "Outside Palestine, people see us as a primitive community and a Third World country, full of gangsters and terrorists."

But among the dark parts of society, others – including self-proclaimed human rights activists, journalists, pundits, and academics claiming moral enlightenment – continued to turn their sympathy to the terrorists. CNN, the BBC, wire services and many newspapers ran stories focusing on the suffering of the Palestinian families while the murderers were in Israeli jails. They enjoyed regular visits, took university courses, and had Red Cross medical checks, while Schalit had none of these things. In these stories, the inhuman acts of the 1,027 released Palestinian prisoners and the stories of their victims were largely erased.

In this morally upside-down world, Israelis are automatically portrayed as evil, and Palestinians, however vile their actions, are embraced as victims. These warped images are so strongly ingrained, after decades of propaganda, that Schalit's quiet heroism made no lasting impression.

Palestinian propaganda groups, funded by European governments, and masquerading as human rights supporters, allied with Israel-based organizations associated with the "progressive and enlightened" New Israel Fund, were particularly active in this abuse. The group Gisha repeated the immoral equation between "the Schalit family and the families of the prisoners who will be released." Similarly, in a joint statement, Adalah and the Arab Association for Human Rights claimed that "the release of 1,027 Palestinian and Arab prisoners from Israeli prisons a positive step." Again, the terrorism and extortion were erased.

The standard excuse for this moral meltdown is "the Israeli occupation," as if Arab rejectionism, war and terrorism didn't exist before the 1967 war, and as if Israel, and

Gerald Steinberg

in Jerusalem

not Arab leaders, maintained the status quo by refusing to negotiate seriously. This false history is used to justify the most evil acts of violence, turning victims into aggressors and war criminals into resistance heroes. After hearing this version repeatedly, it's not surprising that young Jews and even marginal Israelis subscribe to the myth that the "occupation" is the source of wars, terrorism and demonization.

This excuse was also provided by ethical "watchdogs" such as Human Rights Watch, Amnesty International and dozens of other groups. For the most part, these pseudo-human rights groups largely ignored the violation of Schalit's rights for 1,941 days. (Four years after he was kidnapped, both Amnesty and HRW belatedly made brief statements on his behalf, but only after being named and shamed by NGO Monitor.) And after Schalit's release, Amnesty issued another blatantly immoral and fact-free press release entitled "Israel-Hamas prisoner swap casts harsh light on detention practices of all sides."

Schalit, the quiet hero, must be allowed to recover in peace. But the contrasting images of the young Israeli soldier returning with dignity from captivity on one side exchanged for 1,027 unrepentant Palestinian murderers on the other cannot be allowed to disappear. This juxtaposition between celebrating life and celebrating death, and between morality and immorality, must remain as the symbol of Israel's ongoing struggle for justice in an unjust and immoral world.

Israel's war of nerves with Iran escalates

Reports emanating from Israel suggest that Israeli Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak have tried to muster a majority in cabinet for a preemptive strike against Iran's nuclear facilities.

These accounts, augmented by a chilling warning from Israeli President Shimon Peres that Israel may soon take military action against Iran, came to light about a week before the International Atomic Energy Agency (IAEA) issued a damning report on Nov. 8 accusing Iran of working to build a nuclear bomb.

Sheldon Kirshner in Toronto

Despite assertions that its nuclear program is for peaceful purposes only, Iran has itself fed speculation about its intentions.

Last June, Iran declared it is planning to triple the production of nuclear fuel, thereby bringing it ever closer to a technical ability to manufacture enriched weapons-grade uranium. And for years now, Iran has declined to answer questions from the IAEA about its weapons design capabilities. Further, in two rounds of fruitless talks with six world powers sponsored by the United Nations, Iran has steadfastly refused to discuss a suspension of its nuclear enrichment activities, saying that neither sanctions nor the threat of a military attack will deter it.

By all accounts, Iran is building a militarized nuclear program with the objective of achieving dominance in the Middle East. With an eye on its glorious past, Iran has imperial ambitions in the region, striving to surpass Israel, Turkey, Egypt, Saudi Arabia and Syria in terms of influence.

But since Iran categorically rejects Israel's very existence, regularly calls for and predicts its destruction and fervently supports militant groups – Hezbollah and Hamas – at war with Israel, one must at least wonder whether the Iranian leadership would consider using a nuclear device to destroy the Jewish state.

Reports out of Israel suggesting that Netanyahu and Barak are in favour of hitting Iran's nuclear installations should be viewed within the context of Iran's hostility toward Israel and Israel's escalating war of nerves with Iran.

In these reports, Israel is not necessarily signalling its intentions to bomb these sites, though this could happen one day under the most extreme of circumstances. Israeli sabre-rattling notwithstanding, Israel knows that an attack on Iran carries profound risks and would probably not succeed in attaining all its objectives.

Iran's possession of thousands of homemade long-range missiles means that an Israeli attack would invite immediate and furious Iranian retaliation, as Iran's chief of staff warned recently.

The Iranian response would dwarf previous Iraqi, Hezbollah and Hamas missile attacks on Israel. Property damage would be devastating and the death toll would be fearsome. Israel would likely respond, setting off a long and ruinous regional war with unforeseen consequences.

In all probability, Hezbollah, if not Hamas, would be dragged into the conflict, sooner rather than later.

Though some Arab countries, notably Saudi Arabia, would secretly welcome an Israeli bombing campaign, it would seriously isolate Israel in the region and might even prompt pivotal countries – Egypt, Jordan and Turkey – to sever their existing diplomatic relations with Israel.

The bombing of Iran, which would doubtless increase the price of oil by a hefty margin, would not go down well in the United States – Israel's chief ally – the European Union or Russia or China, and would damage Israel's global standing.

At best, Israel could inflict only some damage on Iran's nuclear infrastructure, since it is spread out widely in a huge country and lies deep underground. Within about two years, Iran could regroup and recover, experts believe.

And finally, foreign intervention in Iran – a country that has been subjected to colonial machinations – would indubitably rally Iranian nationalist opinion around an Islamic regime that had no compunctions in crushing a popular uprising in 2009.

So why, in light of these compelling theoretical factors, have Netanyahu and Barak reportedly attempted to achieve a consensus in cabinet that Israel should reduce Iran's nuclear facilities to rubble?

Netanyahu – who has compared Iran to Nazi Germany and promised to eliminate Iran's nuclear arsenal – presumably realizes that attacking Iran would be akin to ripping open a hornet's nest. Indeed, the former director of the Mossad, Meir Dagan, has said it would be a "stupid thing" to do.

Israel has bombed Arab nuclear reactors in Iraq (1981) and Syria (2007), but they were relatively easy, cost-free targets to obliterate. One must assume that Netanyahu is using the threat of military action to bring pressure to bear on the international community to upgrade economic sanctions against Iran, or to induce the United States to do the job.

Two weeks ago, as Israeli pundits reported on Netanyahu's supposed plans, he declared that Iran should be the object of yet more "diplomatic pressure and sanctions." Last January, in a still more revealing comment that may be indicative of his thinking, Netanyahu said that while sanctions have hurt Iran, Iran's president, Mahmoud Ahmadinejad, will not bend to global pressure "without a credible military option."

In other words, while Netanyahu wants to keep the potentially destabilizing military option on the table, he might be satisfied with tougher sanctions, which Israel's former Israeli chief of staff, Gen. Gadi Ashkenazi, recommended as the best possible outcome for now.

Condoleezza Rice, the former U.S. secretary of state, agrees with that assessment. Last week, she said that only continuous sanctions would dissuade Israel from attacking Iran, echoing an earlier remark by U.S. President Barack Obama of the need to maintain "unprecedented pressure on Iran." The United Nations has imposed four rounds of sanctions on Iran in an attempt to induce it to halt the production of enriched nuclear fuel. The European Union, the United States, Canada and other countries have followed suit.

According to U.S. Secretary of State

Israeli Prime Minister Benjamin Netanyahu

Hillary Clinton and the former American chief of staff, Admiral Mike Mullen, sanctions have had a discernible effect, having slowed down Iran's nuclear program. Sanctions have apparently cut into Iran's oil exports, squeezed Iran's access to financial markets and excluded Iran's shipping line from some foreign ports

Ahmadinejad claims that Iran's economy has not been affected by sanctions. True or not, Iran has used dummy companies, murky financial transactions and concealed shipping methods to circumvent the bite of sanctions. Apart from the regimen of sanctions, Iran's nuclear aspirations have been hobbled by other means.

The Stuxnet computer virus, a joint U.S.-Israeli venture, wiped out a fifth of Iran's centrifuges and set back its nuclear program by up to two years. Dagan believes that Iran will not be able to assemble an atomic device until 2015 at the earliest.

Assassins, perhaps Mossad operatives, have killed several Iranian nuclear scientists in broad daylight in Tehran. This, too, has had an impact.

Iran's supreme leader, Ayatollah Ali Khameini, however, has apparently not yet decided whether Iran should proceed with the next momentous step: manufacturing a deliverable bomb.

Although Iran is methodically working on this project, years may elapse before it becomes a nuclear power, like Israel.

But Israel does not want to wake up to learn that Iran has already acquired the atomic bomb.

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Honorees recognized for community work

Sheri Shefa
Staff Reporter

Thornhill MP Peter Kent and Dr. Gideon Cohen, a cardiac and vascular surgeon, were honoured for their contribution to the Jewish community last week at the Sephardic Kehila Community Centre's first gala tribute dinner.

Hundreds of community members gathered at the Thornhill synagogue to pay tribute to Kent, Canada's environment minister who is often lauded for his pro-Israel stance, and Cohen, a surgeon at Sunnybrook Hospital's Schulich Heart Centre.

Rabbi Reuven Bulka, spiritual leader of Ottawa's Congregation Machzikei Hadas, delivered the keynote address, framing both the honorees as men who make extraordinary contributions to Canadian society and the Jewish community.

The centre's president, Max Benaim, said both Kent and Cohen "continuously surpass their expectations and are a testament to the values of loyalty and commitment."

Benaim commended Kent for being part of a government that has become a "moral compass of the international community, a beacon of hope, a light unto the nations when it comes to the vital importance of Israel's peace and security."

He compared Cohen to a "soldier on the battlefield [who] rails against the world's leading killer; heart disease, adding that "the chesed you perform and the manner in which you carry out your good works acts as an example to others."

From left, Thornhill MP Peter Kent, Rabbi Reuven Bulka and Dr. Gideon Cohen. ***[Elena Biro photo]***

Each honoree was treated to a surprise video tribute highlighting his accomplishments and contributions as well as good wishes from family and friends.

In a video message he prepared for Kent, Prime Minister Stephen Harper said, "Peter brings an unwavering personal commitment to the most fundamental values of our government: freedom, democracy and justice."

Supporting these principles is not an option, Harper added.

"It is not an option for Peter Kent, it is not an option for this government. It is a solid duty to support these values, and it is a duty that we embrace… because it is the right thing to do.

"You will find no stronger proponent of these fundamental principles that we share than Peter Kent."

Kent said he was pleased to share his honour with Harper's government, which protects human rights and stands with Israel – not always a popular stance, he acknowledged.

People often need to be reminded of the importance of democracy and how "long and hard we've struggled" to achieve it, he said.

Referring to Israeli soldier Gilad Schalit's kidnapping by Hamas in 2006, Kent said when our "brothers and sisters in Israel are kidnapped by the world's most dangerous terrorist and destructive regimes, it's because the enemy has refused to accept the idea that the Jewish state has a right to exist."

He said Canada's support for Israel is something "we will never apologize for."

Kent also condemned the decision to approve Palestinian membership to the United Nations Educational, Scientific and Cultural Organization (UNESCO).

"Without a negotiated peace agreement with Israel, this is ultimately unhelpful at best and destructive to building trust and a future for peace," Kent said.

"Under no circumstances, and I can say this as a guarantee, will Canada be contributing more money to cover the significant budgetary shortfall that will result… because of that ill-considered decision."

Cohen's address emphasized his dependence on his family and friends, and downplayed his achievements, which include receiving the Charles H. Bryan Prize for Clinical Excellence in Thoracic and Cardiovascular Surgery, and performing the first port access mitral valve repair in Toronto.

Cohen, who jokingly labelled Kent "a better Jew than I am," said he is "truly proud to be part of this community and certainly proud of my Sephardic roots."

He explained that his father's Sephardi roots date back to 15th-century Spain.

"Back in the late 1400s, after the Spanish Inquisition, all the Jews were expelled, and many went to North Africa, including Morocco, they went to the Middle East, the Far East, and some, including my father's descendants, went directly from Spain to the land of Israel."

Cohen, who said he loves being a surgeon, thanked his parents, friends and family for keeping him grounded, and "reminding me that I'm not all that special."

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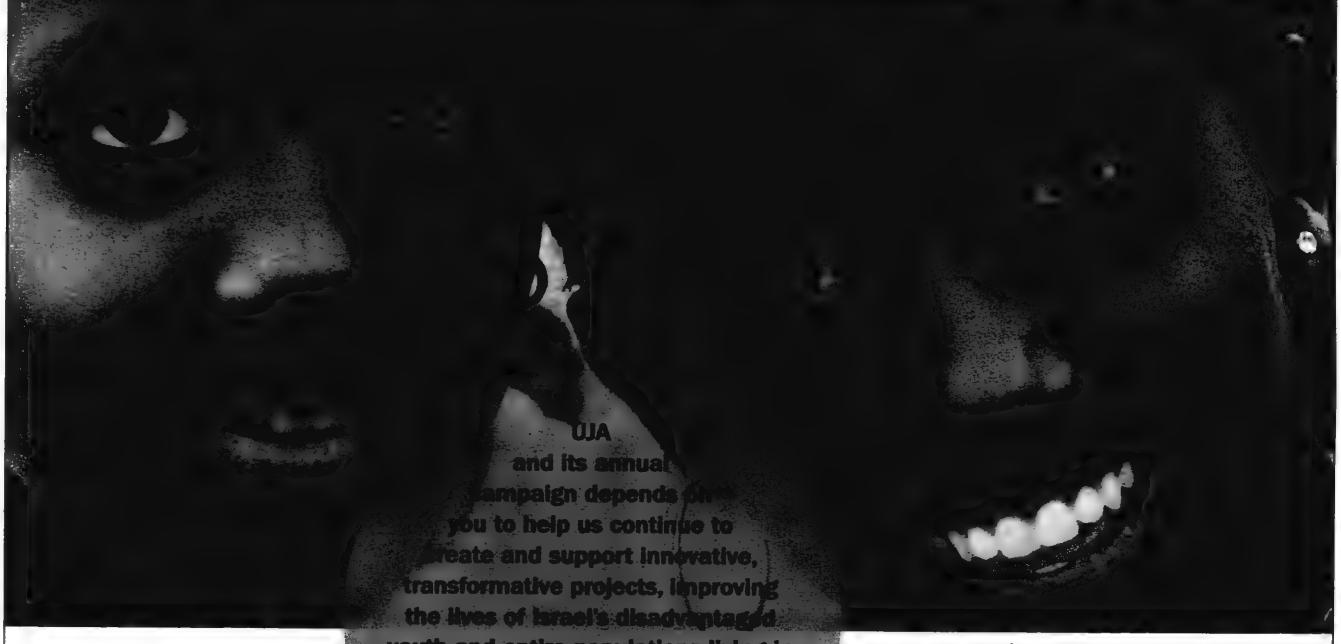

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Analyst sees rise of radical Islamists

Linked to uprisings throughout Arab world

Michelle Bitran
Intern

The future of the Middle East looks grim to Barry Rubin.

"We face an increasingly radical Islamist region, and that means some very nasty things in the months and years to come. Make no mistakes about it," Rubin, director of the Global Research in International Affairs Center at the Interdisciplinary Center Herzliya and editor of the journal *Middle East Review of International Affairs*, said in a lecture at Beth Tikvah Synagogue last Thursday evening.

Although Rubin called his assessment of the recent Arab uprisings "optimistic," he had many words of warning for the audience.

He said many of the revolutions are being portrayed by the newsmedia as being led by young, secular social media enthusiasts, but in reality, those people are often in the minority, and Islamist power is growing despite them.

"That's what we were told... that this is the triumph of democracy, that young people using Facebook and Twitter had

Barry Rubin

toppled these regimes, and that everyone was going to live happily ever after," he said, adding that many western governments and people believe this story out of ignorance or wishful thinking.

Rubin pointed to Libya, Egypt, Tunisia, Turkey and Iran, among others, as examples of the spread of Islamism in the region. He explained that moderate groups in these countries tend to not be united or strong enough to lead. "If political Islam is ready to kill and intimidate people, and the moderates aren't, it gives [moderates] a disadvantage," he said.

Rubin told the audience that western policy has largely been supporting or ignoring Islamism, and that the U.S. government is concerned primarily with eradicating Al Qaeda, but not other Islamist threats. "This is an incredible defeat for western interests, and it's a defeat that people don't seem to notice," he said of the upheaval of the Arab world and its trend toward political Islamism.

Rubin suggested that moderates and western governments should work together to prevent the takeover by Islamism, as it will likely lead to civil wars, further economic ruin in Arab countries and extreme repression of minorities and women in the places where it takes hold.

"You have to unite all the forces that do not want radical Islamist regimes running their countries and their lives and attacking them," he said.

A small bright spot in Rubin's analysis was his assessment of the effect the uprisings and regime changes are likely to have on Israel.

While Israel will have to strengthen security on its border with Egypt and be prepared for Iran's possible attack in the future, he said, ultimately, the chaos in the region will probably not have a major negative impact on Israel.

"They will be very divided and not so able, or perhaps even interested, to attack Israel," Rubin said of Islamist-led Arab countries, adding that he believes Israel is unified and prepared to defend itself in the event of a security threat.

Rubin ended his lecture with the optimistic assessment he promised when he started. "The advantage of threats, the advantage of bad things, is that they wake people up."

His talk was sponsored by the Speakers Action Group and the Canadian Jewish Civil Rights Association, in partnership with the synagogue and several other sponsors, including a number from the Christian community.

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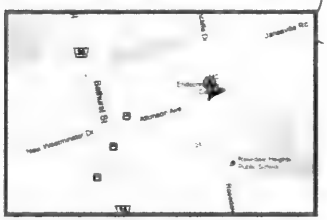

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Paul Lungen
Staff Reporter

Herzle Bodinger was a warrior of the 20th century – not very tall, with a slight build and a handshake in no danger of crushing anyone's fingers. Yet in his heyday, he flew French-made Vautours and Mirages for the Israeli Air Force (IAF), fought in the 1967 and 1973 wars, commanded Israel's most prestigious and first squadron – Squadron 101 – headed the air force's flying school and served as chief of the IAF from 1992 to 1996.

Today, at age 68, he is still plenty busy, though he's put his days of active service far behind him. Instead, he serves as president and chairman of the board of RADA, an Israeli high-tech firm that produces sophisticated avionics installed in all new F-16s.

He's also retained a soft spot in his heart for the airforce, as he is president and spokesperson of the Israel Air Force Association, a support group for the families of air force veterans killed in the line of duty. And he's heavily involved with the Fisher Institute, a volunteer organization that, among its other works, operates the Fisher Institute for Air & Space Strategic Studies. The Institute is considered Israel's leading agency for interdisciplinary study and discussion of air and space issues. It holds international conferences, symposia and workshops, conducts research, and publishes position papers on its findings.

Bodinger was in Toronto last week to tell his story and meet members of the community.

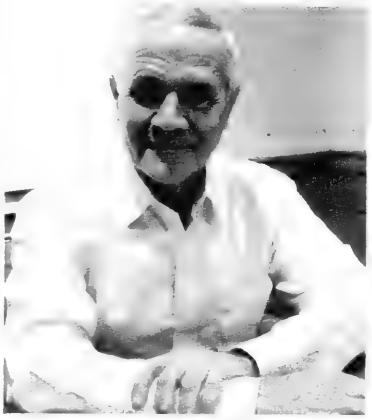
"We want to establish a relationship here," he said. "It was done in the past, but I think we can enhance and improve it."

Bodinger, who held the rank of major-general, said the Fisher Institute conducts research in conjunction with the Boeing Company on issues that have a profound implication on civilian aviation.

They are looking into the "glass cockpit," the contemporary cluster of digitized instruments whose arrangement, he said, has been found to contribute to accidents. The institute is also examining the question of "the golden hour," the 60-minute period after a catastrophic injury in which medical intervention is considered crucial to the victim's survival. Research on the subject, which should be concluded shortly, will lead to recommendations that can be done "in the field" to help survival, he said.

The Israel Air Force Association, he continued, is active in providing bereavement support to the families of soldiers killed in the line of duty. Among the activities sponsored by the association are annual get-togethers, a bar and bat mitzvah program in which youngsters visit an air base, fly in a helicopter and receive memorabilia, and the provision of financial assistance to veterans in need.

The Fisher Institute also sponsors several conferences each year. Among them is the recently concluded Fourth Civil Aviation Conference, held in cooperation with the Israeli Ministry of Transportation, the country's civil aviation authority. Held in Israel, the confab tackled issues like aviation safety and the future of Israeli aviation.



Herzle Bodinger *[Paul Lungen photo]*

One of the institute's high profile events is the Ilan Ramon Annual International Space Conference. Named for the former IAF pilot and astronaut, the conference brings together international experts in space transportation to discuss current technologies, programs and strategies related to space exploration and space sciences. The conference is held with the participation of NASA, the European Space Agency and the Canadian Space Agency.

As a result of the success of the annual space conferences, the Fisher Institute is planning to establish a space research centre in Israel to examine in detail issues related to space and space sciences.

Bringing together the work of the Air Force House Association and the Fisher Institute is the Institute's Digital Space Library. Its goal is to create a historical and educational legacy by putting in digital form the Air Force House's collection of books, periodicals, videos and archival documents. Once uploaded, the Digital Space Library would provide access to information and historic materials to the public around the world.

IDF soldiers get some 'peace of mind'

Michelle Bitran
Intern

When Lior Ben Porat stepped off the plane from Israel to Canada at the end of October, he had no idea what to expect.

Ben Porat, 28, is a former Israel Defence Forces (IDF) commander who served in the Second Lebanon War. He and his unit in the Golani 51 Battalion spent a week in Toronto as part of a three-month therapy program for combat soldiers called Peace of Mind (POM).

The program, run through the Israel Centre for the Treatment of Psychotrauma (ICTP) at the Herzog Hospital Latner Institute in Jerusalem, helps treat released soldiers who have experienced traumatic events during their mandatory army service. It was established by the ICTP's director Danny Brom.

For one week, each group of soldiers travels to a city in Europe or North America, where they are hosted by the local Jewish community. For this group of 15 Golani soldiers in Toronto, Beth Emeth Bais Yehuda was the host synagogue.

"It's still hard to believe that something like this exists. I mean, people and families and the community are treating us so well and embracing us and giving us so much love. The atmosphere here makes it possible to deal with and to speak about things that, otherwise, we would have carried with us as burdens for many more years," said Ben Porat.

Ben Porat's unit fought in one of the main battles in the war, the battle of Bint Jbeil, in southern Lebanon, where his battalion lost eight men. He said the hardest time for him is each year during the memorials for his friends' deaths and during his reserve service.

The Golani 51 unit with community members and Peace of Mind co-ordinating director Linoy Hazan, second from left, went bowling in Toronto recently.

Like Ben Porat, another soldier from the unit Ohad Dayag, 26, has trouble dealing with the memories of his fallen friends. As civilians, they have had to ignore their pain in order to keep living their daily lives. "When we're released from the army, we put it on the side," said Dayag.

Their unit is the 11th to go through the program and the third group to come to Canada. Linoy Hazan, the co-ordinating director of POM in Canada, hopes to bring another group in April. "If I could give this project to every single soldier, it would be my dream," she said.

During their weeklong stay, the soldiers visit tourist attractions such as Niagara Falls, attend events with the community and at their host synagogue and visit Hebrew day schools. This group was also treated to a hockey game by Maple Leaf Sports and Entertainment chair Larry Tanenbaum and his wife, Judy.

For many of the soldiers, visiting the children at school was extremely emotional. "Entire schools prepared presentations and songs – it really surprised me. It shows you that you're really appreciated," said Ben Porat.

According to Sason Rahabi, the program's manager in Israel and one of the social workers who accompanied the group to Toronto, it's the feelings of love and appreciation that are the most significant for the soldiers. "It is very important that the Jewish community values them and allows them to feel that what they are doing for the good of the country is actually for the good of all Jews," he said.

For Ben Porat, learning just that was eye-opening. He said that in Israel, where political opinions are extremely polarized, it can be difficult to feel any kind of unified support as a soldier. "When you come here and you see the entire Jewish community behind you, it's really surprising to me," he said, adding that it made him realize how important Israeli soldiers are to Diaspora Jews.

For each unit selected to participate in the program, it costs about $55,000. The funds are raised through private donations and sponsoring Jewish institutions. "The more it grows, the more people know about it and want to support it," said Hazan. She added that there are about 5,000 combat units who need a program like this to process their experiences during their service.

Hazan said that she sees the difference the program has made for each group, something that is tracked through long-term research at the ICTP. For her, the Peace of Mind program promises much more than just a name. "When you pick up the soldiers at the airport, they're very reserved. When they're done, they're completely different people that you bring back."

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Diversity centre honours power couple

Sheila Dropkin
Special to The CJN

Judy Feld Carr and her husband, Donald, recently received the Canadian Centre for Diversity's Human Relations Award for 2011 at the centre's 64th awards gala.

Feld Carr's daring rescue of more than 3,200 Syrian Jews over almost three decades is well-documented and has earned her numerous awards, but it was news to many people who attended the Nov. 3 event.

Donald Carr

The event's attendees reflected the centre's membership and supporters, including men wearing turbans and others with kippahs, several women in colourful saris or head scarves, and at least two others in burkas. In the audience were rabbis and ministers, Muslims, Jews and Christians, ranging from high school students to retirees.

Feld Carr, noting that the event took place during Holocaust Education Week, told the audience that the Holocaust was "an outgrowth of the hatred of those who are different," and is in many ways a parallel of the decimation of the 3,000-year-old Syrian Jewish community when "Syria was bent on destroying diversity."

Under the regime of president Hafez Assad, father of Syria's current president, Bashar Assad, Jews were forbidden to leave the country, in part, to prevent their settling in Israel. They were castigated, marginalized, jailed, tortured and even killed. Many escaped before the 1948 crackdown, and by the time Feld Carr became involved in 1973, the once vibrant Jewish community that had numbered about 40,000 people 25 years earlier was down to 4,500.

Feld Carr said that she lived two parallel but distinct lives during the 28 years in which she worked at the rescue – the first as a wife, mother and sometime lecturer in music at York University, and the second as a smuggler involved in foreign intrigue and in constant fear for her life.

"I managed to break the barrier," she said, explaining that she found Syrian government officials who could be bribed "and [who] arranged with smugglers to take them [the Jews] out over inhospitable borders. Jews were bought and sold like cattle."

She thanked her husband for his support in what she said was a "terrible mission, which I feel was ordained. The rescue is a legacy that I leave to my children and grandchildren."

The last Jewish family smuggled out as a result of her efforts arrived in New York on Sept. 11, 2001, an hour before two hijacked planes flew into the World Trade Center.

Donald Carr was recognized by the centre for his involvement in a wide range of causes, including the United Way, Toronto Jewish Congress and ORT. An attorney, he received the Order of Ontario in 2006, in recognition of his service as counsel and adviser to numerous charities and not-for-profits, and for his pro bono work.

Judy Feld Carr

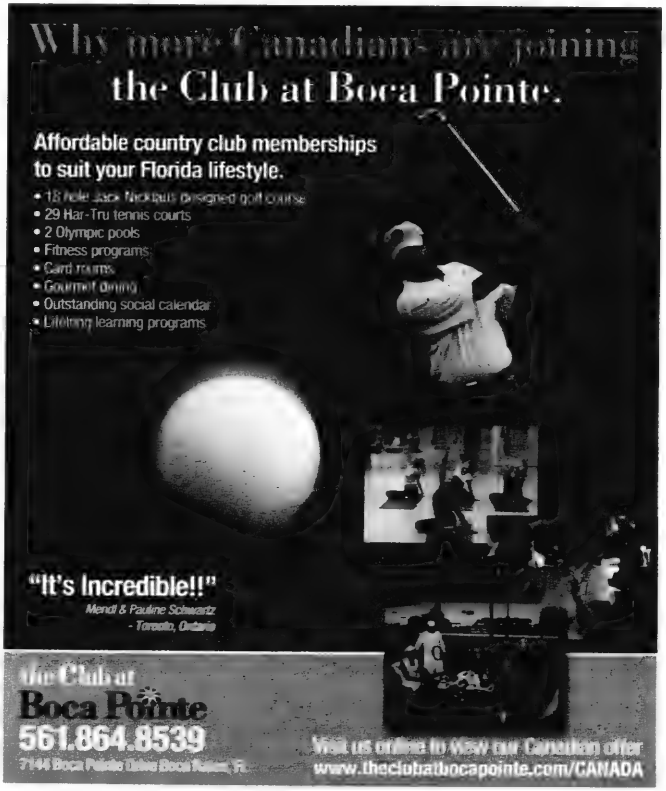
Contradictions "spill out from this building, across the city and the country in which we live," he said. "What was good is now bad. The oppressors are now the oppressed. Hatred accelerated by terror stalks this planet. Fear, abhorrence, hatred live on. Multiculturalism is now blamed for this turnaround."

He contradicted those who describe multiculturalism as a system in which groups live and work peacefully and in acceptance of each other but in separate enclaves. Rather, he said, multiculturalism is "predicated on each group contributing to Canada and engaging in Canadian society. We must not just tolerate [others]. We are obliged to revel in them, to embrace them."

The Feld Carrs were one of two couples honoured at the gala. The other recipients of the Human Relations Award were Don Morrison, the recently retired chief operating officer of Research in Motion, and his wife, Debbie, co-founder of the Morrison Family Foundation, which aims to "aid in development and health of youth." The Morrisons recently donated $10 million to the Hospital for Sick Children to study childhood asthma.

Anne and Max Tanenbaum Community Hebrew Academy of Toronto graduate Marty Rotenberg, a medical student at the University of Toronto, and Raduyah Chawdhury, a senior at Blessed Mother Theresa High School in Toronto, described how being involved with the Canadian Centre for Diversity's Young Leaders Forum has made an impact on their lives.

As an undergrad, Rotenberg founded Tzedakah Tzedakah (pronounced differently in Hebrew and Arabic, the word for charity is basically the same in both languages). Members of this organization of Jewish and Muslim students volunteer together at soup kitchens in Toronto. The program has expanded to several schools.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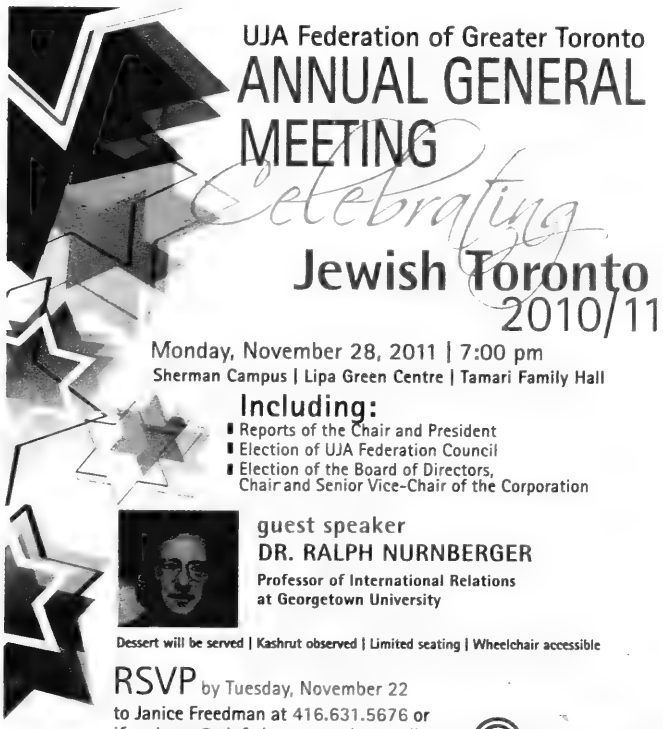
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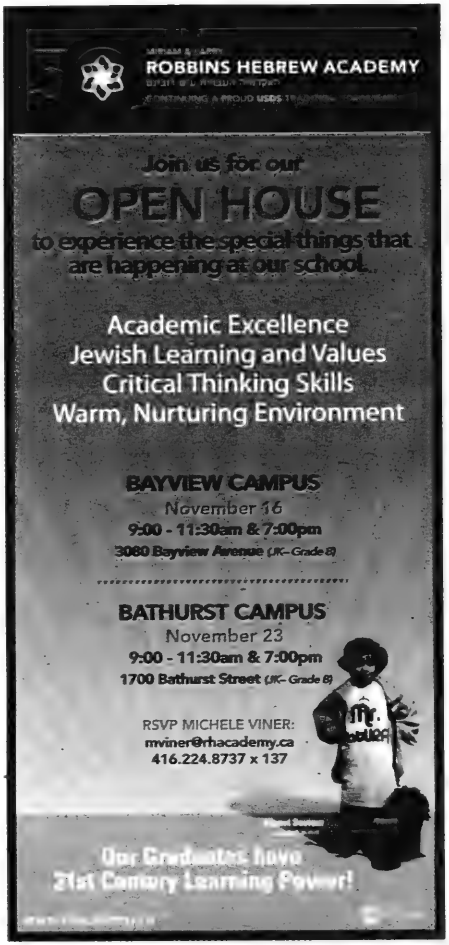


'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Recalling a great rabbi

Rabbi David Cadoch

The Torah world, and specifically Montreal, has lost a sage of profound depth and integrity in the person of Rabbi Aryeh Leib Baron on Oct. 3. On this sad day, we lost a spiritual guide and leader who led many to Torah knowledge via the study of Talmud and the *Shulchan Aruch*.

Rabbi Baron built up Montreal's Yeshiva Merkaz HaTorah, offering a curriculum on Torah and secular studies for boys. For those interested in rabbinic careers, it prepared and ordained rabbis to serve Canada and abroad.

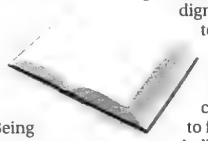
After retiring from Merkaz HaTorah, the rabbi opened his private rabbinic seminary, Merkaz HaTalmud, and personally taught and trained future rabbanim. He earned the esteemed title "Rabbi's Rabbi" among those that sought his advice and wisdom.

Rabbi Baron authored nine books on Halachah, elucidating talmudic difficulties and rendering them with clarity by adding his own *chiddushim* (novelties) to better understand the words of our sages. His final book was his *chiddushei* on Torah *Hashkafah* (Torah thoughts) on each parshah of the week. This final work, entitled *Dat Yehudit*, was dedicated to his late mother, who was instrumental in imbuing him with *yirat Shamayim* (fear of Heaven).

Our sages teach us in *Ethics of the Fathers* (*Pirkei Avot*) that one should acquire for oneself a rabbi to learn and acquire *shimush talmidei chachamim* (serving the sages – an apprenticeship).

I had the privilege of learning with Rabbi Baron for nine years and acquired beit din experience for more than four years. Being ordained by Rabbi Baron was a very emotional moment in my life, and today I realize the precious teachings of this major personality. Rabbi Baron's stature as a mentor and leader has shaped the very fibre of my being.

Rabbinic Reflections



Rabbi Baron guided the Montreal community for more than 40 years, teaching Talmud to people of all walks of life and professions. He instilled the principal of sanctifying Heaven's Name (kiddush HaShem).

The rabbi taught that one's life and daily activities should always sanctify the Name of Heaven. I recall the conversations he would share with his students, recounting in amazing detail the stories of his own rabbanim and his life experiences in Europe and in Shanghai, where the Mirrer Yeshiva had been relocated during the war.

Rabbi Baron loved everyone and opened his doors to the whole community. He treated every human being, Jewish or not, with respect and dignity. He offered advice to all who would ask. I personally witnessed how those seeking his advice would leave comforted and resolved to face their respective life challenges. Such was this leader – a most modest man with a tremendous repository of Torah wisdom and worldly knowledge.

The greatest lesson I remember was that Rabbi Baron taught by example. This is what a rabbinic leader should be – an example.

Rabbi David Cadoch conducts Shabbat services at Beth HaRambam Synagogue Montreal's Maimonides Geriatric.

Why read books?

Where is time to be found for reading? This is a constant concern in our frenzied society. It is helpful, however, to keep in mind a simple reckoning. The average reader, dealing with material of average difficulty, can absorb about 300 words a minute. In 15 minutes, this comes to about 4,500 words. Fifteen minutes a day over a year give us 1.5 million words, the equivalent of 20 books averaging 75,000 words each. Fifteen minutes a day over a period of 50 years of reading means that we can read 1,000 books in our lifetime.

Imaginatively considered, a book is a miracle. By means of 26 letters, intricate symbols of communication, abstract thoughts and ideas are conveyed. Across the span of centuries, without regard to geography, the book speaks. It has power to teach, inspire, activate and delight. It can open windows on new horizons, foment revolution and sustain the troubled spirit.

There are times when one feels the need to escape from the ubiquitous computer, the realm of e-mail, Facebook, television and the cinema. In our environment, increasingly conditioned to irrationality, books offer a way of staying human. They are life lines to those in a sea of futility and meaninglessness. Books are able to perform this service because they remain private communications from one individual to another. Our general environment may be beyond our control, but in our reading we are still our own master.

A few years ago, a shrewd observer of the mass media put the following conversational exchange into an inspired cartoon:

Bookmarks

Bernard Baskin

One woman asks: "Have you read such and such a book? And the other responds, "Not personally." The ludicrousness of the reply derives from our assumption, happily still unchallenged, that reading at least remains a private action which one performs "personally" or not at all. And it is through just private communications that we tap the vast resources of our heritage from the past.

A doctor friend once told me of an unusual practice. Whenever he visits the home of new friends or patients, he tries to look into their medicine cabinet, which tells a great deal about the family: whether they are hypochondriacs or normal, healthy or ill.

I have a confession to make. I do the same thing. The only difference is that instead of the shelves in a medicine cabinet I make my way to bookcases.

Books on a shelf may not reveal much about health, but they do speak mightily about ones essential being. They indicate interests, intellectual and cultural; major concerns and points of view.

There is one supreme consolation about books. The joy we are describing is safe, as well as enduring. Many people have exercised themselves to death, many have played themselves to death, many have worried themselves to death - no one have ever thought himself to death or died from the ecstasy of learning. Our body gradually dies, our emotions become dull, but the mind continues to live, and can grow ever more alive, volatile and encompassing.

We need stronger faculty voice

My View

Lawrence Hart

When considering what most causes a chilled academic environment for Jewish students and faculty on university campuses, the slur that equates Israel with apartheid – ritualized each March during so-called "Israeli apartheid week" (IAW) – ranks highly. But the vernacular that seeks to demonize and delegitimize Israel is far from limited to IAW. It also finds expression in a variety of other programs that pollute our campuses throughout the school year. And of added concern is the evident hijacking of class time when anti-Israel prejudices become embedded, often insidiously, into curricular content.

The extent to which Jewish students are equipped, and willing, to stand up against such abuses varies widely. In some instances non-engagement is the preferred strategy. At other times, advocacy or measured confrontation is considered appropriate. Much depends on the circumstances.

What is obvious, nonetheless, is that Jewish campus groups are subjected constantly to a toxic atmosphere of intimidation by hostile and increasingly emboldened anti-Israel agitators who have quickly learned how to exploit academic freedoms to promote their hateful agendas. Within Canada, the national Hillel organization and the Centre for Israel and Jewish Affairs's university outreach committee (UOC) are meant to provide the guidance and resources to counter anti-Israel, or more broadly anti-Jewish, incidents on our campuses, which is all well and good. Students are aware of this and usually embrace it.

However, what is missing on most campuses is a pro-active and dedicated faculty structure that ought to be actively promoting Israel, countering the delegitimizers, and assisting students when they feel threatened. Yes, there is a UOC-directed faculty organization, namely Canadian Academics for Peace

(CAP), that has representation on several campuses across the country, but there has been only limited success in attracting more faculty members to get involved with it.

For the most part, we still have much of what we've had before, a mostly ad hoc arrangement where individual professors on particular campuses take a stand in times of crises or make themselves available to students only when required.

This is not the case at Hamilton's McMaster University, where a Jewish Faculty Association (JFA) has been active for the past four years. With the principal objectives of supporting Jewish students and promoting Israel on campus, the JFA has developed strong, trusting, and enduring relationships with successive leaderships of McMaster's Jewish Student Association (JSA) and its Israel on Campus affiliate.

Student leaders and their JSA director (and also the chair of UJA Federation of Hamilton's campus services committee) meet regularly with the JFA executive. Most campus programming on Israel is collaborative, with outreach from campus to community that has resulted in highly successful and extraordinarily well-attended events. Demonstrating student-faculty unity has also been very effective in dealings with the university administration, especially on issues as contentious as IAW.

Different campuses have different priorities, and Jewish faculty members need to position themselves accordingly. The McMaster model can be easily emulated, and there may be others that are similarly successful. But what is abundantly clear is that as the aggressive and egregious attacks on Israel and its supporters escalate on our campuses year by year, there needs to be a more cohesive, resolute and powerful voice from Jewish faculty

New iPhone and iPad apps

Jewish & Digital

Mark Mietkiewicz

It's time to look at the best free (and almost free) Jewish and Israeli apps waiting to be downloaded onto your iPhone and iPad.

Gene Screen (free): Jews are no strangers to many genetic diseases that occur at rates higher in our community. Created in association with the Victor Center for the Prevention of Jewish Genetic Diseases in Philadelphia, this app explains in clear terms the basics of genetics using diagrams and maps, and surprising comparisons to put prevalence in perspective. For example, Walker-Warburg Syndrome has a rate of 1 in 49, "similar to the odds that a cheerleader will be injured while cheerleading in a year." **[http://bit.ly/jhapp17]**

Write to the Rebbe's Ohel (free): Ever since the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, passed away in 1994, his resting place has attracted followers and admirers who leave notes asking for spiritual guidance and material assistance. If you'd like to make the trek to the Ohel (the "tent") at the Montefiore Cemetery in Queens, New York, but can't, this app is for you. **[http://bit.ly/jhapp18]**

Protest Tents (free): Speaking of tents, protesters in Israel pitched tents this summer to protest high living costs and the gap in earning. Although most tents have been folded and placed in storage, the protest continues. The Hebrew language Protest Tents app allows anyone to pitch a virtual tent on a map of Israel and state what they are protesting. I found people upset with high prices, uncaring nurses and doctors, limits in disability payments, and from a resident in Ashkelon, Grad rockets. "Enough. Let the South rest!") **[http://bit.ly/jhapp19]**

English Israel News ($0.99): If you want your news from Israel in English and you want it quick, then this app is for you. You can customize feeds from the *Jerusalem Post*, *Ha'aretz*, Ynet (*Yediot Achronot*), Globes Business and JTA. You can even choose to have the app display only types of stories such as breaking news, culture or Jewish life. **[http://bit.ly/jhapp20]**

Jewish Radio ($0.99): What English Israel News does for news, Jewish Radio does for audio. There are dozens of radio stations on the web that carry Jewish music and classes about Judaism. Finding them online is another matter. Jewish Radio simplifies that by gathering them up and letting you scan which are on air right now. In a matter of moments, I was able to tune in to RadioShalom, YidishMusic, Mizrahit, Jewbox Radio and many others. **[http://bit.ly/jhapp21]** (Thanks to David Stolzman for tipping me off about this app.)

Treyf Invaders ($0.99): A mass attack by porcine provocateurs on your iPhone? You better believe it! Based on the classic video game Space Invaders, you are challenged to vanquish non-kosher animals (camels, shrimp, whales) that are plummeting toward you while sparing those kosher cud chewers, cows, goats and sheep. And remember, let just one piece of bacon find safe haven and it's game over. **[http://bit.ly/jhapp22]**

Once again, I want to give a big thank-you to JewishiPhoneCommunity.org. This is the site to find Jewish software for your iPhone and iPad, as well as for your Android and BlackBerry-based phones and tablets.

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Interfaith group celebrates silver anniversary

Riva Gold
Special to The CJN

What happens when a rabbi, an imam, and a priest gather together to lead a prayer service? It may sound like the start of an old joke, but earlier this month Toronto's Neighbourhood Interfaith Group found the answer to that question by hosting an evening of interfaith prayer at Grace Church on-the-Hill.

"Our goal is definitely not to proselytize, but simply to demystify each other's worship," explains Bryan Beauchamp, the group's chair. "When you have understanding, you invite harmony, calm observances, and confidence in one another."

The evening, titled "Abrahamic Faiths Together at Worship," led by Rev. Canon Peter Walker and Rev. Rachel Kessler, with additional readings and speeches by Rabbi Roy Tanenbaum and Imam Habeeb Alli, featured prayer in the French Taize tradition.

A Taize ceremony is a monastic order among traditional medieval lines that represent the Anglican, Catholic, Lutheran and reform faith traditions. The service started with silence and a call to worship, followed by readings from Deuteronomy and Psalms and songs of meditation.

Rabbi Roy Tanenbaum, founder of the new Canadian Yeshiva and Rabbinical School at the University of Toronto's School of Theology, also gave a short speech to the congregation.

"We have so much in common, so many similarities in the structure and even format of our services," he said.

"For instance, we all start with a call to worship, whether it's the *barechu* [public call to prayer] or a call from the minaret. Then in terms of prayer form, we all pray for

Bryan Beauchamp, the group's chair, alongside Rabbi Roy Tanenbaum on the right. ***[Riva Gold photo]***

thanksgiving, atonement, and mix prayer with study."

Rabbi Tanenbaum, an active participant in the interfaith group, believes it's important for Jews to participate in these kinds of events. "We live in a community that we share with others, and interacting is appreciating. We need to support each other rather than be strangers."

Rabbi Tanenbaum added that the dialogue between Jews and other faiths has evolved over the last decade.

"When we first started, we would talk about what we shared in the Bible. As the dialogue has progressed, we've been able to discuss other things like problematic texts in each of our faiths, and the mutual issues we face living in a secular society."

Imam Alli, an author and current secretary of the Canadian Council of Imams, said he was elated to be part of such a dynamic group that respects his tradition.

"Even though we are different, there's definitely relevance here. For instance, the silence, asking for peace, singing, we do that too. We recite the Quran melodiously."

After the service, guests were invited for a joint reception with refreshments.

"Only in Toronto will a Catholic caterer serve food at an Anglican church for a Kosher-Halal reception," Beauchamp joked.

The event also marked the group's 25th anniversary "of fighting bigotry, bias and racism in Toronto and the world."

This month, the group also hosted events to mark Holocaust Education Week, bringing in Susanna Kokkonen, the director of Christian Friends of Yad Vashem, to teach at the Bishop Strachan School and deliver a presentation on Christian responsibility for the Holocaust at Grace Church on-the-Hill.

Earlier this year, they also honoured Victor Kugler, the man who hid Holocaust victims Anne Frank and her family.

"Religion is often seen these days as just a source of conflict, but I pray our friends and neighbours will see how religion can be a focus for peace and goodwill," Beauchamp said.

The Irwin Green Conference

UJA Federation OF GREATER TORONTO

Jews and Arabs in Israel: The Challenge of Living Together

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Moshe Arens
Former Israeli Defense and Foreign Affairs Minister

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Professor Elie Rekhess, Visiting Crown Chair in Middle East Studies at Northwestern University and co-chair of its Middle East Forum.
Greetings and Introduction by the Consul General of Israel, **Mr. Amir Gissin**
Closing remarks by **Rabbi Baruch Frydman-Kohl**, Beth Tzedec Congregation

Sunday, November 27th at 7:00pm Registration begins at 6:30pm
UJA Federation, 4600 Bathurst Street – Tamari Hall
RSVP: Glenda Gomperts at ggomperts@ujafed.org or 416.631.5707

Participation is free for advance registration, $5 charge at the door.
Light refreshments will be served | Kashruth observed

ROOM DEDICATED: A large gathering witnessed the dedication of the Dr. Stephen Speisman Board Room on Oct. 30 at Beth Avraham Yoseph of Toronto (BAYT). Speisman, who died in 2008, was the founder of the Ontario Jewish Archives. Pictured are Rabbi Daniel Korobkin, BAYT's new rabbi, and Speisman's widow, retired *CJN* reporter Leila Speisman.

Pennies for remembrance

Sheri Shefa
Staff Reporter

Even following her mother's death in June, Sarah Shapiro Goldberg was still learning new things about her.

Fela Shapiro, a Holocaust survivor from Lodz, Poland, who was liberated in 1945 from Bergen-Belsen, had acquired a penny collection – about 8,000 of them.

Holocaust Education Week

It wasn't until after the shivah that Goldberg and her sister, Marilyn, discovered them.

"She was meticulous in rolling them. There they were, all rolled up," Goldberg said.

The pennies remained in her mother's condo, "just sitting on the kitchen counter, maybe tucked away in drawers. I didn't pay attention to them at all."

But when her sister stumbled across an article in the *Globe and Mail* about a school project to raise awareness about the Holocaust, they discovered that their mother's penny collection could serve a special purpose.

They decided to donate the coins to the Penny Project, an initiative launched in 2008 by St. Marcellinus Secondary School teacher Susan Carey to collect 13 million pennies – one for each of the victims of the Nazi genocide.

Carey, who did not respond to requests for an interview, told the *Globe and Mail* in September that the project was born out of a question from a student in her Grade 10 history class in the Mississauga school.

"He said, 'Miss, what's the Holocaust and who is Anne Frank?' I was just so shocked and thought how could you possibly not know this?" Carey recalled.

Goldberg, who met with Carey to deliver the bags of pennies "that weighed a ton," said Carey explained that the question "horrified her, and she made a pledge to herself that she wanted to teach these kids about genocide and Holocaust awareness."

Three years later, Carey and her students have collected more than 800,000 pennies and have received donations from churches and synagogues. Some donations have come from as far as Winnipeg, Ottawa and the United States.

The Penny Project is similar to the Paper Clip Project – a campaign initiated in 1998 by the staff and students of the Whitwell Middle School in Tennessee to collect a paper clip for each of the six million Jewish victims of the Holocaust.

The campaign was such a success that an award-winning documentary called *Paper Clips* was released in 2004, and to date, more than 30 million paper clips have been collected.

"These kinds of projects have been done before, but I was just really interested in how a Christian woman – how it became a passion of hers," Goldberg said. "How she inspired them and how she wanted to expand their view."

For the Penny Project, Carey's students meet each Wednesday, group the coins into rolls of 50, and place them into boxes.

The boxes of pennies are being used to build a wall in the Catholic school's foyer that will serve as a memorial to the victims of the Holocaust, as well as recognize Canadian veterans who fought in World War II.

Once the goal of 13 million pennies, or $130,000, is reached, the money will be donated to genocide relief organizations and genocide education programs.

Goldberg said that when she and her sister found their mother's penny collection, they felt that donating it to the Penny Project was "an appropriate way to use those coins."

Although her mother was a Holocaust survivor, Goldberg said she wasn't vocal about her experience.

"Whatever stories my mother told us were stories that people she survived with – a sister and three cousins and an uncle – told her," she said.

"My mother effectively erased, repressed her own experience entirely… It was her way of coping."

With this project, Goldberg's mother can be a part of the Holocaust education campaign.

ADVERTISING FEATURE

Aish Gala Dinner Hits an Inspirational Note by Honouring Four Moms

Pamela Bielak states her mission as 'Global Domination: To make every child smile' and through her organization, Crafting for a Cure, she is achieving just that. Her drive to see success for her project is mirrored in the other honourees at this year's Aish Toronto Gala Dinner.

The Jewish Women's Renaissance Project, co-created by Rebecca Lambert, recently took 75 Toronto moms to Israel on a 'birthright' style' mission of touring and Jewish education specifically tailored to successfully raising strong Jewish families.

Ellen Schwartz's philanthropy based program, Project Give Back, for chidren in grades four and five, is now in many schools across the GTA. This project is in addition to Ellen's own charity 'Jacob's Ladder', that works to develop therapy and cures for neurodegenerative diseases.

Nancy Weisbrod, founder of the Village Shul, has watched her project grow from a home-group around her kitchen table to a major synagogue. Even though it has become one of the most successful outreach shuls in the world, the Village Shul remains known for being as open and welcoming as Nancy's own home.

In addition to highlighting the honourees, Aish Toronto is using the dinner to launch a groundbreaking Women's Leadership Initiative with seminars, coaching, speakers and missions that will service the growing number of female-led non-profit organizations in Toronto as well as empower more women to step up and take a leadership role.

While every honouree and their respective projects are completely different, Aish Toronto has once again hit upon a common thread that resonates across the community: the power of women to positively impact the world.

Aish Toronto's 30th Anniversary Gala Dinner is on the 22nd of November at the BAYT. Tickets for the dinner can be purchased at aishgaladinner.com, by emailing shaindy@rogers.com or by calling 905.764.9340.

Pamela Bielak

Rebecca Lambert

Ellen Schwartz

Nancy Weisbrod

Prosecutor's daughter recalls Eichmann trial

Michelle Bitran
Intern

Tami Hausner-Raveh was only a teenager when Adolf Eichmann walked into her family's life in a way she would never forget.

Hausner-Raveh's father, Gideon Hausner, was the chief prosecutor for Eichmann's trial in Jerusalem in 1961.

As the attorney general of Israel, he chose to appear in court personally for the important trial of the infamous Nazi war criminal.

Holocaust Education Week

"The decision of my father [to be prosecutor] changed at once his life and our family life," Hausner-Raveh told the audience at the closing program for Holocaust Education Week on Nov. 9 at Beth Tzedec Congregation.

She was chosen to be the keynote speaker because this year's Holocaust Education Week marked 50 years since the Eichmann trial and focused on the issue of accountability in the Holocaust.

The closing event also fell on the 73rd anniversary of Kristallnacht, and close to Remembrance Day, so the program included a Kristallnacht memorial candlelighting ceremony and also paid tribute to Canadian and Jewish war veterans.

Hausner-Raveh's memories of the Eichmann trial offered a personal insider's perspective on the historic moment for Jews and Israelis. In her talk, she included clips from the film *Ani Eheye Lahem Lepe* (meaning, "I will speak on their behalf"), a 2005 Israel Broadcasting Authority film about her father and the trial. Outside the Beth Tzedec sanctuary, there was a special exhibit from Israel of photographs and information about the Eichmann trial, presented by the Canadian Society for Yad Vashem.

"Father decided from the very beginning that the Eichmann trial would be very different than the Nuremberg Trials," said Hausner-Raveh, a former assistant attorney general in Israel's Ministry of Justice and now chairperson of Israel's Channel 2 News.

She explained that her father was determined to make the Eichmann trial more about witnesses and personal testimony rather than documents. Accordingly, 100 witnesses, including some 90 survivors, testified at the trial.

"Finding the witnesses was not an easy job, not at all," said Hausner-Raveh, recalling her father's tireless efforts to find witnesses and persuade them to testify.

"So many of them were reluctant to come forward and testify," she said, explaining that before the trial, many survivors in Israel found that even their friends and family had trouble believing the horrible experiences they endured.

Hausner-Raveh recalled the long evenings her father spent speaking to witnesses in the family's living room and reading endless documents in preparation for the trial. She remembered overhearing the horrifying stories of survivors, and watching her father gather the information to write his memorable opening speech for the trial.

"He thought and rethought of every word," she told the audience, adding that she suspects he barely slept the night before the trial.

"We could watch him change as the trial went on," she said, explaining that his usual sense of humour was subdued as he became immersed in the proceedings. The Israeli public followed the trial by radio at every opportunity, absorbed by the testimonies.

The trial ended Aug. 14, 1961, and Eichmann was executed on May 31, 1962.

When Hausner received a phone call to inform him of the execution, "he just wiped a tear and said very quietly, 'Justice has been done, but so little and so late,'" said Hausner-Raveh.

Tami Hausner-Raveh addresses the audience at the closing program for Holocaust Education Week.

Hausner continued to work to preserve the memories and thoughts of survivors even after the trial.

"The Holocaust never left him and he never left the Holocaust," said Hausner-Raveh. Hausner went on to be the chairman of the Yad Vashem Council before he passed away in 1990. Now, Hausner-Raveh is a member of the same council.

She told the audience that many of the witnesses wrote about their experiences and sent letters to her father after the trial, leaving him with a collection of Holocaust memories in the family home that his grandchildren would read through many years later in preparation for a March of the Living trip.

"When Eichmann stepped into our home," Hausner-Raveh said, "he never really left us."

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The role of the railways in the Holocaust

Michelle Bitran
Intern

Holocaust Education Week

Representations of the railway cars that transported people to concentration and extermination camps during World War II are ubiquitous in Holocaust memorials worldwide.

At a Nov. 5 Holocaust Education Week lecture, Hans de Vries, head of the department for correspondence of the Netherlands Institute for War, Holocaust and Genocide Studies, and Robert Jan van Pelt, professor of architecture at the University of Waterloo and a world authority on Auschwitz, spoke about the role played by the Dutch railways and the people who ran them during the Holocaust.

Their talk at Temple Emanu-El was titled "The Road to the Concentration Camps: The Role of Complicit Bystanders."

"The way we tell the story about the Holocaust is through the journey. The journey to the camps – and for the survivors – the journey back," van Pelt said.

"Because the journey is central, the railway car is central," he added.

Robert Jan van Pelt

About 75 per cent of Dutch Jews were exterminated in the Holocaust, and train transports played an important role. De Vries said that when the Germans invaded the Netherlands in May 1940, they set up a supervisory government that created policy and put the Dutch bureaucracy in charge of implementing it.

And instead of trying to negotiate with the Nazis, the Dutch carried out their policies to keep Dutch society running as smoothly as possible. The state-owned railway company was no exception.

De Vries said the 30,000 people employed by the railway turned a blind eye to the deportation of Jews. And although some claimed they didn't know exactly where the Jews were being sent, they were obviously headed to a miserable fate, he added.

"The Nazis could not have carried out these transports alone, they needed helpers, and these helpers can surely be held accountable for all they did," said de Vries.

The vast majority of workers continued to send the transports on their way without protest, sometimes for fear of dismissal from what was a considered a good company to work for, he said.

In 1953, an investigation looked into the railway's cooperation with the Nazis.

"For me, half a century later, the answers are still shocking," said de Vries, explaining that workers, among other justifications, said they were too busy to notice the Jewish transports, or that the Jews would have been even worse off without them. Many said they were just doing their jobs.

"Suggesting that one didn't know is not good enough. This is just a line of defence that gives people some psychological comfort and seems to get them off the hook," de Vries said.

Van Pelt added that out of the 250,000 trains travelling each day in German-occupied Europe, on average, only 10 of them were used to transport Jews.

This tiny fraction amounts to only 0.004 per cent of the trains, yet, he explained, the role of keeping those trains running was still very significant. "It is exactly those 10 trains which are the trains that matter, morally."

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Polish historians learning new Shoah details

Sheldon Kirshner
Staff Reporter

The discovery of millions of pages of new archival material is giving Polish historians fresh insights into the Holocaust in Poland, says a leading scholar.

Jan Grabowski

Jan Grabowski, a professor of history at Ottawa University, said that this data, gleaned from Jewish survivors after World War II, sheds light on Jews who went into hiding after Nazi Germany occupied Poland in September 1939.

Their testimonies suggest that about 230,000 to 240,000 Polish Jews, representing 10 per cent of Poland's pre-war Jewish population, tried to save themselves by fleeing into forests, noted Grabowski, a member of the Polish Centre for Holocaust Research in Warsaw.

Grabowski, the author of two books about Jews who avoided Nazi deportations, tracked the fate of 300 Jewish men, women and children who fled before they could be rounded up by the Nazis.

Holocaust Education Week

The vast majority of escapees were caught and sent to the Belzec death camp in Poland, said Grabowski, who spoke at a Nov. 7 Holocaust Education Week event at Kehillat Shaarei Torah synagogue co-sponsored by the Polish-Jewish Heritage Foundation of Canada.

In his closing comments, Grabowski said that while the Nazis found no shortage of collaborators in Poland, Jews who survived the Holocaust owe their lives to Poles and ethnic Ukrainians who helped them in their hour of duress.

The second speaker, Jan Gross, a professor of history at Princeton University whose books have prompted impassioned debates in Poland, said that the newest generation of Polish historians are delving deeply into the Holocaust.

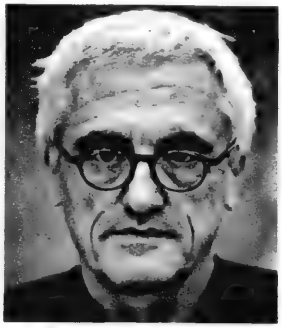
"The landscape has changed dramatically in Poland in the past 10 years," said Gross, the author of *Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland* and *Fear – Antisemitism in Poland after Auschwitz*.

"We're in a completely different place. There is a huge airing in Poland of the Holocaust. It's all out on the table."

According to Gross, these historians are increasingly drawing on the personal testimonies of Jewish survivors and Polish bystanders and perpetrators.

"They give us an insight into the mechanics of the Holocaust," he observed.

Reprising the theme of *Neighbors*, Gross said the genocide of Polish Jews would have been impossible without the participation of Polish Catholics, who were able to pick out Jews for the Germans.

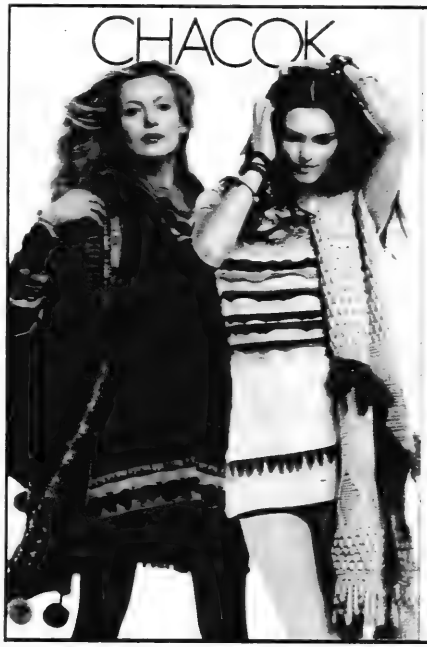


Jan Gross

In a swipe at Poland's Roman Catholic church, Gross described its influence in Poland before and during the Holocaust as "pernicious," saying that its leaders did not really speak up in defence of Jews.

"This is an issue the church has to deal with," he said.

Grabowski and Gross were introduced by Piotr Wrobel, a professor of Polish history at the University of Toronto, and Peter Jassem, chair of the Polish-Jewish Heritage Foundation of Canada.



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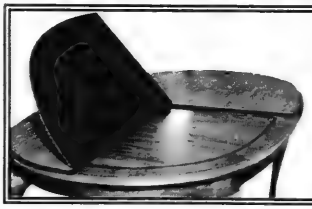
SURVIVOR HONOURED BY HIGH SCHOOL: Holocaust survivor Howard Chandler recently received an honorary diploma from Eastwood Collegiate Institute in Kitchener, Ont., at the school's graduation ceremonies. From left are three generations of the Chandler family: Elsa Chandler; Howard; Howard's grandson, Deron Caplan, and Howard's daughter, Hedy.



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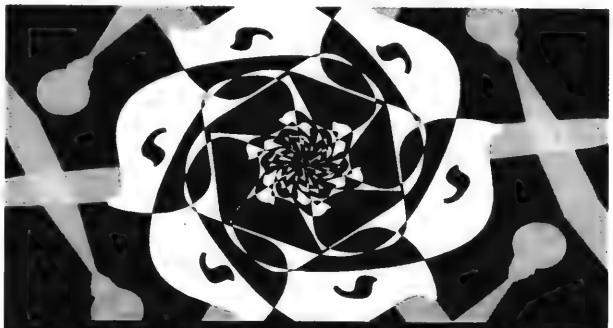
Chagall's Musical World

Sunday, November 20, 2011 | 3 PM
Art Gallery of Ontario, Walker Court, 317 Dundas St. W.
FREE with admission to the AGO

With Music Director Jacques Israelievitch, the Koffler Chamber Orchestra concert is inspired by the AGO's stunning fall exhibition of Marc Chagall and the Russian modernist artists. The program features the music of Chagall's favourite composers – Mozart and Tchaikovsky – and solo performances by Toronto clarinetist Marnie van de Wiel, violinist Tamryka Pashovitsky, and pianist Andrew Burashko.

AGO

Presented together with the Art Gallery of Ontario as part of kofflerculture. Come early and see the exhibition Chagall and the Russian Avant-Garde: Masterpieces from the Collection of the Centre Pompidou, Paris.



Spin Off: Contemporary Art Circling the Mandala

Koffler Gallery Off-Site at 80 Spadina Ave., Suite 501
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Six artists of different backgrounds present a new spin in a multimedia exhibition on the centuries-old motif from Hindu and Buddhist tradition, the mandala.

One World, Double Take: Ancient-Contemporary Convergence
Sunday, November 27, 4 PM | $5 | FREE for Koffler Envision Members
Toronto School of Art, 410 Adelaide St. W., 3rd floor
Curator Evelyn Tauben moderates a discussion featuring artists who draw on ancient traditions in creating new work. With *Spin Off* artists **Vandana Jain** and **Melissa Shiff** together with Dora and Gemini award-winning actor and writer **Rick Miller**.

Image: Melissa Shiff, *JAMS: Jewish Animated Mandala Series* (video still), 2008.

Past Present: Chagall Through Toronto's Artists

Wednesday, December 14, 2011 | 8 PM
Art Gallery of Ontario, Weston Family Learning Centre
317 Dundas St. W. | $20.50 Koffler Envision & AGO Members
$22.50 General Public | $17 Students | Tickets: www.ago.net

A not-to-be-missed evening of music, dance, performance, spoken word and more with Toronto's brightest avant-garde artists, creating exciting new Jewish culture that reaches back to the world of Chagall for flavour, colour and inspiration.

AGO

Presented together with the Art Gallery of Ontario as part of kofflerculture. Come early and see the exhibition Chagall and the Russian Avant-Garde: Masterpieces from the Collection of the Centre Pompidou, Paris. Images: Bella: The Colour of Love (ink), Theresa Tova, Dalia Katz Photography.

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Accuracy called essential when teaching kids

Carolyn Blackman
Staff Reporter

The first challenge in teaching the Holocaust to children is to define it accurately, says Holocaust Education Week 2011's educator in residence.

Kay Andrews, a leading Holocaust educator in the United Kingdom and co-ordinator of the national outreach program of the Holocaust Education Development Program at the University of London, was speaking Nov. 8 at Beth Torah Synagogue as part of Holocaust Education Week.

Holocaust Education Week

She said that if teachers use different definitions of the Holocaust, students will get confused. "We have to [ensure] we are historically accurate."

She said that in England, where it is mandatory to teach the Holocaust to students between the ages of 11 and 14, it's taught in a number of subjects, including history, English and religious studies. "There is a huge government commitment to Holocaust education."

Her program developed a survey and issued it to 2,108 teachers, who were given a list of 35 areas from which they could choose what to teach.

She said that the number 1 area the teachers chose was Hitler's rise to power. "This gives kids a Nazi perspective, and no contextual information about Jewish life before the Holocaust. It is a perpetrator-centred narrative.

"[The teachers] missed out on the [importance] of Jewish resistance, and the experience of Holocaust survivors before 1945. We are addressing these issues."

Her program runs workshops that focus on the Jewish narrative, she said. "We try to ensure that the survivor's voice is there."

She said that when teachers were asked about the biggest challenge surrounding Holocaust education, they "responded it was time. There is not enough time to do the Holocaust justice. They need to have the commitment of teachers in every department."

Andrews said her program is looking at creating a beacon school where Holocaust education is woven into every area of study. "We hope that this would encourage other schools to [do the same]."

When teaching the Holocaust to younger children, it's important to avoid graphic images, she said. "Subject matter needs to be age-appropriate. Why should we put shocking images in front of children? We have a moral responsibility for the material we put in front of them."

Kay Andrews

We also have to think about the subtle difference between learning and remembering, she said. "Remembering is so important, but it is another level of learning. We have to think about how the two things are tied together."

It's also important not to use the Holocaust to address social phenomena such as bullying. "We are trivializing the Holocaust if we use it to educate children about bullying."

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(full-time position – maternity leave)

- Holds a Bachelors Degree in Education
- Qualified to teach Elementary General Studies and Judaics
- Interested in developing innovative programmes and teaching methods
- Proficient in speaking, reading and writing Hebrew

Language Arts and Civilizations Teacher – Grade 6
(full-time position – maternity leave)

- Holds a Bachelors Degree in Education
- Qualified and experienced in teaching Language Arts, History and Humanities
- Interested in developing innovative programmes and teaching methods
- Takes initiative to participate in extra-curricular programmes such as student council and coaching of sports teams
- A background in Hebrew Language and Judaics is an asset

Math Teacher - Grades 6-8
(full-time position – maternity leave)

- Holds a Bachelors Degree in Education
- Qualified and experienced in teaching Math
- Interested in developing innovative programmes and teaching methods
- Experience with archiving curriculum
- Interested and takes initiative in providing extra help during lunch time hours
- A background in Hebrew Language and Judaics is an asset

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We thank all applicants for their interest, only those selected for an interview will be contacted.

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Royal Society honours three Jewish scholars

Sheri Shefa
Staff Reporter

The Royal Society of Canada's (RSC) recognition of three Jewish studies scholars this year suggests that the field of Jewish studies is gaining respect and credibility in the world of academia.

McGill University's Gershon Hundert, as well as University of Toronto professors David Novak and Derek Penslar, all of whom are Jewish studies experts, have been elected by the fellows of the RSC to join their ranks.

Hundert, Novak and Penslar join 75 other fellows this year, and the nearly 2,000 others who were elected in previous years for their outstanding achievement in their respective fields.

Founded in 1882, the RSC is a national body of distinguished Canadian scholars, artists and scientists established to recognize academic excellence and outstanding contributions to Canadian culture.

Penslar, who was recognized for his work on controversial subjects including Zionism, the Arab-Israeli conflict, Jewish economic and political power and anti-semitism, said he is thrilled to have received the highest honour a scholar can achieve in Canada.

"It is a great honour for me personally, and I also think it is a sign... when three scholars of Jewish studies get elected in a single year... that [the RSC] are willing to consider on equal terms scholarship in subjects that in the past may have been considered peripheral or so highly controversial that they didn't want to deal with it," said Penslar, the Samuel Zacks professor of Jewish history at U of T, who will take up his post in 2012 as Oxford University's first professor of Israeli studies.

Derek Penslar

Penslar added that in most universities, U of T included, Jewish studies does not have a department. McGill is the only Canadian institution that boasts a Jewish studies department, rather than a centre.

"A centre integrates 20 to 25 different departments and units. But people who do Jewish studies are full-fledged scholars of a discipline," he said.

"We were trained at secular universities, we know how to talk to our colleagues in a certain disciplinary vocabulary, we know how to reach students of any background."

Although Hundert said he couldn't be sure how many other Jewish studies scholars have ever made the RSC fellows list, if any, he agreed the inclusion of three Jewish studies scholars on this year's list "signals the maturation of the field of Jewish studies in the Canadian academy."

Hundert explained that as a discipline, Jewish studies is quite young, having been established at McGill and U of T in the 1960s.

"This is a signal that we've come of age and we have a place in the academy."

Hundert said that one of the most "satisfying" parts of being honoured by the RSC is that the nominations come from their colleagues.

"People at McGill put my name forward and suggested that I was worthy of this. That is especially satisfying."

Hundert suggested that he might have been recognized this year because of his role as the editor-in-chief of the *YIVO Encyclopedia of Jews in Eastern Europe*, which is now available free online at www.yivoencyclopedia.org.

"I had 450 scholars contributing from 17 countries – it's massive."

Novak, who holds the J. Richard and Dorothy Shiff Chair of Jewish Studies as a religion and philosophy professor at U of T, has also been honoured by the society for his research in natural law theory, Jewish-Christian relations and biomedical ethics.

Novak said the honour is significant because not long ago, "Jews were not all that welcome [on university campuses] let alone Jewish history being welcome."

He said it's important for people to know that Jewish studies isn't reserved for Jewish students, adding that a vast majority of his students are non-Jews.

"If we only appealed to Jewish students... we would be very marginalized. The fact that we have this wide appeal indicates that we're not," Novak said.

He said that while he's honoured by the recognition, what is most significant is the fact that Jewish studies are "not foreign in the larger Canadian cultural context."

This year's new fellows will be inducted to the RSC during a ceremony on Nov. 26 at the Ottawa Convention Centre in Ottawa.

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Two new Coexistence Kindergarten Programs begin at The Israel Tennis Center in Akko

Akko, Israel, October, 2011 The Israel Tennis Centers are pleased to announce the launch of two new coexistence ("Twinned") kindergarten projects in Akko, in the north of Israel.

The ITC's Twinned Kindergarten programs bring Jewish and Arab kindergarten classes together weekly at the Israel Tennis Centers, to engage in social and sport activity under the guidance and leadership of accredited Israel Tennis Centers physical education teachers. The program, which will continue for the duration of the school year sees Jewish, Christian and Muslim children participating in all activities as one group and celebrating holidays together..

The Israel Tennis Centers' Twinned Kindergartens have been operating successfully for 7 years, and in 2011/2012 will operate in the Akko and Jerusalem Centers. Twinned Kindergarten Programs at the ITC rely on donor funding to bridge the gap between program costs and support from local Israeli municipalities and the Department of Welfare and Education. The two new Akko Kindergartens were generously funded by The Tennis Legends Israel Trip 2012, and Raya Strauss Holdings. These two new projects will serve 140 Jewish and Arab children from the Akko area, and provide a lifetime perspective of cooperation and equality.

A donation or sponsorship of $25,000 supports 70 children (one Jewish and one Arab Kindergarten class) for one school year. For more information, please call 416 444-5700 or email info@israelchildren.ca

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Women's 2011 ProAm

Celebrity Pro Dean Goldfine

L-R Brad Gilbert, Kevin Green, Patrick McEnroe

ProAm Cocktail Evening

Top right - Brad Gilbert, Bottom Patrick McEnroe

L-R Judy Haber, Steve Miller, 2011 ProAm Chairs

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Ali Baghbani, whose son needs a bone marrow transplant, attended a "Get Swabbed" drive at Carleton University last week. *[Cara Stern photo]*

Ontario campuses compete to register bone marrow donors

Cara Stern
Special to The CJN

OTTAWA — Ali Baghbani has spent months hoping for a bone marrow match for his son, Tymaz. He's visited Get Swabbed drives at universities across Ontario, as well as one in Montreal.

"[Tymaz] has been for multiple chemotherapy treatments, but he's still looking for his bone marrow match," Baghbani said.

The 15-year-old Torontonian's face was on posters all around the University Centre at Carleton University on Nov. 4, though he is just one of the almost 1,000 patients in Canada waiting to find a match.

The Get Swabbed drive began with a single event at McMaster University in 2009. Each year, an increasing number of schools have taken up the challenge, and there has been a huge surge in support this year, with 20 schools participating, almost double compared to last year, said Jessica Stergiou co-ordinator of donor management for Canadian Blood Services' OneMatch Stem Cell and Marrow Network.

The Jewish fraternity Alpha Epsilon Pi was at the helm of the drive in Ottawa, focusing its event on three patients, including Tymaz.

The universities compete for a trophy that will go to the school with the most male registrants per capita, Stergiou said.

This year, she said, the drives targeted men, particularly those from non-white backgrounds, since this group is significantly underrepresented in the database.

"Males make the best stem cell donors, with better patient outcomes," Stergiou said, adding that in the unlikely scenario where a patient has multiple matches, the doctor will go with the youngest male available.

Volunteers rounded up men as they walked through the atrium at Carleton to convince them to join the international OneMatch database.

In total, the Ottawa drive registered 337 males, four females and 15 online female registrants, according to Ayal Sadeh, vice-president of the Ottawa AEPi chapter.

The disparity comes from a lack of resources, he said. They were given 600 swab kits and had a limited number of volunteers, so they spent the time registering men, directing most of the women who approached the tables to a computer where they could register online for a mail-in swab kit.

Sadeh said it's ideal to get young people registered since they are fit for a potential donation for the longest possible time, so this was perfect for a university event.

For the second year in a row, the McMaster chapter of AEPi ran a 24-hour drive and broke the Guinness World Record for the most registrants in a day, registering 1,162 people.

Although the University of Guelph beat that number, collecting 1,560 cheek swabs, they didn't qualify for the Guinness record because their drive lasted 12 hours, instead of the continuous 24-hour period required to qualify for the record.

Only about one-third of Guelph's registrants were male, but it must be considered that the university has almost eight female students for every male student, Stergiou said.

It was exciting to see everybody's reactions when they heard the total, said Sarah Paolucci, co-organizer of the drive at Guelph. "We never really thought we would hit anything near this number."

Many volunteers were directly affected by the cause. Gina Parker was one volunteer at Carleton who spent the day helping registrants fill out the necessary questionnaires. She said she was hoping to help find a match for her younger brother, who was diagnosed with leukemia in May.

Though the drive doesn't aim to match specific people, she said, widening the database would increase her brother's chances of finding a match.

Many of those who volunteered, however, had no personal connection.

"There's nothing bad in helping to save a life, so the more I can do, the better," said Jesse Smiley, a first-year student at the University of Ottawa, who is in the process of joining AEPi.

Baghbani said he had hoped there would be more Lebanese registrants, since a person is much more likely to find a match from those with a similar background. But he was thrilled with the turnout.

In the end, Ottawa's AEPi were pleased with both the number of registrants and the chance to show the philanthropic side of the fraternity, although Sadeh said he hopes next year's event will allow them to register both men and women.

"The interest on campus exceeded our wildest expectations," he said. "It was truly successful in every way."

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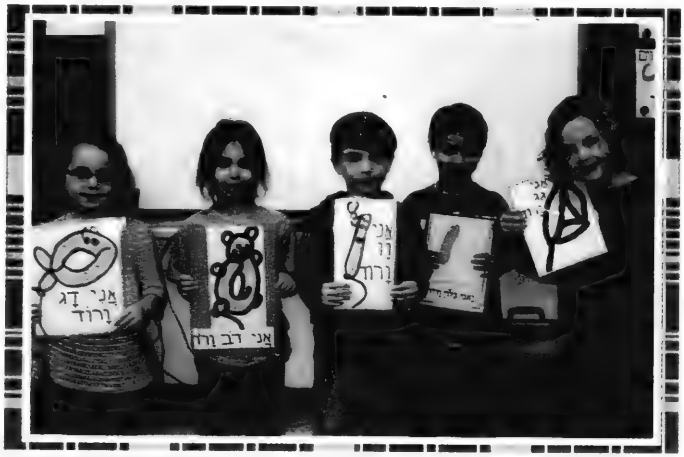


ACTIVE READERS: Grade 1 students at Robbins Hebrew Academy's Beth Tzedec campus read the story *Habalon Havarod*, then acted it out using costumes, balloons and various props. From left are Carly Levett, Maya Joseph, Nathan Hershfield, Jonah Kowal and Charlie Gutmann.

SHEM TOV

Eden Granovsky, a Grade 5 student at The Toronto Heschel School poses with her grandmother Elaine Cheskes with a copy of *Shem Tov*, The Jewish Genealogical Society's publication. Eden's writing was inspired by a Language Arts Family History Project in Grade 4 at Heschel in which she explored her family history and genealogy.

MIGRATION TALE: Robyn Buchman, centre, Leo Baeck Day School's director of admission, shares her story of immigration from South Africa to Canada with Grade 3 students as a part of their "I'm Leaving On A..." unit, in answer to the question, "Why do people go where they go?"

FAMILY MOMENTS

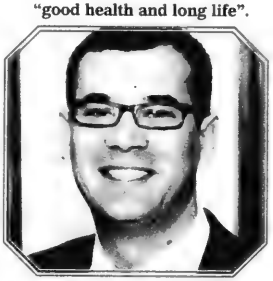
Mazel Tov

The Canadian Jewish news

Mazel tov Jeff Baum & Marisa Perfetti-Baum on their marriage. Proud parents: Shirley & Louis Baum, Rita & Gabriele Perfetti; siblings: Dave and Brian (Mandy)

Mazel tov to Betty Rumberg who celebrated her 100-year milestone on Nov. 1, with family and friends. We wish Betty "good health and long life".

Eric & Ariana are engaged!
Eric, the son of Sandy & David Martz; Ariana, the daughter of Jack Haber and the late Dafna, New York.



Mazal tov to Zach Meltzer upon receiving his MA from Concordia University. We are proud of you and wish you success in your PhD program.

Aedden Rothman celebrated his second birthday on Oct. 30 with mom and dad, Noa and Shayle Rothman, as well as extended family and friends. We love you.

Happy seventh birthday Joshua, son of Michael and Fara Forman. We hope you have a great year. Love, your sisters Jordyn and Samantha.

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Thursday, Nov. 17

JEWISH GENEALOGY

Michael Goldstein discusses "Breaking Through Brick Walls in Your Family Research," 8 p.m., Temple Sinai. Submit advance questions to brickwalls@jewishgenealogysearch.com.

BAYIT CHAYIM

Amir Gissin, consul general of Israel, speaks to Bayit Chaim, an Israeli children's charity, 7 p.m., Beth Emeth Synagogue. E-mail houseoflife@live.ca.

JERUSALEM IN PHOTOS

The Jerusalem Foundation of Canada's opening reception for the photo exhibit *Jerusalem: From There Till Eternity*, 7 p.m., Pikto Gallery, Distillery District. 416-635-5491.

WOMEN IN JUDAISM

Lisa Aiken discusses "Can a Modern Woman Find a Place in Traditional Judaism?" 8 p.m., Chabad Lubavitch of Markham, 83 Green Lane, Thornhill. 905-886-0420 ext. 221.

MEMORIAL SERVICE

A memorial service for **Shelley Wise**, of Gan Yeladim, will be held at 6:30 p.m., Beth Emeth Synagogue. Call 416-638-1796.

Friday, Nov. 18

TOT SHABBAT PLUS

Temple Kol Ami hosts a family-friendly musical Shabbat service, 6 p.m., 36 Atkinson Ave., Thornhill.

Saturday, Nov. 19

ARCHEOLOGY & THE BIBLE

Dr. Lisa Aiken discusses, "What Do Archeologists Say About the Bible? What Does the Bible Say About Archeologists?" 7:30 p.m., Kehillat Shaarei Torah.

THE SETTLEMENTS

Rabbi Yuval Cherlow, Gershom Gorenberg, Amiel Ungar and **Prof. Benny Morris** discuss "The Preoccupation with the Settlements," 8 p.m., Shaarei Shomayim Congregation. www.torahinmotion.org. 416-633-5770.

Sunday, Nov. 20

RENEWING OUR SPIRIT

A daylong conference on Israel, 9:15 a.m.-4:30 p.m. MP **Irwin Cotler** speaks at 1 p.m. Shaarei Shomayim Congregation. www.torahinmotion.org. 416-633-5770.

JEWISH ART EXHIBIT

Art by Jewish artists from around the world, 5-10 p.m., Jewish Russian Community Centre, 1136 Centre St., Unit 2, Thornhill.

SINGLES IN THE PARK

Jewish adults (55+) are invited to a dance featuring the music of the '50s. Earl Bales Community Centre, 7 p.m. RSVP debbygo@rogers.com; 416-631-0005.

Continued on page 35

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Continued from page 34

RABBI FUNNYE

Rabbi Capers Funnye speaks about "The African and Afro-American Jewish Experience," 7:30 p.m., Darchei Noam Congregation.

JEWS AND BASEBALL

The film *Jews and Baseball: An American Love Story* will be shown at 4 p.m., Beth Emeth Synagogue. Producer **Will Hechter** will be present.

Monday, Nov. 21

RAISING A MENSCH

Sarah Chana Radcliffe will speak about "How to Raise a Mensch," 8 p.m., Adath Israel Synagogue. For advance tickets call **Nilly** 416-635-5340 or nilly@adathisrael.com.

Tuesday, Nov. 22

'CHALLENGE AND CHANGE'

Jack Lipinsky and **Harold Troper** discuss "Challenge and Change – Shaping Toronto's Jewish Community," 7:30 p.m., Beth Tzedec Synagogue.

CHUG HA-TANACH

Seymour Epstein speaks about the book of Zephaniah, 8 p.m., Beth David Synagogue.

ISRAELI DEMOCRACY

Gershom Gorenberg discusses "Israeli Democracy: What Threatens It, How To Save It," 7:30 p.m., Temple Emanu-El.

'LIFE AND DEATH ISSUES'

Rabbi Moshe Meirovich presents an 8-session course on "Life and Death Issues," Tuesdays, 7:30 p.m., Lodzer Synagogue, 12 Heaton St.

THE INSIDE SCORE

Elliotte Friedman speaks about sports broadcasting, noon at Beth Tikvah Synagogue.

LUNCH AND LEARN

Barbara Rusch of the Ephemera Society of Canada speaks at Temple Har Zion. Bring your lunch at noon, program begins at 12:30 p.m.

Wednesday, Nov.23

BENEFIT CONCERT

Kenny Munshaw, **Beverly Mahood** and friends perform in a benefit concert for the Out of the Cold Program, Holy Blossom Temple. Doors open at 7 p.m., concert begins at 8 p.m.

BOOK REVIEW

Marilyn Herbert reviews *Major Pettigrew's Last Stand* by **Helen Simonson**, 7:30 p.m., for National Council of Jewish Women, 4700 Bathurst St. 416-633-5100.

ART EXHIBIT OPENING

Works by artists **Rochelle Rubinstein** and **Ce'san d'Ornellas Levine** will be on display at Congregation Darchei Noam. Opening reception at 7:30 p.m.; artists speak at 8 p.m.

BEYOND BAT MITZVAH

The Beyond Bat Mitzvah Club is offered by Chabad Lubavitch of Markham for girls in grades 7 and 8. Tonight's program is yoga and a yogurt bar. Call **Mattie** or **Kiki**, 647-785-3924 or 647-618-1770.

JEWS FOR JUDAISM

Rabbi Michael Skobac presents a counter-missionary seminar, Wednesdays until Nov. 30, 8 p.m., Lipa Green Centre. E-mail toronto@jewsforjudaism.ca

Thursday, Nov. 24

TAREK FATAH

Tarek Fatah discusses "The Jew Is Not My Enemy," 7 p.m., Beth David Synagogue. Presented by Na'amat Canada. For advance tickets, 416-636-5425 or www.naamatevents.com.

GAMES NIGHT

Shaar Shalom Synagogue holds a games night for adults, 7:45 p.m. Call **Penny**, 905-889-9444.

Other News

VOLUNTEERS NEEDED

Drivers needed to deliver kosher meals on wheels. Mileage reimbursed. Call **Inna** 416-373-4100.

Jewish Information Service of Greater Toronto needs volunteers for its information desk in the Lipa Green Centre, Monday and Tuesday mornings. If you have good computer skills and are familiar with the Greater Toronto Jewish community, call **Barbara Barak**, 416-631-5843 or bbarak@ujafed.org.

Volunteer tutors are needed for a homework club sponsored by Ve'ahavta at Briar Hill Junior Public School (Lawrence Heights) Tuesday afternoons. Call **Tessa** 416-964-7698, ext. 216 or volunteerinfo@veahavta.org.

THEATRE NIGHT

Temple Har Zion is going to the play *Caroline or Change* this winter. For tickets, send an e-mail to rayhavelock@gmail.com.

SINGLES EVENTS CAN BE FOUND ON PAGE 44

JF&CS GROUPS

All programs require pre-registration. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

When You're About to Separate: For parents in the early stages of separation, Nov. 17, Lipa Green Centre, 9:30 a.m.

Dating in Midlife: For men and women over 40 who have been single for 2 or more years, Nov. 17, Lipa Green Centre or Nov. 30, 35 Madison Ave., 7 p.m.

How to Achieve a Good Divorce: For people in the early stages of separation or divorce, Nov. 29, Lipa Green Centre, 7 p.m.

FOR SENIORS

Association of Jewish Seniors General Meeting, Nov. 17, 9:30 a.m., Shaarei Shomayim. **Stephen Adler**, discusses "Post-Election: Where Do We Go from Here?" **Tammy**, 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips. Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Ongoing activities: gentle exercise class, bridge, line dancing.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Sheila**, 416-665-3333.

Bernard Betel Centre 416-225-2112. Art historian **Rachel Levin** discusses "The Kiss: Various Gestures People Exchange," Nov. 22, 10 a.m.; Retirement Living Fair, Nov. 23, 11 a.m.-2 p.m.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. **Carole Greenwood**, Baycrest scientist, discusses, "Cognitive Retention with Aging: Relationship Between Diet and Brain Functioning," Nov. 24, 1:30 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Register now for winter break camp to be held at Toronto Heschel School. Ext. 4039 or lauren@centrecamp.ca.

One-day Basic Judaism Crash Course, Nov. 27, 10 a.m.-5 p.m. Call **Rabbi Elyse Goldstein**, ext. 4235.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

The Michael Bernstein Chapel holds services Thursdays at 7:15 a.m. and Sundays at 8 a.m., followed by breakfast. Call **Coleman Bernstein**, 416-968-0200.

Shlomo Schwartzberg looks at specific film genres, Nov. 21, Musicals, 7 p.m.

Free monthly support group for adult children of Holocaust survivors, Nov. 21, 6:30 p.m. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or syaakobi@baycrest.org.

Crash course in basic Judaism, Nov. 27 with **Baruch Sienna**. E-mail sharonis@mnjc.org or ext. 154.

The novel *Mara* is presented in a literary concert featuring **Lilly, Micah** and **Daniel Barnes**, Dec. 1, 8 p.m. Tickets, ext. 0 or www.algreentheatre.ca.

An exhibit about **Janusz Korczak** and the children of the Warsaw Ghetto is at the gallery until Dec. 2.

What's New is not online this week. We are upgrading our website. It will return soon.

HARBORD CI CLASS OF '51 REUNION : Harbord Collegiate Institute's class of 1951 got together for their 60th reunion recently, celebrating with a festive brunch. From left are event co-chairs Kaylee Miller and Debbie Cowitz. *[Mollie Rothman photo]*

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Dealing with Iran's nuclear ambitions

According to Reports

By PAUL MICHAELS

Last week's According To Reports column ended on a sombre note that military action against Iran, however unpalatable and risky, may be the only option available to try to prevent Iran from acquiring nuclear weapons. Or at least greatly slow its progress to that end.

That column was written against a background of a flurry of news reports about heightened Israeli military activity and related co-ordination between Britain and the United States involving the possibility of a U.S.-led missile strike on Iran's nuclear installations.

A couple of days later Barry Rubin, a prolific author and the director of the Israel-based GLORIA Center, argued (in a *National Post* opinion piece and in a *Globe and Mail* story by Patrick Martin on Nov. 4) that media reports of looming military strikes against Iran have been vastly overblown and amount to sensationalism.

The reality, which has consequently been obscured, Rubin maintained, is that Israel has decided against a military strike "in the near future" and instead is planning for "a longer range strategy": "This policy… consists of preparing both offensive and defensive forces to act decisively if Israel ever feels that an Iranian nuclear strike is likely," Rubin wrote in the *Post*. In private conversation, Rubin calls this neither deterrence nor containment but rather "a flexible response."

Numerous analysts have pointed out that Iran hasn't just been sitting around for the past several years in expectation of an attack. It has been very busy burying its nuclear assets deep under mountains impervious to conventional bombing, and even in densely populated centres to deter military assaults. It has also armed Hezbollah in Lebanon with more than 50,000 rockets to be launched against Israel in case of an attack (a deterrence of its own), and it threatens precious oil fields in eastern Iraq as another means of deterrence: the capacity to force world oil prices through the roof.

"Israel understandably has plans for a possible attack against Iran if needed and its military trains for that contingency," Rubin says. "Israel leaks this fact to unnerve Iran and give western countries incentives to increase sanctions and work harder to block Tehran from getting nuclear weapons."

On the matter of sanctions – the sort of sanctions, directed against Iran's energy sector, that would really hurt – there's little chance of that happening while Europe, which relies on crude oil from Iran in addition to other sources, is in the midst of economic turmoil and is facing a recession. The last thing Europe needs now is higher energy costs.

China, which surpassed the European Union last year as Iran's largest trading partner, and Russia, with major investments in the oil and gas fields in the Islamic Republic, oppose another tougher round of United Nations Security Council sanctions. Europe and the United States could impose their own biting sanctions, but are even more unlikely to do so while Russia and especially China offset any losses for Tehran and profit in the meantime.

Just last week, it was reported that even the Obama administration which promised to push for stinging new sanctions, has backed away from a Congressional committee-approved plan to move against Iran's central bank, since the effect could be to disrupt oil markets and force a steep rise in prices.

The Nov. 9 release by the International Atomic Energy Agency of its long-awaited report on Iran's nuclear program received a lot of media attention, but came as no surprise to Israeli authorities. It asserted that over the past several years, Iran, in violation of its non-proliferation treaty obligations, has been pursuing the enrichment of nuclear fuel and the (secret) development of nuclear weapons technology.

The estimation of when Iran will be capable of actually producing a nuclear weapon that can be placed on a ballistic missile varies between one and several years, according to "experts." But very little doubt now remains that Iran will achieve this.

Despite the flood of rhetoric and analyses, the bottom line is that no one, it seems, has a viable answer to thwart Iran's nuclear ambitions.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Soer, Michael	Oct. 27/11	10 Torresdale Ave
Bornstein, Beatrice	Oct. 27/11	1555 Finch Ave.E
Gefen, Elias	Oct. 28/11	11 Townsgate Dr
Jacobson, Leon	Oct. 30/11	25 Wetherby Circle
Glincman, Nina	Oct. 31/11	25 Croydon Rd
Joffe, Claude	Oct. 31/11	50 Inverlochy Blvd
Schonberger, Dezso Moshe	Oct. 31/11	866 Sheppard Ave W
Leposfsky, Ruth	Oct. 31/11	Private
Casseres, Lucas	Nov. 1/11	19 Palm Dr
Gulyas, Eva Belane	Nov. 1/11	Private
Vitriol, Ilona	Nov. 2/11	19 Barclay Rd
Obornick, Eve	Nov. 2/11	12 Wicks Dr
Sitzer, Sidney Jack	Nov. 2/11	19 Chieftain Cres
Gillman, Sheina	Nov. 3/11	1101 Steeles Ave. W
Fisher Shulamit	Nov. 2/11	3000 Bathurst St
Goldman, Esther	Nov. 4/11	10 Torresdale Ave
Naiman, Sandra Lorraine	Nov. 4/11	326 Major Mackenzie Dr E

BENJAMIN'S PARK MEMORIAL CHAPEL

Shelley Rosenberg Borovoy (Pearl)	Oct 29/11	130 Dunn Avenue
Doris Goldberg	Oct 29/11	1555 Finch Ave. East
Esther Seligman	Oct 29/11	55 Ameer Avenue
Beverley Levman	Oct 30/11	442 Glengrove Avenue
Estelle Pollock	Oct 30/11	31 Beaver Valley Road
Morris Feldman	Oct 31/11	126 Hove Street
Saul Glick	Oct 31/11	645 Castlefield Avenue
Leonid Kouchner	Oct 31/11	4300 Bathurst Street
Archie Persin	Oct 31/11	133 Torresdale Avenue
Eileen Anture	Nov 1/11	10 Torresdale Avenue
Harry Berkelhammer	Nov 1/11	87 Rockford Road
Faye Weverman	Nov 3/11	2 Covington Road
Sharon Etkin	Nov 3/11	55 Kennedy Avenue
Julius Michael Long	Nov 3/11	120 Promenade Circle
Jerry Rumack	Nov 5/11	100 Canyon Ave
Linda Ghan	Nov 4/11	123 Eglinton Ave. East

HEBREW BASIC BURIAL

Philip Eprile	Nov 4/11	25 Brunswick Avenue

David Forberg ז"ל

It is with great sadness that our family informs you of the passing of Syma Forberg's husband, our Dad, Zaidy and Great-Zaidy David Forberg, on October 9th, 2011. Dad was a Holocaust survivor and an amazing teacher about life.

Donations in his memory can be made to: Forever Chai Foundation of Canada 416-695-8885 info@4everchai.com.

Syma, Joe, Honey (Silverberg), Esther (Michaels) and Bill.

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Canada casts 9 votes defending Israel at UN

Andy Levy-Ajzenkopf
Staff Reporter

Canada last week stood up once again for Israel on the world stage.

Member states voted on a series of resolutions at the United Nations General Assembly Nov. 10 that were explicitly or implicitly critical of Israel, and Canada voted "no" or abstained on all of them.

John Baird

One of them, from the UN special political and decolonization committee – which deals with a variety of subjects, including the Palestinian refugee issue, human rights and peacekeeping – contained a resolution with numerous criticisms of Israel and no mention of Palestinian obligations in the peace process.

The special committee had submitted a report from another subcommittee that was charged with investigating "Israeli practices affecting the human rights of the Palestinian people and other Arabs of the occupied territories."

Foreign Affairs Minister John Baird said that this resolution was "one-sided, unbalanced and does not address the complexities of the issues, nor seeks to address the true actions and responsibilities of all parties."

He added that Canada remained "frustrated" with the UN's process on Middle East peace.

Canada, Baird said, believes Israel and the Palestinians must resolve all "final status" peace issues in bilateral negotiations, not at the UN.

"Canada has long been concerned by the sheer number of UN resolutions critical solely of Israel. No other conflict area in the world draws even a fraction of the time and energy of member states."

Baird said the committee's resolution package on Israel was prejudiced and lacked "references to terrorist activities carried out by Hamas, Palestinian Islamic Jihad and others against Israel and are, thus, ultimately unhelpful to the cause of a lasting, negotiated peace."

As a result, Canada voted "no" or abstained from voting last week on nine of what it decided were biased, anti-Israel resolutions, including the special committee's report.

The other resolutions, along with Canada's vote, were: Assistance to Palestine refugees (abstained); Operations of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (no); Persons displaced as a result of June 1967 and subsequent hostilities (no); Palestine refugees' properties and their revenues (no); Applicability of the Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949, to the occupied Palestinian territory, including east Jerusalem, and the other occupied Arab territories (no); Israeli settlements in the occupied Palestinian territory, including east Jerusalem, and the occupied Syrian Golan (no); Israeli practices affecting the human rights of the Palestinians in the occupied Palestinian territory, including east Jerusalem (no); The occupied Syrian Golan (abstained).

The Centre for Israel and Jewish Affairs (CIJA) praised the Canadian stance.

In a statement, CIJA CEO Shimon Fogel welcomed Prime Minister Stephen Harper's and Baird's "principled" support of Israel at the world body.

"The cumulative volume of anti-Israel vitriol these resolutions contain hinders credible UN involvement in moving the conflict toward a peaceful resolution," Fogel said.

"Canadians believe the UN should take a constructive approach to the conflict and focus on peace and reconciliation, not blame and vilification. We can all be proud that these are the values Canada upheld at the UN today."

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'Each name has a story'

Continued from page 3

Two eternal flames, symbols of the link between the past and the future, flank the list of the deceased – dozens of names inscribed along with the remembrance of 18,000 Jewish men and women who served in the Canadian armed forces during World War II.

The memorial, gifted by the veterans to UJA Federation to administer, also recognizes the 1.5 million Jews who served in all the Allied armed forces.

Donations from more than 500 people, including many veterans, added to corporate contributions toward the cost of the monument.

"Each name has a story we will pass on to generations to never forget," said Martin Maxwell, a member of the veterans' board of directors. "We remember them. We thank them all for the tomorrow they gave us."

But Maxwell said Jews shouldn't overlook current problems.

"We see… hatred, and there is a rising tide of antisemitism that should worry us," Maxwell told the crowd. "It's not hard to avoid [hearing] it. Look at Iran, as an example. [The Jewish People] need friends, and the biggest one we have is the prime minister of Canada, Stephen Harper."

After applause for Harper eventually quieted, speaker after speaker paid tribute to the veterans and the memorial, which is intended to become an outdoor classroom.

The other side of the monument has a partial list of those who fought but also returned home from battle. Some are no longer alive, such as Sam Levinson, who died last December. His brother, Alex, a messenger boy at an army field hospital, made sure his 85-year-old brother was recognized for his duties in Europe.

"Young people, the generations who follow us, need to remember that there were Jewish soldiers who didn't hide – they fought the Nazis," said Levin, formerly Levinson, who was born in Poland and lived in the forests of the Ukraine for 18 months.

"I'm free, I'm happy and living in a wonderful country of Canada – but I am also a strong person and need to keep sharing the story of my brother, our family killed by the Germans and what it was like being a Holocaust survivor. One day, my name will be on that monument, too."

Joseph Warner, chairman of the Toronto Post, said he was overwhelmed by the large turnout to see the project become a reality.

"Whether it was Dieppe, Normandy, across Europe and other places, I was part of the 10 per cent of Canada's 160,000 Jews who went to war," said Warner. "The good guys won, the job was accomplished. No memorial can begin to do justice to their sacrifice. What we're doing is a small tribute to them and a promise that they will not be forgotten."

Warner had a message for the younger generation.

"Young people talk about wanting to make a difference, fix the world – I hear it all the time," said Warner. "It was 70 years ago when other young people were called upon to fix a world that went off its rails. The least we can do is remember those people, honour them and treat them with respect."

Correction

In the article "U.S. filmmaker makes doc about T.O. survivors" (Nov. 10), Frank Lozano was incorrectly described as Catholic. Lozano is a non-denominational Christian.

Montreal schools shelve merger plans

Janice Arnold
Staff Reporter

MONTREAL — The plan to merge the two largest Jewish schools in Montreal has been officially abandoned, less than a year after it was announced with high hopes of creating an improved educational system suited to the community's changing demographics.

The decision was made by the boards of the schools: the Jewish People's and Peretz Schools/Bialik High School (JPPS/B) and United Talmud Torahs/Herzliah High School (UTT/H).

The plan, which had the backing of Federation CJA and the schools' boards, will not be revived for the foreseeable future, even though all parties recognize that sustaining two separate mainstream school systems may not be feasible over the long term. Population decline and the attraction of other non-Jewish private schools are the main reasons.

Federation president David Cape said the schools are independent and "ultimately responsible for making the decisions that they believe best serve their students and parent bodies."

JPPS/B and UTT/H were to become one affordable, bilingual "community" school, with the elementary school at what is now the UTT/H Snowdon campus, a middle school to be built next to the nearby YM-YWHA, Bialik in Côte St. Luc to be the senior high school, and a new full high school to be built on the West Island.

Although the schools say they'll try to cooperate more with each other, there will be no administrative merger at any level, officials said.

"The consultation process highlighted the importance of the schools working together, rather than treating each other as competitors," Neil Creme, co-president of JPPS/Bialik with David Shapiro, told the *CJN*.

Both schools say they are going to concentrate on improving their own pedagogy and governance. UTT/H closed its St. Laurent campus and consolidated at Snowdon this August, which has improved its financial picture, and JPPS/Bialik has made major changes in its senior staff and is reviewing its French section.

Both schools are seeking heads of school, a senior-most professional position recommended by Canadian Accredited Independent Schools (CAIS), a St. Catharines, Ont.-based organization seeking to set best practices for private schools across Canada. The federation is urging all Jewish schools to be accredited by CAIS (formerly CESI).

The merger plan had been opposed or questioned by many parents and teachers. Most were taken by surprise when the school leaders, along with the federation, announced the plan in January. By that point, a detailed course of action, including architectural drawings and a mission statement, had been drawn up. Parents were told that "tens of millions of dollars" from philanthropists who support a major overhaul to Montreal Jewish education hung in the balance.

"While the concept of the merger has much merit and deserved to be explored, after much consultation, feedback and consideration and listening to your views, we have determined that our singular focus at this juncture should be on strengthening our own school to ensure we continue to thrive," Creme and Shapiro wrote to parents Nov. 8. They urge more "arrangements and relationships" with other Jewish schools, not only UTT/H, "while fully maintaining our own distinct identity."

In a Nov. 8 letter to parents, UTT/H president Charles Leibovich wrote: "Although we are, of course, disappointed [about the end of merger discussions], we have been aware since the outset that this was a potential outcome and have simultaneously been heavily engaged in our own institutional strengthening process…

Leibovich declined comment for this story.

As for the fate of the federation's "superfund," JPPS/Bialik told parents – in an apparent reference to the philanthropic support for the merger – that "the initiative is aimed at raising donations from the community on an unprecedented level to provide tuition assistance support for families of all mainstream Jewish day schools. This initiative is independent of the merger talks" between JPPS/B and UTT/H.

In a statement, Cape said, "Federation's role is to ensure accessibility to and excellence in Jewish education in Montreal, and to strive to ensure the long-term viability of the day school system. In this regard, we remain committed to working with our schools to explore all options that would increase accessibility, improve standards of excellence and strengthen their long-term financial sustainability. We will continue to work with our partners to develop innovative ideas for the future of Jewish education in Montreal."

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Zaka seeks to create support group in Canada

Paul Lungen
Staff Reporter

Zaka came to international attention 10 years ago when the world looked on in admiration as the vest-clad volunteers busied themselves among the debris of suicide attacks to tend to the wounded and gather human remains, no matter how tiny.

At the time, little was known about the organization, whose primary aim was to provide a proper burial in accordance with Halachah, or Jewish law, to victims of terrorism.

People witnessing their devotion to a sad but necessary task opened their hearts, and their wallets, to support the work. Since then, Zaka, the Hebrew acronym for Disaster Victim Identification, has continued to function, but with the drastic reduction in terrorist attacks, its members spend more time on Israeli highways tending to the victims of road accidents – about 10 per week.

"We save those who can be saved; we honour those who cannot be saved," said David Rose, Zaka's director of international communities liaison.

Rose is expected in Toronto next week to raise awareness about the organization and lay the groundwork for a permanent support group.

The visit will mark Rose's second trip to Canada since May. On that occasion, he met with a number of local rabbis and other potential supporters.

"We'll have small public meetings with businessmen," he said of the upcoming visit.

Rose said Zaka continues to offer contributors a tax-deductible receipt but "it does not have much of a presence in Toronto and Canada. I'm here to teach what Zaka is about, what we do."

"It's a good story," Rose continued. "It's one of the few Israeli organizations recognized by the UN as an NGO, a humanitarian organization to assist in the case of disasters around the world and in Israel."

With more than 1,500 volunteers, 34 ambulances and 162 motorcycles deployed around the country, Zaka offers its service free of charge.

Rose said in recent years Zaka has expanded its mandate and gone international. It has become expert in search and rescue and it sent teams to Japan following the earthquake and tsunami in March. Before that, it dispatched personnel to Haiti following the January 2010 earthquake and it was able to locate the remains of a Montreal Jewish businessman, Alexander Bitton, in the rubble of the Montana Hotel there.

Zaka personnel in action following a terrorist attack in Israel. *[CJN file photo]*

So far this year, Zaka has raised about $15,000 in Canada.

"Ten years ago, when images came through TV of the yellow-jackets of Zaka, people sent [more] support," he said.

Zaka operates on an annual budget of $5 million U.S., the majority of of which is raised in the Diaspora. Rose believes Toronto is a good location for a support group and he anticipates the community could raise as much as $150,000 annually.

Zaka has established "friends of Zaka" groups in Britain, France and the United States. There are similar organizations in Hong Kong and Singapore, he said.

Zaka trains volunteers in Israel and from its associated communities around the world in basic first aid and in the halachic disposition of bodies.

"I don't want to alarm anyone, but we do have experience and we offer training" to assist terror victims or people caught up in natural disasters and even in searching for missing people, he said.

Rose proposes something similar for Canadian Jews, a program that will include training in CPR, search and rescue "and what to do in a trauma situation."

"If God forbids something happens, they'll know what to do and can respond."

For more information, visit Zaka's Canadian website at www.zakafoundation.org.

Options for kids seeking legal help and for parents denied access

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 30 years

Question: I am fifteen years old. I am currently living with my father and stepmother. I do not live with my mother because of a drug addiction she has had in the past and her failure to appear in court over custody of me. My mother has no custody of me, only visitation rights. I am truly unhappy living with my father because he emotionally abuses me, yet I do not want to live with my mother either. I would really love to live with my grandmother but it doubt it's possible.

I have seen many counsellors and psychologists, yet nothing helps me. I have even contacted children's aid and they do not want to bother with my case either. I just need a place to live where I can feel safe and loved, which is why I would like to live with my grandmother. I feel like my feelings do not matter and I cannot understand why it is so difficult for me to just be happy. Please help me.

Answer: Youth between the ages of 12-17 who need their own lawyers in certain family law situations or in criminal law matters can turn to Justice for Children and Youth, an agency of the Ontario Ministry of Children and Youth Services, by calling 416-920-1633 to see if they can help. They are very kind and helpful.

Question: I have court papers saying that I am allowed to have my son every second weekend. One day my son, who is 10, decided he didn't want to see me anymore. The last time I went to see my son he was not there. My ex told me that the next time I come I have to make an appointment to see him. I called him during the holidays and was talking to him for a few seconds, then the phone went dead. I called back right away but nobody picked up the phone.

I pay a lot for child support. Why bother paying the support if I cannot see my son? Is there anything I can do?

Answer: In law, you've got to pay child support even if you are denied access. But I would recommend that you ask a judge to cite your wife for contempt of court for breaching the court order and threaten her with jail or a large fine if she continues to prevent you from seeing your son. The court could also ask a child therapist to investigate your son's true wishes.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

Neither Garfin Zeidenberg LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion.

Sponsored by the Community for Jewish Culture of B'Nai Brith Canada.

TREASURES OF BAYCREST: The 2011 *Treasures of Baycrest* exhibit in Baycrest's Silverman Garden Court opened on Oct. 30 with a reception to honour the volunteers, staff, donors and friends whose contributions have helped transform Baycrest into a global leader in aging and brain health. The reception was attended by 64 honorees and their families and friends. Launched in 2004, the exhibit showcases the faces and stories of the men and women who have contributed to Baycrest over the years. The stories and photographs of past honorees can be viewed on a touch-screen computer. Former Baycrest Foundation chair Ronald Appleby; his mother, Jennie; his sister, Cheryl Appleby Jackson, visited the exhibit.

Moldaver named to highest court

Continued from page 1

He combines an excellent analytical mind, personal integrity and strong writing ability, said Cotler, who was one of five MPs from three political parties who vetted a list of candidates before recommending the final two. The panel held extensive consultations with lawyers and judges to help in their assessment of the candidates.

Bert Raphael, president of the Jewish Civil Rights Educational Foundation of Canada, applauded Moldaver's nomination.

"I think it's a great tribute to Canada that religion shouldn't matter, and it's a compliment to our prime minister that he wouldn't be concerned that he'd be criticized for appointing four Jews," said Raphael.

In the 1960s, when he entered the practice of law, Jews could not join the Lawyers Club of Toronto, Raphael said. Many established law firms did not hire Jewish students, and Jewish attorneys often banded together to create their own firms, or they hung up a shingle and went into practice on their own, he said.

Ed Morgan, a law professor at the University of Toronto, called it "a great appointment. He's an excellent judge. The Supreme Court needed strength in his field [of law], criminal law and the constitution."

"I think he's got the right temperament, a kind of middle view… He has a mildly conservative judicial temperament. He's right in the mainstream of Ontario judges."

Moldaver is particularly known in the legal community for his role in the Steven Truscott and Romeo Phillion cases, in which the Ontario Court of Appeal overturned wrongful convictions for murder, Cotler said.

"He wrote the judgment in the Phillion case, and he was a member of the court in the Truscott case and participated in the writing [of the judgment] by Roy McMurtry. Both were exemplary judgments," Cotler said.

The written decision in Phillion "was a masterpiece in terms of the way he addressed questions of fact and law and matters of fresh evidence. It was a masterful judgment," Cotler added.

Moldaver's writings "reflected whatever we heard about him in our consultations, that he had a brilliant legal mind, that he was one of the foremost experts on criminal law in the country, that he was a very clear writer, that his judgments were models of clarity and were accessible to the general public, not just lawyers. We were told he had an excellent analytical mind and this came through clearly in the Truscott and Phillion cases," Cotler said.

Moldaver also brings to the position admirable personal characteristics, Cotler added. "He is a person of integrity, is forthright, honest and genuine. It was reported to us he is a wonderful colleague."

Cotler said concerns that Moldaver is not bilingual – raised by some MPs –should have been put to rest when, in a parliamentary hearing, the justice undertook to learn French. He said critiques of Rothstein, who is not bilingual, are unfounded, as Rothstein never made the pledge to study French. "That question was not put to Justice Rothstein at the time," he said.

Morgan noted that when Moldaver practised law as a defence counsel, "he was sensitive to the rights of the accused," and as a judge he made sure "cases moved ahead and he did not allow constitutional challenges to bog down the courts. Meritorious ones succeeded, but voluminous ones that appeared to delay proceedings" did not.

Morgan said the presence of four Jewish judges on the Supreme Court attests to the fact "the Jewish community has an embarrassment of intellectual riches… there was a lot of well-educated and talented Jewish lawyers to chose from."

Cotler said the two finalists were recommended by consensus by MPs representing the Conservative, Liberal and New Democratic parties. The fact Moldaver's appointment would bring to four the number of Jews on the court never came up. "I take pride in the fact that they're Jewish was not an issue. That never arose, and I think that's a testament to Canada that none of that arose."

Walters addresses Negev Dinner

Diane Koven
Ottawa Correspondent

OTTAWA — Barbara Walters has had many firsts in her long and illustrious career, having interviewed a "who's who" of the most famous people in entertainment and international politics.

She has travelled the world and spoken to and asked questions of world leaders, tyrants and movie stars.

In 1973, she interviewed Israeli prime minister Golda Meir on the *Today Show*, and in 1977, she made journalism history by arranging the first joint interview with Egyptian president Anwar Sadat and Israeli prime minister Menacham Begin.

Barbara Walters

Last week, Walters was keynote speaker at the 2011 Negev Dinner of the Jewish National Fund (JNF) of Ottawa, held at the Fairmont Chateau Laurier Hotel. She shared with the audience some life lessons she has learned along the way, gleaned from many of her memorable interviews.

Her interview with Sadat was, said Walters, "the most important interview I have done because he changed history." She said he never wore a bulletproof vest because he said, "I won't die one day sooner than I am called."

She spoke of actor Katherine Hepburn to illustrate women's choices and "balance." Hepburn had told her she lived life the way she wanted to because she had enough money to support herself and was not afraid to be alone. Walters said, "I have had a career, and it has been an amazing career and I have given a lot up to have a career."

Though born Jewish, Walters said she had no religious education and her family was non-observant. "I miss it, but I do feel spiritual," she said. "You need strength of purpose, and then whatever hand you are dealt, I hope you think that the game is worthwhile."

Following her remarks, Walters switched roles and was interviewed by *Globe and Mail* political journalist Jane Taber.

Funds raised from the 2011 Negev Dinner will be used to support the Sderot Recycled Water Reservoir, enabling the people of the western Negev to solve a serious pollution problem by treating water from surrounding industries and communities for use in agricultural irrigation.

Ruth Lebovich, Judaic academic co-ordinator at the Ottawa Jewish Community School (Hillel division), was presented with the Esther and Eric Exton Educational Award, awarded to the Jewish educator who has most advanced the cause of JNF and Zionist education in Canada. This is the third time that the 30-year-old award has been presented to an Ottawa teacher.

Imposing Their Will: An Organizational History of Jewish Toronto, 1933-1948

by Jack Lipinsky PhD, scholar, educator and lecturer

The Defining Decade: Identity, Politics, and the Canadian Jewish Community in the 1960s

by Harold (Hesh) Troper PhD, writer, historian and academic

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בית צדק
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Hadassah's big fundraiser is a mentored affair

Carolyn Blackman
Staff Reporter

Natalie Berens, co-chair of Toronto Hadassah WIZO's upcoming fundraising event, praises the organization's mentorship program for giving her the skills to plan it.

Mind Power: An Evening with Mentalist Sidney Friedman, to be held Nov. 30 at On the Park Events and Conference Centre, is the organization's largest fundraising endeavour of the year.

She said the event grew out of an initiative in the organization to mentor young leaders.

Sheryl Simon, Hadassah's Toronto Centre chapter president, was mentored in 2009 by past president Sarah Granatowicz. Simon said it was Granatowicz's vision to pair up-and-coming leaders with seasoned ones.

"They set goals together and work on such areas as fundraising, public speaking and sharing the history of the organization."

Simon said that since its inception, the mentoring program has had 16 pairs of mentors and mentees.

"People are chosen in a brainstorming session, in which we identify those who have taken the spotlight."

It's unique program, she said, and Toronto Hadassah is sharing it with other cities, as well as the international organization. "It is a sure way for us to have succession."

Berens herself was mentored by Hadassah member Vivian Sharon. She said Sharon was instrumental in helping her plan the Friedman event.

"She taught me about asking for sponsors, getting advertising for the program book, selling tickets, advertising, and speaking at meetings. She coached me and shared her experiences."

Berens' co-chairs, who are also mentees, she said, were trained "from A to Z about all aspects required to create a successful fundraising event."

For more information or to buy tickets, e-mail info@hadassahwizoto.ca, call 416-630-8373 or visit www.chw.ca/Toronto.

The transformative power of daily gratitude

When you are grateful, fear disappears and abundance appears.

Recently, I began hosting a new television series called *Finding Your Bliss* on Rogers TV, and a few common denominators about bliss have become evident to me. They are things like calming breaths, the power of kindness, generosity of spirit, and always staying in a place of gratitude.

On the program, we have had a

Life Coach Corner

Judy Siblin-Librach

few shining examples of how taking even some baby steps toward your goals can result in books being written and comedy and singing careers launched. Having an action plan can create a giant step toward a more fulfilling life. I am so thankful to watch people step into their light and fulfil some of their dreams and aspirations.

I thought about the concept of gratitude and wondered, "What about tragedy and loss, pain and disappointment, the death of a loved one, the breakup of a marriage. How can one possibly find gratitude in times of suffering? In searching for this answer, I came across this reflection by author Terry Lynn Taylor: "Gratitude is the most direct line to God and the angels. If we take the time, no matter how crazy and troubled we feel, we can find something to be thankful for. The more we seek gratitude, the more reason the angels will give us gratitude and joy to exist in our lives."

In *Living Life as a Thank You: The Transformative Power of Daily Gratitude*, Nina Lesowitz and Mary Beth Sammons write about how if we focus on the blessings in our life, even in the midst of great adversity, that "gratitude can turn painful memories into gifts."

There's a beautiful story in the book about a young girl who lost her mother to cancer. But just before her mother died, the girl was hospitalized for an infection, and they got to spend one week of uninterrupted time, playing board games, cards and just spent lots of quality time together.

"Today, 25 years later, thinking about that night still brings tears to my eyes. But thinking about those weeks before my mother died makes me smile. It turns out my infection was no accident. It was a gift – a chance to spend uninterrupted time with my mother, to enjoy ourselves and bask in our love for each other. For that I will be forever grateful."

For people facing challenges in their lives, the chapter on *Living Life as a Thank You* is very helpful for rediscovering how gratitude can create happiness in our lives.

"When you look at the world "through the lens of gratefulness and thanks for what is, life becomes an answered prayer. Grace steps in and we develop a faith that hope is possible," the authors write.

Gratitude can also be used as a spiritual tool in our lives, even with our children. A great exercise is to ask your child to write a prayer of thankfulness. Then ask them to draw a picture to go with the story.

There are studies that show that "gratitude makes us healthier and that giving thanks makes us happier and resilient, and it strengthens relationships and reduces our stress. When we give thanks, we feel more connected to the flow of life, and less alone in our struggles and fears."

Judy Siblin Librach is an Adler-trained coach. You can reach her at the website www.findingyourbliss.com. Her new TV series, Finding Your Bliss, *is on Rogers TV (Channel 10 in Toronto) on Wednesdays at 7 p.m. live, with repeats on Thursdays at 4 p.m. and Fridays at 1 p.m.*

שישאר בינינו

גידי קורן וחברים

מה יהיה

העולם קם בבוקר וגילה שאיראן אכן מפתחת נשק גרעיני ולא אנרגיה גרעינית לכורים שייצרו חשמל. הדו"ח של רשות האנרגיה הגרעינית מאשר את מה שכוחות הביון הישראליים טענו מזה שנים. איראן היא ארץ עתירת נפט, וצריך היה להיות מטומטם לחשוב שהיא זקוקה לכורים לייצור חשמל.

מה עושים עם הידע הזה?

מדובר במדינה שמכריזה כל שבוע שיש להשמיד את מדינת ישראל. החל מעוד שנה שנתיים יהיה בידה ראש חץ גרעיני. האם מאזן האימה יספיק? האם העובדה שלישראל יש ארסנאל גרעיני רב עוצמה יעזור?

האם יש בכלל אפשרות אופראטיבית להשמיד את המתקנים האיראנים? הדעות בישראל חלוקות, כשמספר מנהיגי עבר של מערכת הביון מכריזים באופן ציבורי שאין לזה סכוי.

העיתונות הישראלית קדחת בנושא "הדלפה" של תכנית צבאית מתוכננת. הפטפטת הבלתי נגמרת היא ביטוי ממשי לחרדות קיומיות- שמא פעולה צבאית בלתי מבוקרת תביא לנזק בלתי הפיך.

היורקים בע"מ

כומר ירושלמי הועמד למשפט על שהיכה בחור ישיבה מכות נמרצות. הכומר הסביר שבכל פעם שהוא עובר בסמטאות העיר העתיקה, ברגע שרואה אותו תלמיד ישיבה- יורק פרח הקדושה היהודי על האדמה. להפתעת רבים- זיכה השופט את הכומר המכה בציינו שזו דוגמא מזעזעת של גזענות יהודית. השופט ביקר קשות את המשטרה על זה שאין היא מגישה כתבי אישום פליליים נגד תלמידי ישיבה שיורקים. מעבר להפרה החמורה של זכויות האדם של הכומר, מביאים מעשים אלה לנזק ניכר למדינת ישראל, שמתיימרת להיות דמוקרטית וסובלנית. תוקפנותם של חרדים כלפי ערבים, חיילי צה"ל, וגם זה כנגד זה בחוצות מאה שערים הביאו את ראש המוסד לשעבר אפרים. לוי לומר שהסיכון של התנועה החרדית גדול מהסיכון של פצצה איראנית. הסובלנות הישראלית לחרדים הולכת ונעלמת ולאור התוקפנות שלהם ישראלים רבים מציינים את הטפילות שלהם, ואת אי שירותם בצבא. אבל שישאר בינינו.

ממלכת הילדים

השבוע עלה לבמה בתאטרון טארגון הצגתה החדשה של חנה מושקוביץ' "ממלכת הילדים" על חייו ומותו של ד"ר יאנוש קורצאק, רופא הילדים שטיפל ביתומים של גטו ורשה ושהלך איתם למותו בטרבלינקה. חנה מושקוביץ' העלתה לפני כשנתיים את "מזרח לברלין"- אחת ההצגות הטובות ביותר שראיתי בחיי, על צעיר ממוצא גרמני בפאראגואי שמגלה שאביו היה פושע נאצי שחי עכשיו בנוחות ובמונטיבידיאו.

עוד לא ראיתי את ההצגה, אבל אני יודע אל נכון שכולנו צריכים לראות אותה.

More GIDI KOREN at www.gidikoren.com

L'Chaim provides essential cancer support

Elizabeth Erlich
Special to the CJN

As the proverbial "soccer mom" with four little kids, I was busy with a life of carpools, school and kids' sports activities. That busy life came to a screeching halt, however, when I was diagnosed with cancer.

Our whole family had to instantly switch gears to concentrate on surgeries, radiation and chemotherapy. I remember saying to my husband at the time, "I feel as though a bomb has gone off in our living room!"

With support from family and friends, I made it through my months of treatment. One of the most valuable types of

L'Chaim volunteer and project co-chair Marsha Urowitz (left) and her peer support buddy, Lorene Sweigman.

support, I found, however, was not from family or friends, but rather from other cancer patients.

Through peer support – the support of those who had been there – I learned valuable coping strategies, found an outlet to freely express fears and even shared some laughter as well. And, believe me, when you're battling cancer, laughter is wonderful therapy!

After my treatment, I established the L'Chaim Cancer Support Group for Jewish Women with my dear friend Marci Tenenbaum. Marci unfortunately did not win her battle with cancer, but her spirit and generosity live on in the wonderful group of L'Chaim volunteers.

All L'Chaim volunteers are Jewish women who are cancer survivors, trained to provide confidential peer support to Jewish women facing the stress of treatment for any type of cancer.

It is a privilege for everyone in L'Chaim to pass along peer support to help a newly diagnosed woman in the community "make it through" her treatment. As L'Chaim volunteer Susan Austin said, "We are all dubious initially, believing that we could manage alone or just with our family and friends as support, but often our expectations outweigh the reality. It really helps having someone to talk to – someone who has been through it before."

Guest Voice

L'Chaim volunteer and project co-chair Marsha Urowitz has not only given peer support to Lorene Sweigman, they have become fast friends.

Says Lorene, "I have found my support from Marsha and [found] the warm atmosphere at L'Chaim events really comforting throughout my treatment."

In addition to a "telephone buddy" network, which matches newly diagnosed clients with volunteers who have had a similar experience, L'Chaim presents therapeutic programs for its members, such as music therapy, and educational programs on topics such as fatigue and nutrition.

Equally important are its fun social evenings like the annual Chanukah party, where clients and volunteers can mix, mingle, shmooze and share that all-important laughter.

L'Chaim is a project of National Council of Jewish Women of Canada - Toronto Section. For further information about L'Chaim, call 416-630-0203 or email lchaim@ncjwc-ts.org.

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הבית היהודי

Braising – not so old-fashioned

Daphna Rabinovitch
Special to The CJN

Somehow, along the culinary continuum, braising as a cooking method has gone somewhat out of style. Or perhaps people are simply calling it something else. Well, a rose by any other name is still a rose, and a braised dish will always be a braised dish. And rather a good thing it is too!

Braising is essentially the method by which a food, generally meat but sometimes fish and fowl, is cooked for a lengthy period of time with a small amount of liquid. Sounds a tad boring, but the result is uniquely wonderful. Braising can take a long time like a stew, but it can also be surprisingly fast if you're using fish or vegetables, items that adapt surprisingly well to this technique.

The recipes below showcase this adaptable technique with delicious rewards. The chicken dish is sweet without being overly so, the wine and orange juice co-mingling with the cumin and dates. The fish can be prepared in no time for a sophisticated treat during the middle of the week. And the flank steak is bathed in a spicy tomato sauce that can do double duty as a slather for sandwiches made with any leftovers.

BRAISED CHICKEN WITH ORANGE JUICE AND DATES

4 whole chicken legs, cut into thighs and drumsticks
1/4 cup all-purpose flour
1/4 cup Dijon mustard
3 tbsp. olive oil
1 cup chopped onions
2 cloves garlic, minced
1/2 cup chopped carrots
1 tsp. each ground ginger and cinnamon
1/2 tsp. ground cumin
1/2 tsp. salt
3/4 cup dry white wine
1-1/2 cups chicken broth
1/2 cup orange juice
2 tbsp. tomato paste
1 bay leaf
1/2 lb. dates, pitted and halved lengthwise (or 12 whole apricots)
1/2 cup chopped green pepper
2 tbsp. freshly squeezed lemon juice
1/4 cup chopped fresh coriander or parsley

Preheat oven to 350. Place flour in flat dish. Brush chicken with mustard, dip into flour, shaking off excess. Heat oil in large ovenproof Dutch oven set over medium-high heat. The pan should be large enough to hold chicken pieces in one layer. Sear chicken until golden brown on both sides, remove chicken from pan and set aside.

Reduce heat to medium; add onions, garlic and carrots to pan. Cook until onions are lightly browned, about 3 minutes. Stir in ginger, cinnamon, cumin and salt for 1 minute. Sprinkle leftover flour over onions and cook, stirring until well blended, 2 minutes. Increase heat to high, stir in wine, stirring to scrape up any browned bits from bottom of pan. Stir in chicken broth, orange juice, tomato paste and bay leaf, mixing well.

Return chicken to pan. Bring to boil. Cover and braise in centre of preheated oven for 30 minutes. Add dates or apricots. Cook for about 45 more minutes or until the meat is just starting to fall off the bone.

Using slotted spoon, remove chicken and dried fruit from pan and keep it warm on a plate. Skim off as much fat from sauce as possible. Stir in green pepper. Over medium-high heat, bring sauce to a boil, reduce heat to medium low; boil gently, stirring occasionally, until sauce is slightly thickened, 3 to 5 minutes. Stir in lemon juice. Pour sauce over warm chicken. Sprinkle with chopped fresh coriander. Makes 4 to 6 servings.

BRAISED SHOULDER STEAK

1 thick shoulder steak (about 2 lb.)
1 tbsp. olive oil
1 leek, chopped
2 cloves garlic, minced
1 tsp. dried basil
1/2 tsp. dried thyme
1/4 tsp. each salt and pepper
1/4 cup beef stock
1 can (28 oz) diced tomatoes
2 tbsp. balsamic or red wine vinegar
2 tbsp. tomato paste
Stuffing:
1 egg
1 cup fresh bread crumbs
1/2 cup finely chopped roasted red peppers
1/3 cup chopped canned artichokes

Photo courtesy of *Saffron Shores* by Joyce Goldstein

2 cloves garlic, minced
1/4 cup chopped rinsed green olives
1/4 cup chopped fresh parsley

Preheat oven to 325.

Prepare the stuffing: in a bowl, stir together egg, bread crumbs, red peppers, artichokes, garlic, olives and parsley; set aside.

Lay steak flat on cutting board. Using long, sharp knife held parallel to cutting board and starting at long side, cut steak almost in half, but not all the way through; spread open like a book.

Leaving 1/2-inch border on all sides, spread stuffing over meat. Starting at same side, roll up steak to enclose stuffing. Using kitchen twine, tie steak at 2-inch intervals.

Heat oil in Dutch oven set over medium-high heat. Add steak to pan; brown on all sides. Transfer to plate.

Add leeks, garlic, basil, thyme, salt and pepper to pan and cook, stirring, for 3 minutes or until softened. Stir in beef stock, stirring to scrape up any browned bits from bottom of pan. Stir in tomatoes, mashing until broken up, vinegar and tomato paste. Bring to a boil; boil for 5 minutes. Return steak and any accumulated juices to pan.

Cover and braise in centre of preheated oven for 1-1/2 to 2 hours, spooning sauce over meat halfway through, or until meat is tender. Transfer meat to platter and tent with foil to keep warm. Bring sauce to a boil over high heat and boil for 8 minutes or until thickened. Slice meat and top with sauce. Makes 6 servings.

HALIBUT WITH MUSHROOMS AND VERMOUTH

4 tbsp. butter
5 cups thinly sliced shiitake mushrooms (about 12 oz.)
4 cloves garlic, minced
1/2 cup dry vermouth (or 1/4 cup dry vermouth and 1/4 cup white wine)
1 tbsp. lemon juice
1 tbsp. balsamic vinegar
1/2 tsp. salt
1/4 tsp. pepper
4 halibut fillets, each about 6 oz. each
1/4 cup chopped fresh parsley
1 tsp. grated fresh lemon rind

In large skillet, melt 3 tbsp. of butter over medium-high heat. Add mushrooms and cook, stirring, for about 5 minutes or until well browned. Stir in garlic for 30 seconds. Add vermouth, lemon juice, vinegar, salt and pepper; bring to boil. Boil for about 2 minutes or until reduced by half. Lay halibut filets over mixture. Season fish with an additional 1/4 tsp. each of salt and pepper. Cover pan, braise for about 10 minutes or until fish flakes easily with a fork.

Transfer fish to serving platter and keep warm. Over low heat, whisk remaining 1 tbsp. of butter into sauce to finish sauce. Spoon sauce over fish. Stir together parsley and lemon rind, sprinkle over fish and serve. Makes 4 servings.

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Palestinians continue to seek UN membership

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian President Mahmoud Abbas and his officials emphasized Saturday that they will continue efforts to seek full United Nations membership despite the latest setbacks at the UN Security Council.

A Palestinian application for full UN membership Abbas submitted on Sept. 23 hit a snag on Friday when a committee reviewing it was not able to agree on the application.

The Palestinians also preferred not to call for a Security Council vote after it became clear they do not have the nine votes needed to bring it before the council for a full vote.

Speaking to reporters in Tunisia, where he is on an official two-day visit, Abbas said late Friday that even if efforts at getting full membership fail at this time, the Palestinian Authority will continue in its efforts in the future. He ruled out the possibility of dissolving the PA if the UN efforts fail.

Palestinian Foreign Minister Riyad Malki also said Saturday that these efforts will continue, "even for the 1,000th time," until Palestine is granted full membership. "Our goal is to get full membership,"

Palestinian President Mahmoud Abbas *[File photo]*

he said, stressing that becoming a non-member state of the UN remains an option that the Palestinians can embark on at any time and most likely get, but it was not the primary goal.

"We always knew that one round to get full membership would not be enough," Malki told Voice of Palestine radio from New York, where he was following up on the Palestinian application.

"The option to join the UN as non-member state is open for us, and we can do it whenever we want," he said. "But our focus is to get full membership because this is what we want."

He said that the PA may opt for a non-member state status, but that will not be an alternative to getting full membership. "If we decide to go for a non-member state, it will be for tactical reasons and to join UN agencies. But this will not be an alternative to efforts to ask the Security Council for full membership," he said. "We do not want to just be observers. We want to be full members."

A UN Security Council committee said on Friday it had failed to reach agreement over a Palestinian application for full membership in the United Nations, the Portuguese UN ambassador said.

The decision by the council's admissions committee brought the PA's push for UN recognition of a Palestinian state in the West Bank and the Gaza Strip, one step closer to collapse.

The Palestinians currently have only eight supporters, diplomats say. If the Palestinian delegation chooses to force a vote without securing nine votes, the United States would not need to use its veto power to block it.

A draft report of the committee, which includes all 15 council members, detailed the deadlock among council members. Now that the committee has formally approved it, the issue will revert back to the Security Council.

"The council will receive the report and will discuss any future initiative," said Portuguese envoy Jose Filipe Moraes Cabral, council president for November.

Israel and the United States oppose the Palestinian bid for membership and recognition of a Palestinian state in the West Bank and Gaza Strip, with east Jerusalem as its capital, saying it is aimed at delegitimizing Israel. They say the only way the Palestinians can get statehood is via peace talks with Israel.

Ron Arad's letters released

JTA

JERUSALEM — Letters from missing Israeli airman Ron Arad to his wife and daughter have been released to mark 25 years since his capture.

The letters were written in 1986, during his first weeks in captivity. They were handwritten on pages torn from books to his wife, Tami, and his daughter, Yuval, then 15 months old, according to reports.

The family decided to release the letters, which were shown on Israel Channel 2 on the evening of Nov. 3.

Arad was shot down over Lebanon in 1986 and held captive by the Shiite terror group Amal. He is widely presumed to be dead.

In one letter, Arad promises that he will return to his family and never leave them, even if it means not flying again. In another letter Arad tells his wife that he had dreamed about walking together with her and that it made him happy for a few moments.

Some sections of the letters were blacked out at the family's request. Arad reportedly also had tried to provide clues to his whereabouts in the letters.

Ron Arad

Photocopies of the letters were given to the family three years ago during a prisoner exchange that brought the bodies of Israeli soldiers Eldad Regev and Ehud Goldwasser, killed in July 2006, back to their families.

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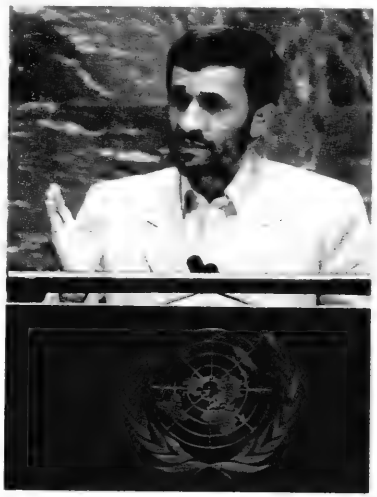
Foreign media say Israel involved in blast

Continued from page 1

More than a year ago, Iranian computers were hit by the Stuxnet computer virus, which damaged monitoring systems that were used in conjunction with Iran's uranium enrichment centrifuges at Natanz and at the Bushehr nuclear power plant. The Stuxnet virus seriously damaged the Iranian uranium enrichment efforts and knocked more than 1,000 centrifuges out of service. Foreign media outlets have attributed the Stuxnet attack to the Israeli Mossad espionage agency and the U.S. Central Intelligence Agency.

According to recent reports, it appears that Iran has managed to deal with the damage inflicted by the Stuxnet cyber attack, although the number of centrifuges operating at its uranium enrichment facility is still much lower than it was more than two years ago. The resemblance between Duqu and Stuxnet has prompted computer experts to speculate that they were developed and launched by the same undercover entity, although there is no specific evidence of this.



Iranian President Mahmoud Ahmadinejad
(RNS file photo)

In a separate development, a Revolutionary Guard commander killed in an explosion at an ammunition depot west of Tehran was a key figure in Iran's missile program, the elite military force said in a statement Sunday.

Gen. Hasan Moghaddam was killed together with 16 other guard members Saturday at a military site outside Bidganeh village, 40 kilometres southwest of Tehran. The guard said the accidental explosion occurred while military personnel were transporting munitions.

The guard praised Moghaddam, saying the military force will not forget his "effective role in the development of the country's defence… and his efforts in launching and organizing the guard's artillery and missile units," Fars quoted the statement as saying on Sunday.

On Oct. 12 last year, a similar blast at a Revolutionary Guards munitions store killed and wounded several servicemen in Khoramabad, western Iran. Authorities said the explosion was an accident.

In recent years, several mysterious explosions have taken place in military installations in Iran. Two years ago, 20 people were killed in a similar blast at a base 500 kilometres southwest of Tehran. According to the Washington-based Global Security Institute, the base was used to assemble and store long-range Shihab-3 missiles.

Foreign media have reported in the past that Mossad backs certain opposition activists and underground movements, and uses them to carry out attacks. Iran has blamed the CIA, Mossad and British intelligence in backing Jundollah (God's soldiers), a group that has waged a low-level insurgency in recent years. Its members accuse Iran's mostly Shiite government of persecution and have carried out attacks against the Revolutionary Guard and Shiite targets in southeastern Iran.

A western intelligence source told *Time* magazine on Sunday that Israel stands behind the recent explosion at an Iran missile base.

"Don't believe the Iranians that it was an accident," the western official told *Time*. The official also said that more plans to sabotage Iran's nuclear program exist, telling *Time*, "There are more bullets in the magazine."

Meanwhile, also on Sunday, senior Iranian officials threatened that Iran might withdraw as a signatory to the Nuclear Non-Proliferation Treaty and from membership in the International Atomic Energy Agency following the release last week of an IAEA report that took Iran to task for its nuclear program. The report cited evidence that the Islamic republic had been carrying out what it called "activities relevant to the development of a nuclear explosive device."

Israeli Prime Minster Benjamin Netanyahu told his cabinet, which discussed the report on Sunday, that up to this point, "international efforts have not stopped Iran from advancing toward a nuclear bomb," adding that the Iranians could obtain it faster than people think. "The IAEA report contains only that evidence that would be admissible in court, but the reality is that there are many other things that we don't see and therefore were not written about in the report," Netanyahu said.

The speaker of the Iranian parliament, Ali Larijani, roundly attacked the IAEA report, saying it was written in accordance with the demands of Israel and the United States. Iran must consider whether to continue its membership in the international nuclear organization, he added. The comments carry special weight because Larijani is considered close to the supreme leader of Iran, Ayatollah Ali Khamenei, and is a former head of the Iranian national security council, which reports to the ayatollah. In addition, Larijani represented his country in contacts over the Iranian nuclear program with the IAEA and member states of the European Union.

Iran is a signatory to agreements through which it has consented to IAEA oversight of most of its nuclear facilities and has installed cameras and monitoring equipment that send data directly to IAEA headquarters in Vienna. Most of the information contained in the IAEA report released last week was based on evidence gathered through these activities. Additional information was provided by western intelligence agencies from 10 countries.

For years, there have been concerns in Israel and the West that Iran could one day do what North Korea did, and announce its withdrawal from the IAEA and the Nuclear Non-Proliferation Treaty. At that point, its nuclear program would not be monitored by any outside agency, and it would be free to advance its covert nuclear program on an accelerated basis to develop nuclear weapons.

Those same sources are of the opinion, however, that if Iran took that step, it would be a clear sign that it was no longer interested in maintaining the appearance of compliance with international conventions and that it unequivocally intended to develop nuclear weaponry.

Katsav conviction upheld

Israel's Supreme Court upheld the rape conviction of former president Moshe Katsav. Last Thursday's ruling confirmed the Tel Aviv District Court's decision last December to convict Katsav on two counts of rape and other sexual offences, and its sentence in March of seven years in prison. The three Supreme Court justices had heard the appeal over three days in August. Katsav, 65, who has been free pending the appeal, was given one month to put his affairs in order and is set to enter prison on Dec. 7. He is the first Israeli president ever sentenced to prison. Katsav was joined in court by his children and other family members, but his wife, Gila, did not attend the proceedings. The Supreme Court justices noted that while they saw no reason to change the district court's ruling, they believed that the sentence issued was harsh. They also acknowledged that the case was very hard on Katsav since it was also tried and decided in the media. Nearly three years ago, Katsav had declined what was seen as a lenient plea bargain – one that dropped the rape charges for lesser charges and likely would have left him with a suspended sentence – saying that he wanted to clear his name in court. A year-long trial was held mostly behind closed doors. Katsav, who immigrated to Israel from Iran in 1951, was elected president by the Knesset in 2000 in an upset over Shimon Peres. Katsav resigned in the wake of the allegations shortly before the end of his term in 2007, and Peres became president.

Pipeline attacked again

The gas pipeline between Egypt and Israel was blown up for the seventh time in less than a year. Last Thursday's attack halted gas flow to Israel again after repairs to the pipeline completed last month had resumed delivery to Israel for the first time since July. It also halted gas delivery to Jordan. The explosion, which was remote controlled, according to reports, took place near the city of Al Arish in the northern Sinai. Egypt supplies Israel with more than 40 per cent of its natural gas needs to produce electricity; electricity prices have risen by more than 10 per cent in Israel since the attacks began. The most recent attack came in late September, when three men fired on the pipeline at a pumping station in the northern Sinai. The Egyptian government said earlier this month that it would tighten security along the pipeline. Selling gas to Israel has been unpopular on the Egyptian street since the opening of the pipeline in 2008. Former president Hosni Mubarak has been accused of giving Israel a sweetheart deal on the gas, since Egypt lost more than $714 million on the pact. Jordan recently agreed to pay a higher price for its gas, Reuters reported. Egypt is expected to demand that Israel also agree to a price hike, according to reports.

Non-religious marriage registered

An organization of modern Orthodox rabbis that performs alternative religious wedding ceremonies for non-religious couples can continue to register the couples. The Tzohar organization can register the married couples in the community of Shoham, where the head of the organization serves as chief rabbi, while a new bill proposed to loosen restrictions on where marriages can be registered works its way through the system, the organization said Thursday. Weddings currently must be registered with the municipal rabbinate where one member of the couple lives. Tzohar had been registering couples with one of two municipal rabbinates headed by members of the organization, in Shoham and Gush Etzion, in contravention of the law. Under Thursday's agreement, the organization can continue to register the couples. A Jewish couple must have a religious ceremony in Israel in order to be recognized as married. Many travel abroad to marry in secular ceremonies. Tzohar helped to involve couples and their families in the ceremony, marrying about 3,000 couples a year free of charge.

– With files from JTA

The Eichmann trial still reverberates after 50 years

Viva Sarah Press
CJN Israel Bureau

JERUSALEM — In 1961, at the closing of his trial, SS Lt.-Col. Adolf Eichmann, the Nazi who helped orchestrate the Holocaust, reportedly referred to the war as "one of the worst crimes in history."

But former Israeli Supreme Court judge Gabriel Bach, who was a senior prosecutor at the trial in Jerusalem, says this sentiment was made only "because he was fighting for his life.

"I'm justified to be more than skeptical about the reliability or truthfulness of such a remark," Bach told *The CJN* in an interview at his home in Jerusalem.

Gabriel Bach

"We had proof that he spoke in 1956, when he was in Argentina, to a Dutch journalist. We had the typewritten pages with Eichmann's corrections in his own handwriting," Bach said. "This Dutchman asked him if he felt sorry sometimes for what he had done, and [Eichmann] said, 'Yes, I feel sorry, for one thing that I wasn't hard enough, that I wasn't tough enough, that I didn't fight these damn interventionists enough, and now you see as a result the creation of the State of Israel and the re-emergence of that people there'."

Canada marked Holocaust Education Week this month. The theme was accountability, in commemoration of the 50th anniversary of Eichmann's trial.

"If any person should be accountable, it's Eichmann," Bach said.

Though Eichmann tried to present himself at his trial as just a cog in the machine, Bach said his research showed that this Nazi criminal frequently used his own initiative to hasten the execution of Jews.

"The evidence was really overwhelming. There were hundreds of documents with his own signature describing what happened. He also didn't deny that he was in charge of the Jewish department of the Gestapo all during the war," said Bach, who following the Eichmann trial was named Israel's state attorney and later an Israeli Supreme Court justice. "We had proof that he even countered [Adolf] Hitler's orders when he saw it might mean saving a few thousand Jews. Toward the end of the war, he said to his friends, 'I know the war is lost, but I am still going to win my war,' and then he went to Auschwitz to get the death rate increased from 10,000 a day to 12,000 a day."

The Eichmann trial is still very much a part of Bach's daily schedule.

"I never had routine cases. I had adventures all the time. Espionage cases, attacks against El Al planes… But there is no case like the Eichmann trial. There's no day that goes by and something doesn't remind me of the trial," said the German-born Bach, who was Eichmann's only contact with the outside world.

His interview with *The CJN* was given between two other appointments on the same subject that day.

Sitting in his armchair in his living room, he pointed to a black-and-white photograph of himself looking much younger. "That's a photo of me at the Eichmann trial," he said.

A quick look at his bookshelves shows that Eichmann is prominent there, too. Sharing shelf space are family photographs, encyclopedias, art history books and the hardback transcripts of *The Trial of Adolf Eichmann*.

The 84-year-old grandfather of eight is almost as busy in retirement as he was as a Supreme Court justice.

"I'm astonished, 50 years have passed and interest in the Eichmann trial seems to grow from year to year," he said between sips of Earl Grey tea. "The interest all over the world is getting stronger and stronger. Every week people invite me to speak somewhere."

He has been all over the world as a guest speaker – to Holland, Australia, Japan, Sweden and other countries. Next he is off to Germany to speak about lessons learned from the trial. He also recently returned from the United States where he was honoured with two awards. The Center for the Study of Law and Genocide at Loyola Law School presented him with the inaugural Raphael Lemkin Award. A week later, Creighton University honoured him for "a lifetime commitment to service and justice in the name of humanity."

The trial was a historical event. But, as Bach noted, the positive results to come out in its wake are still being felt today, half a century later.

Bach points to the subsequent trials of death camp commanders and guards following the Eichmann sentencing as the best evidence to combat Holocaust deniers today.

"The terrific importance – in addition to the justice of putting these people on trial – is that we now have a lot of documents from German judges who describe what happened in the death camps," Bach said. "This is of particular importance to fight the people who deny the existence of the Holocaust all over the world."

There were many unforgettable moments in the trial that have stuck with Bach over the years: his first meeting with Eichmann ("Obviously, it was not easy to remain calm in the face of such a man") and survivors' horror stories.

But the most lasting memory etched on his mind was the first day of the trial.

"I'll never forget the first moment of that trial when these judges came into the courtroom with the Israeli emblem behind them and when that man whose only object in life had become to destroy this people, when he got up and stood to attention before a sovereign Israeli court, before a sovereign Jewish state," Bach recalled. "I felt at that moment the importance of the creation of the State of Israel, more than any parade or any demonstration or any article. That was a moment that I think was felt by everyone in the country."

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Aspartame-free gum makes inroads in first year

Paul Lungen
Staff Reporter

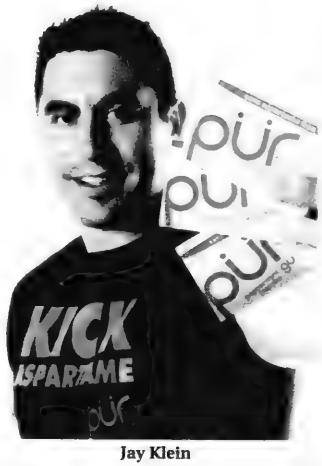
At $1.49 a pack, $13.99 for a case of 12, it takes a lot of gum to register sales of $2 million. But in just one year of business, Pur Gum has done just that.

Entering a market dominated by the Tridents and Juicy Fruits of the world, Pur Gum has carved out a niche catering to those who are looking for a tasty chewing gum that contains no aspartame or sugar.

"We're totally blown away" by the first year's sales, acknowledged Jay Klein, founder, president and CEO of Action Candy Company, makers of Pur Gum. "It's a lot of units."

Klein, 31, introduced the product in May 2010 as he tried to take a bite out of the $20 billion worldwide chewing gum market. It was hard slogging at first, as retailers were reticent about taking on a new product that had no track record, he said.

Getting a foot in the door proved the most difficult part but once consumers tasted one of Pur Gum's three flavours – peppermint, pomegranate mint, spearmint – a fourth, eXcitemint, was added recently – the product took off. Klein, who has a background in marketing, was aggressive in pushing the gum. Once retailers began stocking it, they found it was so popular they had to quickly re-order it.



Jay Klein

Making the pitch to new retailers has become a lot easier. "Now," he said, "you're constantly selling success."

According to Klein, Pur Gum has vaulted to the top of sales in his target market.

"We're the number 1 selling gum in the health food market, available in more than 3,500 stores in Canada the United States, and now the Philippines," he said.

You can find Pur Gum in trendy upscale markets, health food outlets, bookstores and, beginning in 2012, in big box pharmacies.

"We're hoping to double or triple [sales from] where we are today," Klein said. "I'd like to see us at $7 to $10 million in sales in the next 18 months."

Klein got the idea for a new type of gum while running his own advertising firm, Drivertise, which he founded as a way of avoiding his mom's wish he go into law school.

After years of marketing clients' products, he thought it was time to develop his own, one that you could sell in high volumes, was inexpensive and would have good sales in recession or other difficult times.

Aspartame, the sweetener used in sugar-free gums, was man-made, synthetic and linked by healthy-eating advocates to a variety of maladies. Though the U.S. FDA and similar agencies in dozens of countries have approved the additive, Klein saw there is clearly a market for those who want to avoid it. Pur Gum is sweetened by Xylitol, a natural sweetener found in some vegetables and fruits. Ironically, it too is FDA-approved.

In addition to being aspartame-free, Pur Gum is gluten-free, is vegan-friendly and contains no artificial ingredients.

"We worked with food scientists [in Switzerland] to develop what we were looking for," Klein said. "It took a year."

Klein put a lot of his own money into the new product and received an injection of cash from a venture capital group.

"Then you play the game. It's a very difficult market to crack."

In selling gum, Klein is really going back to the future. He began his first business venture as a youngster growing up in West Palm Beach, Fla. "I've always been an entrepreneur," he said. "When I was in sixth or seventh grade, I'd sell lollipops and candies and come home with a pocketful of quarters and dollar bills."

"I never ate the candy – I was disciplined – and I came home with a profit.

"I understand what it takes to make it in the world today."

Though he grew up in south Florida, Klein's family hails from Syracuse, N.Y., and for years he followed in the family tradition by attending Camp Ramah each summer.

His Canadian connection continued when he enrolled in York University. With a network of friends and family in the city, he decided to remain in Toronto following his graduation.

"From a business standpoint, it was a great move," he said. "There are decision-makers in every corporation in Toronto."

When he isn't running the business, Klein keeps busy with charitable work. He volunteers with UJA Federation of Greater Toronto, sits on the board of the Jewish National Fund and has been involved with CIJA-PAC.

"I don't think you can give back enough," he said of his volunteer work.

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European crisis hits Israel

Ora Coren
© Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The serial debt crises shaking Europe and the sluggishness of the U.S. economy are already affecting Israel, through exports.

But the Export Institute at the Industry, Trade and Labour Ministry is bracing for a much worse collision, which officials warn could lead to mass layoffs in Israel.

"Exports are already dropping," said Ramzi Gabbay, chair of the Export Institute. Low-tech industry has been hurt but high tech has been hit a lot harder, he said.

The Export Institute has put forward two scenarios for Israel next year, since there's no consensus anywhere in the world as to how the crisis may play out.

The optimistic scenario is that the crisis will continue and possibly worsen a little. The pessimistic one is that it will get a lot worse in the most vulnerable countries, spread to additional countries in Europe and ripple onto a third tier of countries that haven't been directly affected yet but that export to the countries in trouble. Those third-tier countries will then suffer economic slowdowns themselves.

Under the optimistic scenario, Israeli exports will grow by a measly three per cent in 2012, in dollar terms. Under the pessimistic one, exports will drop like a stone, as happened in 2001 and 2008.

Every contraction of one per cent in global economic growth depresses Israeli exports by the same degree, the Export Institute said. Each one per cent drop causes lost revenue of $850 million (US) and costs about 8,000 jobs, it said.

Figures from the past support that thesis. Following the crisis in late 2008, global trade contracted by 11.7 per cent in 2009. Israeli exports, excluding diamonds, contracted by 14 per cent, in dollar terms. Israeli economic growth slowed from 5.4 per cent in 2008 to 0.8 per cent in 2009. Unemployment grew from 5.7 per cent in the second quarter of 2008 to 7.7 per cent a year later.

The sectors most exposed to markets in trouble are pharmaceuticals, jewelry, textiles, clothing, medical equipment, rubber and plastics, said Shauli Katzenelson, chief economist at the Export Institute.

Gabbay's advice is to immediately reinstate a government fund to help companies penetrate new markets, since the traditional export destinations for Israel are in so much trouble. People at the Industry, Trade and Labor Ministry, Finance Ministry and Manufacturers Association of Israel are discussing this very thing. Another crutch to exporters would be to lower the costs of credit insurance for companies exporting to high-risk markets such as India, China and Brazil, but also smaller markets such as Vietnam, Mexico and South Korea, said Gabbay.

Jeff Silverman on the business of being funny

Andy Levy-Ajzenkopf
Staff Reporter

Jeff Silverman knows a thing or two about funny.

In the business of comedy for more than 30 years, Silverman is the business side of iconic Canadian comedy club franchise Yuk Yuks. He recently published his first and only book, *Funny Business: Business Lessons with a "Cents" of Humour* (Burman Books).

The book is peppered with terrific anecdotes about the wackiness and unpredictability of the comedy world, particularly the business side as Silverman lived it.

It is co-authored by Drew Tapley.

As president of the comedy-club chain, Silverman has the less glamorous role in the upper echelon of management at the comedy club. His partner, CEO Mark Breslin, the public face of the company, is the one who hangs out with the stars of the comedic world and attends the numerous high-profile galas and events to shmooze with celebrities and politicos.

Missing out on all that glitz has never fazed Silverman. In fact, he prefers the role of second banana at the organization, as he's more comfortable remaining lower profile, he said.

Speaking to *The CJN* after the book's release, Silverman, 62, recalled how the world of comedy is a crazy one, populated with extreme personalities, unmanageable egos and also very generous individuals.

In the book, Silverman calls Yuk Yuks "Canada's national standup comedy company." And it's hard to argue against.

With clubs in 18 cities across Canada – with the notable exception of Montreal, which the company is working on, he said – the chain is the de facto comedic farm system for Hollywood's comedy big leagues. High-profile comedians such as Jim Carrey, Howie Mandel and Russell Peters, to name but a few, all started out at Yuk Yuks. No other comedy organization in Canada rivals Yuk Yuk's scope.

While all have since departed for more lucrative careers, Silverman takes pride in the fact that all of them have remained on great terms with him and credit both he and Breslin with helping them become the stars they are today.

"Our hope is that we treat up-and-coming comedians right, and when they get to be bigger [stars] they treat us right," he said. And that's generally been the case, Silverman added.

Comedy is an "unconventional business," he writes. And Silverman has had his share of unconventional experience in that world.

A native New Yorker, Silverman came to Canada in 1976 and almost immediately ventured out into the entertainment realm.

Jeff Silverman, president of the comedy-club chain Yuk Yuks

His CV lists an impressive roll of operating some of Toronto's prime entertainment venues of the 1970s, including the 99 Cent Roxy repertory movie theatre, the New Yorker Theatre and, most notably, the Horseshoe Tavern.

Silverman had a hand in bringing top music acts to the city in the 1970s. Acts such as the Ramones, the Police, Tom Waits, Joan Jett and Patti Smith all played to appreciative Toronto audiences, thanks to his networking and business acumen.

In 1980, Silverman took a chance on launching the country's first late-night variety TV show, *The All-Night Show*, which was described as a "fusion of zany experimental television."

While it lasted only a year, the show convinced Silverman that comedy was the world he was intended to inhabit, albeit managerially.

Last month, *The All-Night Show* was added to the archival collection at the Canadian Broadcast Museum Foundation.

While working in the mid-1980s producing concerts for the CBC and the Molson Amphitheatre, and a brief career as the account director for the O'Keefe Centre (now the Sony Centre) in Toronto, he caught the eye of Breslin, who hired him in 1986 as Yuk Yuks' vice-president of marketing and promotions.

Breslin then made Silverman partner and president of the company in 1990, the job he's held ever since.

For Silverman, the expansion of Yuk Yuks across Canada and the United States, to cement it as the premier club chain in North America, is what drives him today.

In the book, he discusses how he'd considered retiring a few years ago. "I made my money, and I was hoping this company would run forever and just send me cheques," he writes.

But a revolt by some of the company's franchises in Western Canada made him rethink retirement.

"It then dawned on me that for 20-something years, those people ran our clubs out west and never tried to expand. So now I'm on a mission to open five new clubs out west," Silverman writes.

And so the business of comedy continues.

Silverman has the following advice to comedians and would-be comedy sector entrepreneurs alike: "There's more to the business than just your performance. People have to laugh, yes. But you have to be a person who knows how to work with people off the stage, too.

"Know about your rights. What are you keeping and what are you giving away? There's so much more to successful comedy. Every one of the people who've made it, Mandell, Peters, Carrey… they have a drive beyond just wanting to perform on stage."

Asked who his favourite comedian is, Silverman said he's "more of a Jerry Seinfeld guy." But above all, he idolizes comedians of a bygone generation.

In one anecdote told to *The CJN*, he recalled how years ago he unsuccessfully tried wooing a then-geriatric Groucho Marx to come do his act in Toronto.

Calling him up at his home to offer the legendary comedian the gig, Silverman asked, "Groucho, do you travel?"

Marx's snide response: "Yeah, from room to room."

"That is one of my greatest memories. I'll never forget that line," Silverman said. "I love the younger comics that everyone knows now. But the real thrills in my job have been the chance to touch those [comedians] I grew up watching."

For more information, visit www.burmanbooks.com.

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Photography exhibit explores eternal Jerusalem

Michelle Bitran
Intern

Jerusalem has seen many changes over the last century, but the threads that hold the city together aren't as different as one might think.

Torontonians will have the chance this week to see a collection of photographs of Jerusalem from the late 1800s to 1948, provided by the Old Yishuv Court Museum in Jerusalem, as well as the work of young Canadian photographer Meredith Holbrook, in the exhibit *Jerusalem, From There Till Eternity*.

"There's emotion in everything – the buildings, the history, the people," said Andre Souroujon, the owner of Pikto Gallery, where the exhibition will open on Nov. 17.

Despite the time gap between the historical photographs and Holbrook's recent ones, Souroujon added, many of the works capture the spirit of the city in a similar way. "It's not just about the city. It's about the people and the relationships and how they relate to the city," he said.

The Jerusalem Foundation, in conjunction with the International Christian Embassy Jerusalem (ICEJ) Canada, is organizing the exhibition. The Jerusalem Foundation supports cultural and community initiatives that improve the quality of life for Jerusalem residents. The ICEJ is an Evangelical Christian organization that focuses on supporting Israel and educating others about its social and political challenges.

Ian Leventhal, the executive director of the Jerusalem Foundation in Toronto, said photography is ideal for representing the passage of time in Jerusalem, especially given the nearly 150-year span of the photos. He said the exhibition will show "what Jerusalem looked like in the past, through the good times and the bad times."

Holbrook, who also goes by the artist alias Merry Somers, has been moving between Jerusalem, Toronto and Vancouver for the last four years. The 20-year-old freelance photographer and photojournalist spent much of that time interning with the ICEJ media department. Her mother, Donna Holbrook, is the national executive director for the ICEJ Canada.

"It's always been a part of my family, going to Israel and supporting Israel," she said.

Holbrook jumped at the opportunity to take part in the exhibition. "I was so excited – this is a really big deal to me," she said, adding that, with so much bias in the usual media images of Israel, she was eager to take more accurate pictures.

"She photographed Jerusalem in a very open and honest way," Souroujon said. He explained that Holbrook's background in photojournalism gives her a different perspective from which to shoot the Holy City.

Holbrook said she is looking forward to showing her work in Toronto, her home city, where many of her friends know little about Jerusalem or Israel in general. She began shooting for the exhibition a year and a half ago.

"It's a very diverse and interesting city," she said, something that she worked to capture with her camera.

Souroujon said the diversity and the controversy of Jerusalem are evident in both the older photographs and Holbrook's pieces. Jerusalem, he said, has an eternal and unique quality that shows up in the pictures from all over the city.

"It's life lived in a very intense way, and it's reflected in every part of Jerusalem."

The exhibition runs at Pikto Gallery, 55 Mill St., Building 59-103, Nov. 17 to 21, with an opening on Nov. 17 and a gallery party Nov. 19. For tickets to the opening reception, contact Liana Shlien at lshlien@jerusalemfoundation.ca. Proceeds will go to the Jerusalem Foundation's Project Canada Club in the refurbished Morasha Community and Cultural Centre in central Jerusalem, which provides Jerusalem youth and young adults of all faiths with recreational and educational programming.

This photograph of a flourishing tree in the Jewish Quarter of the Old City of Jerusalem is on display in the exhibit *Jerusalem, From There Till Eternity*, at the Pikto Gallery, Nov. 17 to 21. ***[Meredith Holbrook photo]***

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The '3 Dreidels' perform for Chanukah

Michelle Bitran
Intern

This Chanukah, there will be three spinning dreidels that you won't want to miss.

The festival of lights will bring the first-ever collaboration of children's entertainment duo Sonshine and Broccoli and children's singer Kayla for a holiday concert and party. The three have named themselves "The 3 D's," with the "D" standing for dreidels.

Lisa Sonshine and Brock (Broccoli) Burford have been performing together for about eight years, and Kayla has been a children's entertainer for more than 20 years. They met at a concert of children's entertainers a year ago and almost immediately came up with the idea to collaborate.

"Beyoncé would collaborate with Celine Dion, why wouldn't Sonshine and Broccoli collaborate with Kayla?" said Sonshine, laughing.

She added that she and Burford are thrilled to be working with Kayla, a pioneer of the children's entertainment industry in Toronto. "Kayla started this all," she said. "She started children's music and sing-along circles in Toronto."

Though their singing styles are different – "a lot of Kayla's songs are more storytelling, and a lot of Sonshine and Broccoli songs are more rocking out," said Burford – they worked to create a cohesive show, combining their different styles. "It's not my show, your show – it's our show," said Kayla.

From left, Sonshine, Burford and Kayla get into the Chanukah spirit for their concert on Dec. 4. ***[Andrew Muroff photo]***

The three settled on a Chanukah show to give Jewish families a fun activity at a time of year when many children's shows tend to be Christmas-themed. "There's not so much out there for Jewish kids around the holiday time," said Sonshine. The last time Sonshine and Broccoli had a Chanukah show was three years ago, and they felt they were long overdue for another one.

The three entertainers regularly perform for different communities, but the idea of a special Chanukah performance was an exciting prospect for them. "Being Jewish, it gives us an opportunity to share our heritage, our roots," said Kayla.

The Spinning Tops Chanukah Concert and Party features the trio, as well as a full band, a DJ from Superfly Entertainment and a balloon maker. "It's a family event – there's really something for everyone," said Kayla.

Sonshine, Burford and Kayla have decided to donate partial proceeds from their ticket sales to Three to Be, a charity that supports research for treatments and therapies for childhood neurological disorders. Supporting a children's charity was important to the three artists, as they perform mainly for kids.

For Sonshine, the best thing about performing for children is not just the delight it brings them, but the fun in creating the material. "It's the biggest joy to be able to get into the mind of a child," she said.

Since announcing their collaboration, The 3 D's are finding that young fans and their families are counting the days to the big event. Sonshine said she and Burford have been stopped several times by eager parents and kids while they were out running errands. "The feedback I've gotten so far is that people can't wait. They're so excited!" she said.

For tickets to the Chanukah concert and party, on Dec. 4 at 11 a.m. and at 4 p.m., at Bayview Glen Upper School, call 1-800-838-3006 or visit www.brownpapertickets.com/event/208208. For more information, visit www.sonshineandbroccoli.com.

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EYE ON ARTS

By BILL GLADSTONE

TONY AWARD-WINNING PLAY FOCUSES ON ARTIST MARK ROTHKO

Recently featured in Toronto as part of the Art Gallery of Ontario's popular AbEx exhibit, the works of Dvinsk-born American painter **Mark Rothko** (1903-1970) have sold for as much as $72.8 million and are featured in collections around the world. Rothko and his art are also the focus of *Red*, a Tony Award-winning play that makes its Canadian première in Toronto this week courtesy of the Canadian Stage Company.

Written by screenwriter and playwright **John Logan** (*Gladiator, The Aviator*) and set in the artist's studio in the late 1950s, *Red* explores Rothko's life and work as he is commissioned to create a major series of murals for a Manhattan hotel. The recognition that the lucrative project will reduce his paintings to decorative backdrops sparks a passionate debate between Rothko and his assistant about the importance and relevance of art in the face of fame, fortune and commercialism.

St. Lawrence Centre, Bluma Appel Theatre, 27 Front St. E. Nov. 19 to Dec. 17 (opening night, Nov. 24). Tickets $22 to $99. 416-368-3110, www.canadianstage.com. Visit the online Mark Rothko Experience at ExperienceRed.ca.

* * *

Timeless Art: Moses Znaimer, founder of Zoomer Media, has curated *Timeless*, an art exhibition on aging and immortality that combats the popular notion that "aging means decline." Au contraire, according to Znaimer, who coined the term "Zoomer" to describe persons of a certain advanced or senior age. "In many ways, this is the happiest time in people's lives," he said. "As they age, Zoomers reveal and exhibit creativity and compassion. They seek to express themselves and to do good."

About two dozen artists are represented in the show, at the Twist Gallery, 1100 Queen St. W., to Nov. 27. 416-588-2222, www.twistgallery.ca

* * *

Israel Show Comes to the United States: Sony Studios has acquired the rights to *Life Isn't Everything* (*Chayim Ze Lo Hakol*), a popular Israeli sitcom that would be made anew and distributed by CBS in the United States. The longest-running and top-rated show in Israel, *Life Isn't Everything* focuses on a divorced couple, Gadi and Daphne, who discover they are as bad at divorce as they were in marriage and who can't stop interfering in each other's lives. More than 150 episodes of the show have been produced so far over nine seasons. American writer-producer **Mike Sikowitz** (*Friends, Rules of Engagement*) will collaborate on the U.S. version of the show with its Israeli creator, **Daniel Lappin**.

* * *

Paul Godfrey

Names in the News: Businessman and ex-politician **Paul Godfrey** chats with **Ralph Benmergui** in the next instalment of the Harold Green Jewish Theatre Company's celebrated Conversations On The Green series. The president and CEO of Postmedia Network, Godfrey formerly served in that role for the *National Post*, Toronto Blue Jays Baseball Club and Sun Media Corporation. The former chair of the Municipality of Metropolitan Toronto, Ontario Lottery and Gaming Corporation and RioCan Real Estate, he currently sits on numerous boards including Astral Media and Baycrest Centre for Geriatric Care. Hear him at the St. Lawrence Centre, Jane Mallett Theatre, Monday, Nov. 28, 7:30 p.m. $36. 416-366-7723, www.stlc.ca

• Oscar-winning actor **Robert DeNiro** will portray jailed Ponzi-schemer **Bernie Madoff** in an HBO movie based on the book *The Wizard of Lies: Bernie Madoff and the Death of Trust* by **Diana B. Henriques**. The project is in the early stages of development.

* * *

Arts in Brief

• Playwright **Motti Lerner**'s powerful drama *Deceived* takes a bold look at the Jonathan Pollard affair and the various controversies it aroused after Pollard, an American state department official, was caught transferring valuable information to Israel. Continues to Nov. 20 under **Ari Weisberg**'s direction. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. 416-781-5527, www.teatrontheatre

Bob Legare as Jerry Aije and Ron Boyd as Jonathan Pollard in *Deceived* by Israeli playwright Motti Lerner.

• *The Jazz Singer, Singing in the Rain, Pennies From Heaven* and *Chicago* are among the films under discussion as film critic **Shlomo Schwartzberg** discusses movie musicals in the latest in his series of talks on genre films. Miles Nadal Jewish Community Centre, Monday, Nov. 21, 7 to 9 p.m. $12 at the door, students $6. film@mnjcc.org, 416-924-6211, ext. 606.

• Three acclaimed artists, all members of one family, perform *Jazz for Mara*, a literary concert focusing on the novel *Mara* and its tale of obsession, music and intrigue. With **Lilly**, **Micah** and **Daniel Barnes**. $20. Al Green Theatre, Miles Nadal JCC, Thursday, Dec. 1, 8 p.m. www.algreentheatre.ca, 416-924-6211, ext. 0.

• The Beth Tzedec Reuben and Helene Museum presents artist-scribe **Laya Crust's** "exceptionally illustrated Scroll of Esther" following traditional scribal and illumination techniques. All are invited to view the megillah and hear Crust's presentation on the process of creating a kosher megillah. 1700 Bathurst St. Wednesday November 23, 7:30 p.m. RSVP to Avital, 416-781-3511 or info@beth-tzedec.org.

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Now you can buy model's undeez

JTA

NEW YORK — Israeli model Bar Refaeli revealed that she is starting an online casual lingerie company called Undeez.com with fellow Israeli model Dudi Balsar.

The website, which is expected to be online this fall, and the merchandise is billed as basic and for everyone. According to the Israeli financial newspaper *Globes*, Undeez has raised $1 million from Israeli investors.

Balsar came up with the idea, and Refaeli is responsible for marketing and business development. She's hoping to use her popularity as leverage.

Refaeli told *Elle* magazine that through Undeez, "you'll be able to buy clothes — underwear, socks and T-shirts for men and women — in very soft, basic fabrics. I started the site with a friend because when I like a pair of underwear, I'll get 30 pairs of it in the same colour. But I don't have time to go buy underwear all the time. And I had boyfriends who were the same way — they never had time to go buy socks and underwear, that's for sure! — so this website is great because after subscribing, you get these necessities sent directly to you each month."

Bar Refaeli

Gilad Sharon on the life of his father Ariel

Andy Levy-Ajzenkopf
Staff Reporter

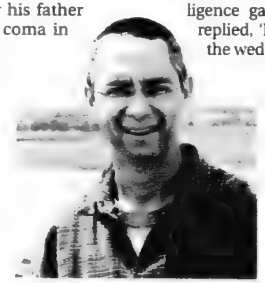
Being the leader of Israel is one heck of a tough job. But if you do it right, it's one of the most rewarding.

Those are just two of many lessons contained in Gilad Sharon's newly released memoir and ode to his father titled *Sharon: The Life of a Leader* (HarperCollins).

The 625-page tome – replete with archival photos, maps and personal correspondence – is the culmination of more than four years of research and interviews by the youngest son and confidant of former Israeli prime minister Ariel Sharon.

He embarked on writing it just after his father famously lapsed into a stroke-induced coma in early 2006 while still in office.

As the title suggests, the book spans the life of the senior Sharon, from his youth spent learning how to care for the land from his Zionist, agrarian-minded parents, through to his turbulent military career and ending with his role as the leader of Israel.



Gilad Sharon

Throughout, Gilad provides readers with a candid look at how Ariel Sharon's dogged determination to safeguard the land of the Jewish people helped inform both his military and political decision-making. He also shows how his father's no-nonsense, straightforward approach to interpersonal relationships helped win him the respect, and in some cases solid friendships, of many world leaders.

Speaking to *The CJN* from St. Louis while on tour promoting the book – he spoke in Toronto last Thursday – Gilad said putting the memoir together was an absorbing and exhausting experience.

"I felt responsibility to share all the stories and events I witnessed with my father. It was fascinating," he said. "Looking through my father's archives, I'm not sure even he remembered having all those letters."

In the book, Gilad notes that his father meticulously kept records of conversations, letters, maps, articles and speeches involving his activities in Israel and abroad. These turned out to be a treasure trove for use on the book.

The material, once compiled, turned up letters from iconic Israeli figures such as Moshe Dayan, David Ben-Gurion and Golda Meir as well as from numerous world leaders and, Gilad added with amusement, from a bevy of adoring women who all wanted to make Ariel's acquaintance over the years.

Some of the latter letters are smattered throughout the book and add some levity to the otherwise weighty material within.

Asked how his father is today, Gilad said doctors describe Ariel as being in a state of "minimal consciousness."

"When he's asleep, he looks like he's the sleeping lord of the manor. He looks strong, healthy. And he hasn't lost weight. In fact, he's gained some pounds and no one knows how," Gilad said with a laugh. "We love him and miss him and his great sense of humour."

When awake, he said, his father is somewhat more responsive these days, moving fingers when asked and making eye contact. While it's impossible to know if his father can ever make a full recovery, Gilad said he hasn't lost hope.

Doctors initially said there was no way he could survive the stroke, but once he did, Gilad said he was told by Ariel's surgical team that they couldn't provide a long-term diagnosis "because no one had ever survived such a thing."

That answer just proved what the Sharon family already knew about their father, Gilad said; namely, that Ariel Sharon is a survivor. He's survived all the wars he fought in. He'd survived all the political machinations devised against him when he first entered politics, and he continues to defy the odds to this day by not succumbing to his medical condition.

As for Ariel's recollections of Canada, Gilad said his father had good relations with former Canadian prime minister Paul Martin, even briefing him on the gravity of the growing threat of a nuclear Iran in 2004.

"My father even called Martin up to congratulate him on his son's upcoming wedding in 2004. Martin was surprised that Ariel knew about this and complimented Israeli intelligence gathering. To which my father replied, 'If we were able to learn about the wedding, you can imagine we know other things as well,'" Gilad said.

He added that his father "appreciated a lot" Canada's stance against global terrorism and Islamic fundamentalism, and the country's historic role in fighting against Nazi Germany in World War II.

With regards to recent reports that Iran could soon acquire nuclear weapons capability, Gilad said if his father was still in office, he believes Ariel would "never allow that to happen."

As for the ongoing peace process with the Palestinians, Gilad said his father, who made the decision for Israel to unilaterally withdraw from the Gaza Strip in 2005 in the hopes of furthering the process, understood that it was likely a futile effort.

Gilad said his father began talking about creating a demilitarized Palestinian state in Gaza and the West Bank as early as the mid-1970s to try and circumvent more bloodshed between the two peoples. But the Palestinians have never shown they truly care about the actual land dispute, he said.

"My father said for many years that our dispute [with the Palestinians] was not territorial. The source of the conflict is the fact that the Palestinians never recognized... a Jewish state," he said. "That's the reason you can't find a map of Israel in textbooks in any Arab country. Not even the ones we have peace agreements with."

After his book-promotion tour ends, Gilad said he looks forward to returning home to his family farm and recommencing his visits with his father.

"I wrote this book by hand. My wife typed it. My brother, Omri, read and edited... my children were involved because I was so busy with it. It's been a major part of their life. This has been a family project."

On whether he's ever considered following in his father's footsteps in politics, Gilad said right now all he wants is to "spend time on the farm and go horseback riding with my kids. I don't know what will be in the future."

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Slugger Green describes baseball in new book

Marvin Glassman
Special to The CJN

MIAMI — Former Toronto Blue Jay slugger Shawn Green shared the secrets of his success in his book, *The Way Of Baseball: Finding Stillness at 95 MPH*, at two recent Jewish Book Fair events held in Miami, Fla.

Released in June and co-written by Gordon McAlpine, the second-best Jewish hitter in major league baseball history (following Hank Greenberg) attributes his success on the field to "stillness," a concept derived from Zen and other Eastern philosophies, which allowed Green to concentrate on his hitting.

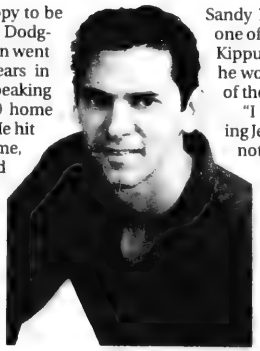
The 220-page book is a quick read and describes Green's 14-year journey in the big leagues. It is instructive to young ball players on how to hit effectively. Green practiced hitting the baseball on a tee, hitting ball after ball daily with a focus. Green felt that his best years hitting (1999 and 2002) were also the years he mastered the discipline and his off-years occurred when he was not "living in the moment."

For Blue Jay fans, the best part of the book includes anecdotes about his friendship with fellow Jay Carlos Delgado and his less than amiable relationship with former Blue Jay manager Cito Gaston.

"Cito did not think that I could run well or play defence, and I was not an everyday player in the lineup when I made the roster in 1994. It was disappointing. I concentrated more on hitting on the tee and look at the era as a growth period for me," said Green at the Posnack JCC Jewish Book Festival.

Green blossomed once Gaston was fired as manager in 1997, showing he was more than a hitter. He hit 35 homers and stole 35 bases in 1998. In 1999, he earned a Gold Glove for his defence, hitting 42 home runs, batting .309, earning a berth on the American League all-star team while finishing fifth in voting for the most valuable player in the league.

Knowing that Gaston was rehired as the Jays hitting instructor in 2000, Green asked for a trade and was happy to be sent to the Los Angeles Dodgers, near his home. Green went on to have his best years in baseball as a Dodger, peaking in 2002 when he hit 49 home runs, a Dodger record. He hit four homers in one game, batted in 125 runs and played for the National League all star team.



Shawn Green

Green was traded to Arizona following the 2004 season, then traded again in 2006 to the New York Mets. His post-Dodger years were rather lackluster. He retired at age 34 following the 2007 season to spend more time with his wife and two daughters in Los Angeles.

Although Green's career statistics are impressive (328 HR, 1070 RBI) and he's a likely shoo-in for the International Jewish Sports Hall Of Fame in Israel, he doubts his statistics are worthy enough for the Baseball Hall Of Fame.

"I played in an era in which steroid use was widespread and I wanted no part of it. I knew which guys used them. You don't show up at spring training with an extra 20 pounds of muscle and not know how the guy got that way. So, as good as my stats are, there are the guys who had inflated numbers through steroids and that makes a mess of all the players from my era," said Green.

Another highlight of the book is Green sharing anecdotes about not playing on Yom Kippur on three occasions, including discussing the topic with former great Sandy Koufax. Koufax sat out game one of the 1965 World Series on Yom Kippur and became a legend when he won the seventh and final game of the series for the Dodgers.

"I have always felt proud of being Jewish and felt it was important not to play on Yom Kippur. I had to compromise in 2004 because we had a night game on Yom Kippur eve followed by a day game on Yom Kippur. I played the night game (Green hit a two run home run to win the game 3-2 for the Dodgers) and sat out the day game. I wanted to be fair to my Jewish background as well as my teammates and fans," said Green.

For those expecting the book to be a chronicle of Green's childhood and growing up Jewish, there are no revelations, except for the Yom Kippur anecdotes.

Green stated he is a private person and did not want to write a memoir of his life. Fortunately, those that choose to see Green on his still continuing book tour will hear of his fond memories of his father and the Toronto Jewish community.

"My dad was my biggest fan. He was a great basketball coach and taught me how to hit as a youngster.

"While playing with the Blue Jays, I went with Dr. Glenn Copeland to High Holy Day services each year and was asked to speak by a number of synagogues in Toronto."

Although retired, Green hopes to play for Israel at their World Baseball Classic game in 2013.

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Major leaguers to help Israel field baseball team

JTA

NEW YORK — Three Jewish former major leaguers will help Israel field a competitive team in next year's World Baseball Classic.

Shawn Green, Brad Ausmus and Gabe Kapler met last week in Los Angeles with Israeli baseball officials and promised to help out, the players told Associated Press.

It's unclear whether any of the three would play for Israel themselves, AP reported, although Green said he would help "in any capacity."

"If I felt like that was a role that the team needed, I would prepare for it," he said, adding, "I feel a strong connection to Israel, and it would be an honour to put on the uniform."

Peter Kurz, the Israel Association of Baseball's secretary general, told AP that one of the three former ballplayers will likely be the Israeli team's manager, and that all of them will help with coaching, recruiting and fundraising.

Israel will be one of 16 countries invited to play in next year's qualifying round, and the top four teams advance to the 2013 World Baseball Classic.

"Today, the idea of bridging the gap between the generations of American-Jewish baseball fans and baseball fans in Israel is an enticing prospect," Ausmus wrote in an e-mail. "Hopefully, this is the beginning of renewed and long interest in baseball in Israel."

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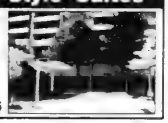

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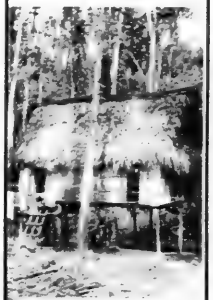

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The Canadian Jewish news

Twitter offers 'radical connectivity' at GA

Frances Kraft
Staff Reporter

More than any of the content at this year's General Assembly of the Jewish Federations of North America, what fascinated me was the effect of social media – particularly Twitter – on the conference itself, and more broadly, on the Jewish community.

Although this was my seventh GA as a reporter, I'm a relative newbie to Twitter, having opened my account in June. Before the Nov. 6-8 meeting in Denver, Colo., I'd never tweeted from an event I was covering.

I discovered that not only was it not considered rude to use my BlackBerry while presenters were speaking, it was encouraged. One moderator instructed us, "Please feel free to tweet throughout the session. It will enliven our discussion. It will spread the word."

The online social media service features succinct "tweets" of up to 140 characters at a time, appearing onscreen in a personalized newsfeed from people, organizations and publications that Twitter users follow.

Instead of perusing my usual incoming collection of tweets, I searched for the hashtag #jfnaga (a Twitter identifier) to focus on GA-related posts. The posts were also available on a screen outside the main exhibit hall.

With multiple sessions being held concurrently – in one case 10 at the same time – and a constant stream of new tweets, highlights of other sessions were readily available.

Here's one from Nov. 8, tweeted by the Samuel Bronfman Foundation: "R @Kaunfer at closing plenary: obligation can be incredibly freeing. A key Jewish teaching that we aren't the centre of the world." The "@Kaunfer" refers to the GA's rabbi-in-residence Rabbi Elie Kaunfer, co-founder and executive director of Mechon Hadar in New York.

In some ways, Twitter addresses the concern I heard one student share with another: "Wherever you are, you feel like you're missing something somewhere else." I read many of the thousands of GA-related tweets that were sent out, although I only sent out a dozen myself. Logistically, it was easier to focus on using my notebook, tape recorder and camera without adding too much tweeting into the mix.

It was reported after the GA that the total number of conference-related tweets were 9,465; total twitterers, 922; total hashtags tweeted, 842; total URLs tweeted, 1,336. The oldest tweet was Aug. 22, and the most recent tweet was Nov. 10.

I did use Twitter to congratulate Toronto's Shauna Waltman, director of UJA Community Connect, for the Young Professional award she received at the GA, including a link to a picture of her receiving the award.

I also tweeted from a session that used an innovative format to address dissenting voices in the Jewish community. It struck a chord with attendees, and I keyed in, "Kudos from audience at Big Blue Tent re play at Makom session. 'Realistic.' Re hypothetical anti-Zionist play. How to deal." Tweets, unlike published articles, are immediate and "raw," having never been vetted by a copy editor.

Andres Spokoiny – president and CEO of the Jewish Funders Network in New York and former CEO of Montreal's Federation CJA – said that social media like Twitter and Facebook offer "radical empowerment with radical connectivity."

Speaking at a session called "Federation of the Future," he said that individuals are now "hyper-empowered. We live in a time where the individual has access to change the world, or he believes so. Somebody on Facebook can invoke a demonstration that can topple a 30-year-old regime."

From a federation perspective, he noted, donors also want to be empowered and "take ownership."

As well, the change in technology means that people don't have patience any more, he said. "Who's going to have a 10-year plan?"

Alexander Strain, left, as a Jewish community CEO, and Laura Giannarelli as an anti-Zionist playwright, were part of a session on The Big Blue Tent and Jewish Dissent at the Makom session.

Spokoiny said top-down structures are no longer going to work, and that changes have to be made now. "Organizations need to stop being hierarchical and start being more organic. Our identity is now a patchwork."

Federations need to act as convenors, facilitators and catalysts, he said. "It is about convening people who are self-organizing… Inclusiveness is not optional. In a polarized world, it's a necessity."

Rabbi Hillel Goldberg, executive editor of the *Intermountain Jewish News* in Denver, wrote in a GA supplement to his paper. "At a minimum, Jews need to talk to each other. All Jews. Otherwise, we weaken."

For more coverage of the General Assembly please read Kortney Shapiro's story at cjnews.com

FACES AT THE GA

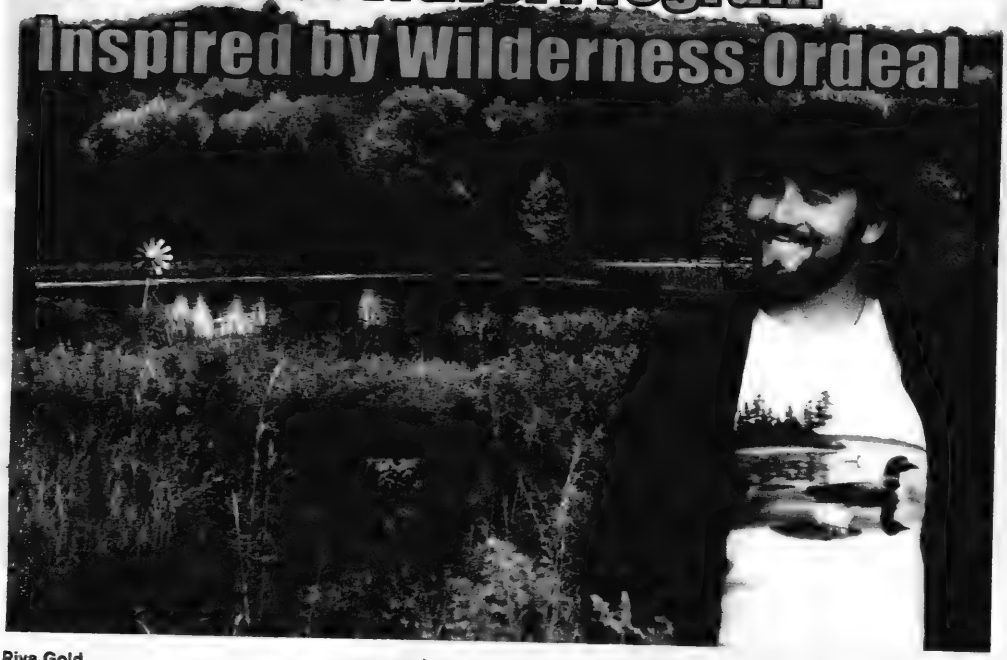
Clockwise, top, from left, are Adam Singer, president of the Calgary Jewish Federation; Russ Joseph, CEO of the Edmonton Jewish Federation; Mark Gurvis, CEO of the Jewish Federation of Greater Vancouver, and Mitchell Bellman, president and CEO of the Jewish Federation of Ottawa; Abby Knopp, of the Foundation for Jewish Camp, and Bryan Keshen, vice-president, Community Capacity Building for Emerging Communities, and Jewish Camping, UJA Federation of Greater Toronto; Marc Gold, president of UIA Federations Canada, at the organization's Canadian reception.

[Frances Kraft photos]

Check out our blog @ heebonics.ca

HEEBONICS

Creator of Travel Program Inspired by Wilderness Ordeal



Riva Gold
Special to The CJN

When Evan Malach, 26, found himself lost in the wilderness without food or shelter, in desperation he recalled survival tips offered by host Les Stroud on the reality TV show *Survivorman*.

Malach was able to start a fire, find a trail and make his way to the nearest village before hypothermia set in, using what he had learned watching the legendary outdoorsman's show.

"I was a pretty hard-core snowboarder at the time, and I had gone off on my own in the out-of-bounds area of Whistler's Blackcomb Mountain," Malach recalls. "But I quickly realized I was lost and didn't have an exit plan."

After hours of fruitless wandering, Malach found himself completely unprepared to brave the wild for the night. "I tried to get rescued by waving at gondola riders, but I wasn't able to get spotted. I was freezing and I was scared, but then I thought of Les Stroud – if he could do it, I could too."

Malach made a fire that night and built a makeshift bed out of pine needles. Just before his phone battery died – before it occurred to him that he might need to call for help – he received a text message that would change his life.

"My friend wrote to me out of the blue, saying, 'What we have done for ourselves alone dies with us. What we have done for others and the world lives on and is eternal.' I knew I wanted to spread that message."

Twenty-eight hours later, he was able to get back on track by following footprints to a nearby village. And today, having safely returned from his Whistler snowboarding misadventure, Malach, a Thornhill native, is working in Toronto to give survivors of all types of journeys a chance to travel the world.

"After surviving the cold, I realized how important it is to open our eyes to the majestic beauty this world has to offer," he says. "I've been so lucky to have the opportunity to travel. Travel is a significant rite of passage, but so many people don't get that chance."

Inspired by his ordeal, Malach, who is no stranger to the concept of tikkun olam (he was featured in Heebonics in 2009 for organizing a fundraising rock concert for the victims of the Darfur genocide), beat out hundreds of other applicants in the American Express Canada's Room for Thought program.

The program called for submissions from people who wanted to turn a big idea under the categories of community, music or travel into reality.

One winner from each category would be given the opportunity to work with mentors Free the Children co-founders Craig and Marc Kielburger, Metric lead singer and songwriter Emily Haines and Stroud.

Malach's idea to create a program that offers underprivileged youths who've overcome major obstacles a chance to go on an adventure abroad was selected as the winner for the travel category, giving him the opportunity to work with Stroud.

The two are currently developing the Second Chance Travel Co-op program. One aspect of the initiative will send volunteers – who have survived hardships themselves – to work with those struggling with their own quests for survival.

"We want to bring survivors in as ambassadors to help with water-filtration projects in Africa, build schools in Equador, that sort of thing. I want people who've gone through any sort of hardship – cancer, addiction, abuse, you name it – to have a chance to propel themselves forward in positive ways and help others with their own survival journeys," he explains.

Malach says that travelling teaches people about the many things that unite them, rather than what sets them apart.

"So I want to provide a chance for worthy survivors to use the lessons they've learned, their sense of gratitude to be able to make the world a better place."

Aside from Stroud, Malach says his family was a major source of inspiration for his charity work. His dad, who died last year, volunteered for many years, and his grandparents were Holocaust survivors.

"They endured so much and are a constant source of inspiration," he says.

Last summer, Malach decided to volunteer at a camp for children with cancer, an experience he found particularly rewarding.

"Working with young people who have had to stare mortality in the eye makes every waking breath and moment all the more inspiring," he says.

"They're so positive and grateful, open to learning, and excited for every day even though they've had almost everything taken away from them."

Malach's survival experience also led him to write a spiritual memoir, *Now Boarding*, which will be released next year on his late father's birthday.

Lisa Shanker, also a member of Thornhill's Jewish community, was chosen as the winner for the contest's community category for her idea to create a "survivor garden" for people recovering from cancer and other serious illnesses.

"I had a stem cell transplant 2-1/2 years ago," she says. "When I was in the hospital, all I could do was look out the window. I couldn't wait to go outside and be in nature, but I had no gardening skills at all."

With the help of her mentors, the Kielburgers, she set up an outdoor space for survivors to interact through gardening.

"We are trying to give people recovering from serious illnesses a space to learn gardening skills in an environment that is peaceful and social, so people aren't isolated and alone."

Shanker says she isn't looking to change the world, just to give back some control and companionship to people who have been sick.

"Healing is a lot more than coming out of a doctor's office, it's emotional, too," she adds.

Shanker's project was displayed earlier this month at the Four Seasons Centre for the Performing Arts in Toronto, and Malach's project will be featured from Nov. 20 to 22.

For more information about the Room for Thought program, visit www.blogto.com/events/47409.

More news for young Jews on heebonics.ca

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Business is like marriage

Dear Ella,

Why are some people so full of themselves? It makes it very hard to like them, let alone be friends.

I have worked with Tamara for almost 10 years. We're real estate partners. Clients seem to like us, and on a professional level, we fit well together. However, on a personal level, it's an entirely different story.

Tamara was raised by her mother after her father left. She lived in a six-plex apartment for most of her life. Her mother struggled to make ends meet. Tamara wore second-hand clothes and never had anything that wasn't a necessity. As an adult, she has overcome those difficult days, but her feelings of inadequacy have led her to overcompensate by leading a lavish lifestyle and thumbing her nose at people who have less than she does.

Tamara is good at her job, but she constantly points out material items that she feels makes her better than her clients, her peers and me. I find it harder and harder to be around her, but would hate to break up our successful business partnership.

Deep down, Tamara is a sweet girl and she has many traits that I like, but somehow her need to appear richer than everyone overpowers any of her goodness.

Should I cut my losses and get out of this relationship, even if it means a setback in my career?

Partnership Problems

Dear Partnership Problems,

A good fit in a business partner is like a rare jewel. It's very hard to find someone who is perfect. A business partnership is like a professional marriage. As a matter of fact, you might spend more time with your business partner than your spouse. Like any marriage worth fighting for, it needs constant work – lots of compromise, communication, trust and equality.

The first thing you need to do is define your relationship. It sounds like you would like Tamara to be more than just your partner. A successful partnership has to have more assets than liabilities. That applies on an emotional level as well as a financial one. If the emotional part carries too many liabilities, the financial end will suffer.

A good business partnership doesn't necessarily mean you need to be good friends. It means you have to get along and work well together with the goal of making your business succeed, and it sounds like you've done that well.

What you haven't done is define in your own mind where the relationship's boundaries are. If you're searching for a partner who can also be your friend, perhaps Tamara is not that person. She has insecurities that run deep, and it doesn't sound like you have the desire to address them.

If you decide to continue with your real estate partnership, you need to communicate and set ground rules. If not, cut your losses by getting out now. The sooner you dissolve your business association with Tamara, the sooner you can find a partner that you are more comfortable with, in all aspects of your relationship.

Ask Ella

By Ella Burakowski

Readers may submit their questions to Ella at The CJN, *e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

POTATO-APPLE LATKES

juice from 1/2 lemon	3 tblsp matzah meal
6 potatoes	1/2 tsp baking powder
2 lg Granny Smith apples	1/2 tsp salt
1 small onion	pepper to taste
2 eggs	canola oil for frying

Fill large bowl with ice water, squeeze in lemon juice. Grate potatoes and apple (with skin) in food processor, putting them into water as you grate them. Peel and grate onion. Mix together eggs, flour, baking powder, salt, pepper in small bowl. Drain potatoe mixture in colander and squeeze to remove water. Wrap in clean dishtowel; squeeze again to get out as much liquid as possible. Put back into bowl; stir in egg mixture and onion until combined.

Heat oil in pan. Make latkes using 1/4 c of mixture for each. Fry over medium-high heat until one side is brown and begins to crisp; turn, brown other side. Remove to plate lined with paper towels to drain.

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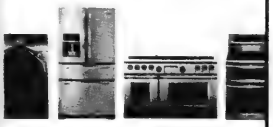

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Léa Talafré, a co-ordinator at SAVA Centre-Ouest, which offers shelter and assistance for victims of elder abuse, who talks about the centre's work since it opened earlier this year.

Former Israeli foreign affairs minister Shlomo Ben-Ami who talks about the possibility of having a Palestinian state, which he says is not likely to happen soon.

Exclusive to cjnews.com

Margaret Atwood did it. So did Natan Sharansky. Even the Dalai Lama tried his hand. These three famous names, which you may never see in the same paragraph again, have all drawn or doodled on a blank plate sent to them by Mazon, an organization they'd probably never heard of, but whose cause is universal: feeding the undernourished right here at home. Here Atwood displays her triptych of decorated plates which will be auctioned off for Mazon.

Exclusive to cjnews.com in Hebrew

A glimpse to the world of Gideon Hausner, Adolf Eichmann's chief prosecutor, through his daughter's perspective.

Flight conversations

I fly a lot, often on trips that combine work and pleasure. When I fly alone, especially when heading overseas, I always try to get a specific aisle seat.

On a recent flight to Israel, I was already in my preferred spot with my carry-on stowed when a family of two adults and three children arrived. Their seats were spread out so that a young boy was to be seated alone. The mother asked me in French, Hebrew and English if I would mind moving to his seat, which was on an aisle, but not in my preferred location. I initially balked, explaining that I liked the seat I was in.

The mother explained to the child that he would be seated separately from her, but she wouldn't be very far away. He pouted and said he didn't like the arrangement. I looked over to his seat and noted an older woman sitting beside it by the window. There was room overhead for my carry-on bag. I told the couple I would switch if they would move my luggage for me. The husband agreed and I sat down next to the woman.

She then said to me in a decidedly Latin American accent, "Thank you for changing seats. I dreaded an 11-hour flight next to an unhappy five-year-old, even though I have nothing against children."

Senior Side of Life

Michael Gordon

I responded with, "I understand" and extended my hand. "My name is Michael," I said.

"Mine is Leah," she replied.

What followed was a wonderful conversation. She told me how she left Latin America, where she had been an ardent lover of Israel since childhood, and moved to Canada. She studied science and completed her education in nuclear engineering and became a nuclear engineer in Ontario. She said that despite her diminutive stature and female sex, she excelled in an area where knowledge and talent were the currency of success. From her story, it seems she had ample amounts of both.

She then recounted a most remarkable epilogue to her career, which she expressed enthusiastically in a delightful Spanish accent that reminded me of the Argentines I knew when I lived in Israel.

"I was offered early retirement when my company restructured, and I jumped at the opportunity to pursue a repressed dream."

I was expecting something like a desire to study literature or history, but she smiled and said, "I always wanted to be a hairdresser, and the retirement package funded such training."

She continued: "I provide free hair dressing out of a room in my apartment. It's all word of mouth with many clients coming from my synagogue. I love it."

The conversation then meandered to how we both found ourselves in Israel and how we go back and forth and relish our visits, hers being much longer than mine. We realized we shared experiences in Israel and that our experiences there had overlapped.

She exuded warmth, intelligence and humour. The world is full of people with interesting stories, something I take advantage of as a geriatrician. As we got off the plane, we wished each other a safe journey and a Happy New Year. It was a special day in Israel, as Gilad Schalit was released from captivity – a memorable day following a pleasurable flight made more so by this very endearing woman and our flight conversation.

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This Week

National

Group at Occupy Toronto built a sukkah instead of a tent. *Page 3*

Jerusalem synagogue has special meaning for Toronto photographer. *Page 19*

Arts & Travel

David Buchbinder's new project has him *Tumbling into Light.* *Page 37*

Orkestra takes charge of 'folk party' scene. *Page 39*

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'Nothing more crucial than Jewish education'

Avigdor Lieberman
Special to The CJN

In an appeal written exclusively for *The CJN*, Israel's foreign minister issues a call to strengthen Jewish identity in the next generation.

The most urgent challenge jointly facing Israel and Jewish communities worldwide is that of ensuring Jewish continuity. Paradoxically, the prosperity of many Jewish communities, particularly in North America, has created a problem of dwindling Jewish self-identification, to an extent unprecedented in Jewish history.

Although in previous eras, Jews were often forced by hostile external forces to abandon their faith and communal identity, the new trends are driven by voluntary processes. They derive from a weakening of Jewish identification, lack of knowledge and absence of sufficient communal resources devoted to instilling an awareness and affinity for Judaism and Israel. The results are startling: in the last several decades, out-marriage rates among Jews in many regions, including North America, have exceeded 50 per cent. These are rates that, if they persist, spell a very grim future for the Jewish people.

It cannot be emphasized enough how important – indeed critical – this issue is for both Israel and world Jewry. Israel is the ultimate expression of Jewish national identity. It is the historic homeland and contemporary embodiment of all that Jews throughout the generations have dreamed of and aspired to. Similarly, Jewish communities throughout the world enrich their local cultures and societies, contribute much to their surroundings and themselves encapsulate Jewish continuity, each in their own unique way.

There is an intrinsic symbiosis between Jewish life inside and outside Israel.

Alas, given the persistent scourge of anti-semitism and the particularly dangerous overlap between this antisemitism and anti-Israel sentiment, this is a symbiosis that faces perpetual challenges. Thus, it is our joint responsibility and duty to ensure the continuation of a strong Jewish identity.

Continued on page 35

Avigdor Lieberman

Muslim Brotherhood expected to win Egyptian elections

Amos Harel and Avi Issacharoff
© Ha'aretz Daily Newspaper Ltd.

Comment

As in the other election campaigns in the Middle East that have taken place since the Arab Spring, the Egyptian parliamentary elections that began Monday are expected to result in victory for an Islamic party – in this case, the one affiliated with the Muslim Brotherhood.

The wave of revolutions, which began a year ago next month, have so far resulted in a wave of successes for Islamic parties: Justice and Development in Morocco, Ennahda (Renaissance) in Tunisia, and now Freedom and Justice, the party of Egypt's Muslim Brotherhood. It looks like Freedom and Justice will become the largest party in both chambers of the Egyptian legislature once all the rounds of the election are over in March.

More than a few enthusiastic words of praise have been written about the Arab Spring – both in the Arab world and, at least at first, in the West. It must be acknowledged, however, that political Islam, the emerging alternative to the ousted regimes, does not look overly promising – certainly not to Israeli eyes. These political movements are not all the same, however.

Morocco's Justice and Development Party is more reminiscent of the ruling party in Turkey than of Egypt's Muslim Brotherhood or Hamas in the Gaza Strip. And the party associated with the Muslim Brotherhood in Egypt is not a group of religious fanatics who would declare all-out war against the West or take the immediate risk of revoking the peace agreement with Israel. But a look at how activists from the Brotherhood have attempted, without any real success at this point, to recruit the masses through incitement against Israel – as in a prayer service in Cairo last Friday that was filled with anti-Israel rhetoric – does raise concerns about the future character of relations between the two countries.

Continued on page 35

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Arab League imposes sanctions on Syria – please see page 33

CANADA

Shul To Be Sold

OTTAWA — Members of Ottawa's largest downtown shul voted last month to sell their building to a developer because the congregation can't afford to maintain it. In a 142-24 vote, Congregation Beth Shalom decided to sell its 81,000-square-foot building – which includes an 800-seat sanctuary and a former Jewish community centre – for $15 million to a condominium builder. The developer could add $9 million to the deal, which closes in March, if the city lets it increase the site's density. Proceeds will help the 350-family shul erect a new building in west Ottawa, the *Ottawa Citizen* reported. The congregation, which has four years to relocate, wanted to sell part of the site, but bidders only wanted the whole thing. It included a JCC that closed in 1998, when a new suburban complex opened. The Conservative shul had been Orthodox until 2005, when it made a failed effort to attract new members by introducing mixed seating and other changes.

WORLD

Belgian Girl Beaten

BRUSSELS — The beating of a 13-year-old Jewish girl in Brussels has Belgium's Jewish umbrella group contemplating civil action. Oceane Sluijzer was beaten by five Moroccan female classmates in a confrontation at a sports centre last month. The attackers also shouted, "Shut up, you dirty Jew, and return to your country" at Sluijzer, who filed a complaint with the police. Belgium has about 40,000 Jews. In response, the Coordinating Committee of Jewish Organizations of Belgium hinted that it might file a civil suit. It also expressed "exasperation" over repeated antisemitic and anti-Israel attacks and asked Belgium's education minister "to introduce appropriate educational programs in schools to prevent unjustified tensions between communities."

Judge Rejects Bid To Control Buildings

VANCOUVER — The Supreme Court of British Columbia turned down a bid by B'nai Brith Canada to take control of two seniors homes in Vancouver.

Justice J.S. Sigurdson ruled Oct. 28 that B'nai Brith failed to demonstrate that the dozen or more people it named to the "Senior Citizens Housing Committee" were active members of the committee. Such members are entitled to become directors of the Lion's Gate B'nai Brith Building Society, the local body that operates Haro Park Centre and B'nai Brith Manor, facilities that provide affordable housing to Vancouver seniors.

Without the B'nai Brith Canada nominees, control of the society fell to seven local directors, elected on May 31, along with three ex-officio members, among them national executive vice-president Frank Dimant.

Opponents of the proposed takeover say neither B'nai Brith Canada nor B'nai Brith International – which in 2008 ceded its Canadian properties and lodges to B'nai Brith – ever controlled the buildings.

But Sigurdson appeared to side with B'nai Brith when he said, "B'nai Brith was entitled to appoint members to the Senior Citizens Housing Committee." The judge added, however, that a mediator he appointed was correct in ruling B'nai Brith never demonstrated its nominees were actually involved with the committee.

Sarkozy Meets Jews

PARIS — French president Nicolas Sarkozy met with leaders of the Jewish umbrella group CRIF to reassure them of his support for Israel. The move came after Sarkozy called Israeli Prime Minister Benjamin Netanyahu a "liar" during a private conversation with U.S. President Barack Obama at last month's G20 conference. Sarkozy "responded to a lot of our concerns," said CRIF treasurer Francis Kalifat, who attended a lunch that also included CRIF president Richard Prasquier and French Foreign Minister Alain Juppé. The concerns include Israel's security, France's recent vote in favour of Palestinian UNESCO membership, and the "liar" comment, which was reportedly overheard by journalists.

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Vol. XLI No 47 (2,026)*

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General Manager

Mordechai Ben-Dat
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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies

CCNA verified circulation
August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

*Under current ownership

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836

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Advertising E-mail: adscjn@gmail.com
Editorial Fax: 416-391-0829
Editorial E-mail: cjninfo@gmail.com
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Sukkah was part of Occupy Toronto site

Occupiers, including Leora Smith (centre back), enjoy the sukkah set up at St. James Park.

Michelle Bitran
Intern

One of the tents that was set up in St. James Park for the Occupy Toronto protest was not quite like the others. It was a sukkah.

When Leora Smith's friend mentioned that she wanted to participate in the Occupy movement, but also wanted to celebrate Sukkot, which fell at the beginning of the protests in mid-October, Smith, 23, had an ideal solution.

"What if we build a sukkah at Occupy Toronto? Then you get to fulfil both things," she said. So they did just that, with the help of several other occupiers, both Jewish and non-Jewish.

Smith said many people came by to ask questions, learn, participate in potluck dinners and help decorate and maintain the sukkah. "Everyone was so welcoming," she said. "I just thought that it was such a beautiful symbol of the movement."

Sukkot is a great holiday to relate to a movement that's working toward ending inequality, she said. The holiday celebrates the harvest, when food is plentiful. "What our community traditionally does in a time of plenty is share the wealth," she said.

Like Smith, Jenny Isaacs was able to relate her Judaism to the Occupy movement. Isaacs, 23, was at St. James Park almost every day after the protests began more than a month ago. She has also been active in the movement's facilitation committee.

Isaacs, a member of the progressive Zionist youth movement Hashomer Hatzair, said that many of the human values at the core of Judaism, such as tikkun olam, figure strongly in social activism.

Continued on page 21

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Democracy must respond

From the editor's desk...

The calendar year 2011, which has but one-twelfth of its time remaining, will be remembered as having been very noisy. Throughout the world, people took to the streets to shout or otherwise state their cases to a faceless, amorphous establishment whom they believe is responsible for an unpalatable status quo and an even bleaker future.

Vehement social protest, as both means and ends, was the predominant image of 2011. In the former instance protests are entirely understandable and mostly worthy; in the latter, however, they're worrisome and possibly dangerous.

The Arab world is still in the throes of the uprisings that have toppled governments in domino-like fashion.

In Cairo, disgruntled civilian groups have renewed the Tahrir Square demonstrations that brought down Hosni Mubarak last February. They now target the military ruling council whose promised political reforms have been too slow to materialize.

In Syria, Bashir Assad's security forces have reportedly killed more than 3,500 fellow countrymen. Assad refuses to yield. He will not cede his family's authority to the protesters. But nor will the protesters cede their desire to be ruled by a form of government other than Alawite coercion. To the surprise of many, the Arab League appears to have taken a stand against the Assad regime.

And in Libya, the people are Gadhafi-free for the first time in decades. But the true future of the country is yet to be decided.

The despots and strongmen who rule throughout the Arab world have had a nervous year. They would be looking for chimeras and fantasies if they looked for greater calm in 2012.

In Europe, the deeply felt anxieties wrought by the debt crises and economic uncertainties spawned marches and demonstrations of varying violent degree in many of the continent's capitals.

Closer to home, in North America, the Occupy movement arose to visibly and volubly bring the clamour for change to whoever would listen.

In the main, the demonstrators were and are conscientious and well-intentioned strivers toward a higher good of making the world a better place. Not surprisingly, many young Jews participated in the protests. This should not alarm us. It should, rather, make us proud.

As 30-year-old Daniel Roth, who participated in the Occupy Wall Street protests in New York and in the Occupy Toronto protest told *The CJN*, "Jewish thought, culture, history and faith are all rooted in a vision of justice, compassion and equity. The Occupy movement is deeply in line with Jewish values. To work in this movement is to do a mitzvah."

In Israel, the tent demonstrations that began on trendy Rothschild Boulevard this past summer in Tel Aviv and spread to many other cities captivated an entire population. The cry for social justice, affordable housing and fair wages rang loudly across the country. The government dare not ignore the collective cries of the tent demonstrators.

One cannot and must not make too much of a comparison between the protests in the Arab world, where no democracy exists, and those in North America and in Israel, where quite sophisticated democracies exist. But there is a common thread in the demonstrations among the protesters who are bona fide: they are trying to make their respective governments more responsive to them.

The protesters can hardly be blamed for having lost confidence in the ability or even the desire of their current government structures to respond.

In Israel these days, it seems the entire political establishment is embroiled in a battle over various refinements that are being proposed to the uniquely Israeli form of democracy.

A number of bills are moving through the Knesset. And the many severe ideological differences that divide the people there have wrought their usual rhetorical excesses, name-calling and finger-pointing.

Two bills are aimed at restricting foreign funding of Israeli NGOs. One restriction calls for a cap on the funds; the other proposes a high tax. Two bills are aimed at the judiciary. Another is aimed at revising the laws of libel and slander.

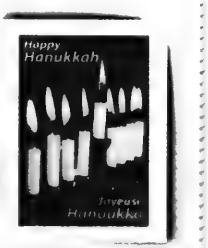
Adding to the confusion and to the angry nerves surrounding the progress of the various bills is the prominence of as much intra-party squabbling as inter-party bickering. For example, a number of cabinet ministers from Prime Minister Benjamin Netanyahu's own party refused to support the NGO bills.

The prime minister appears to support the principle of the NGO legislation, but apparently not their details.

Through the fog and haze of the raw, hardscrabble politics of Israel, one thing is indeed clear for us: it is up to the people of Israel to determine the ultimate outcome of the debate and the shape of their democracy.

If it fails in being representative, if it fails in responding to the legitimate concerns legitimately expressed by the people, it will soon need further refinement, and different individuals will govern.

SeeJN



CHANUKAH STAMPS

Canada Post has issued two Chanukah-themed stamps. One features a lit chanukiyah and the words "Happy Hanukkah" in English and French. The other depicts a dreidel, also with the words "Happy Hanukkah" in both official languages. The stamps were first issued in October and were made available again last week at postal outlets across the country, as well as by phone or mail. Last year, Canada Post issued a stamp marking 60 years of Ottawa's bilateral relations with Israel. In 1995, it issued a stamp commemorating the Holocaust.

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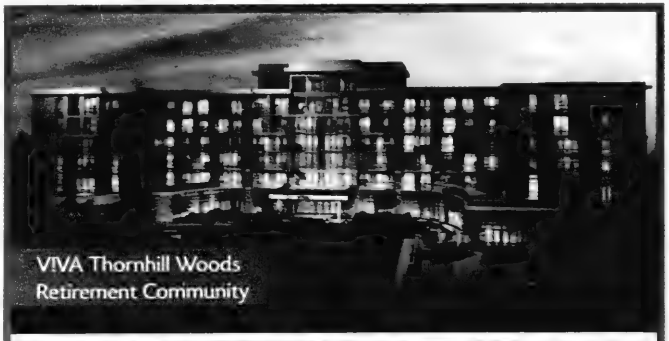

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Iranian policy expert fears proliferation

Andy Levy-Ajzenkopf
Staff Reporter

A leading Iranian policy expert from Israel believes the Islamic Republic's acquisition of nuclear weapons capacity is not the Middle East's biggest problem.

"It's the proliferation of this technology that is most worrying," according to Meir Javedanfar, an adjunct professor at the Interdisciplinary Center (IDC) in Herzliya, where he teaches contemporary Iranian politics.

Javedanfar was on his first visit and speaking tour of Canada last week, giving talks to various Jewish groups as well as to private gatherings at the Canadian Forces College, the Mackenzie Institute in Toronto and the Royal Canadian Military College in Kingston.

Born in Iran, schooled in England and now living in Israel, he has become one of the top experts in the field of Israeli-Iranian relations, as well as an expert on the motivations behind Iranian President Mahmoud Ahmadinejad's policies and the country's regime under Ayatollah Ali Khameini.

In an interview with *The CJN*, Javedanfar said he told his Canadian listeners that Ahmadinejad is the weakest president Iran has had in the last 20 years, and that his presidency will be over in March because he will be at the end of his third and final term.

Meir Javedanfar

Beyond that, Ahmadinejad has been marginalized within his own party and by Khameini, who now views him as a liability, and he's also lost the confidence of the people, Javedanfar said.

Aside from Ahmadinejad's "unacceptable" comments toward Israel – he has repeatedly called for the destruction of the Jewish state and is a Holocaust denier – the more pressing issue, according to Javedanfar, is Iran's quest for nuclear weapons.

He said while Iran is not "a suicidal actor" and has no intention of using its weapons, if developed, the scarier prospect is the proliferation of nuclear weapons technology across the region.

"Particularly if Saudi Arabia gets them," he said. "It would create instability in the Middle East. The concept of 'mutually assured destruction' worked [during the Cold War] because there were only two sides. Can you imagine if it were six sides in the equation? You're leaving it wide open for misunderstandings. Besides that, we don't need any more states threatening Israel's existence."

He said Iran is likely still about three years away from being able to develop the technology, and now is the time for the world to impose as many sanctions as possible and make full use of diplomatic efforts to curb the country's nuclear ambitions.

Javedanfar noted that Iran's Jewish community – some 10,000 people – is treated well by the public.

"Iranians overwhelmingly do not want Israel eliminated. However, many do want a two-state solution and believe Palestinians deserve to have their country also," he said.

Regarding Israeli-Iranian and Israeli-Palestinian relations, Javedanfar believes in the mantra "the pen is mightier than the sword." He discourages military options by Israel against Iran and also laments Israel's current domestic strategy of building settlements in the West Bank.

"I disagree wholeheartedly with those who say the world is naturally inclined to be against Israel," he said. "This is not 1932 anymore. It's 2011. We can use the UN to strengthen Israel's position. There are ways of doing that, one of which is to stop the current expansion of settlements in Israel to strengthen Israel's diplomatic muscle" on the world stage.

He said securing Israel's future can be achieved through diplomacy and foreign ministries, unlike in the past when the country had to fight wars.

"We belong to a very lucky generation of Jews," he said. "In our generation we can negotiate… to secure our future."

By way of example, Javedanfar cited Israeli Prime Minister Benjamin Netanyahu's diplomatic efforts with Greece to help stop many of the flotilla ships bound for Israel.

Regarding Gaza and Hamas, Javedanfar said that while he doesn't think Israel can negotiate its way past continuing hostilities with the terrorist organization, "it should try."

"Israel should offer its hand in negotiations with Hamas, because peace with Israel is an existential threat to them. When your enemy is more scared by your peaceful gestures than your military might, then you're very lucky," he said.

Javedanfar added: "Hamas lives off its anti-Israel policies. If Israel makes positive gestures to Hamas and improves the lives of Palestinians in Gaza, that would be a major blow to Hamas."

While there are those in the Palestinian camp who want to eliminate Israel, Javedanfar said the majority of Gazans, and Palestinians in general, want what most Israelis want: a middle class life.

"They want to send their kids to school and have an economic future. Any investment in their future [by Israel] will secure Israel's future against the extremists among them," he said.

Javedanfar called Canada "a wonderful country" and said he was impressed by its respect for human rights and its treatment of refugees, especially Iranian ones.

From left, Oded Grofman, Etty Baruch and Dinah Kutner [*Paul Lungen photo*]

IGTO launches third phase of marketing campaign

Paul Lungen
Staff Reporter

The Israel Government Tourist Office (IGTO recently announced the launch of its new campaign – "There's a bit of Israel in all of us. Come find the Israel in You."

Based on ads on television and radio, on bus shelters, and in newspapers and trade publications, the campaign will build on an expected record year of travel to Israel, said IGTO head Oded Grofman.

Extrapolating the trend from January to the end of October, 2.4 million travellers are expected this year, Grofman said. As many as 80,000 Canadians are expected in 2011, up from the 74,000 who visited in 2010 and the 61,249 in 2009.

The IGTO has budgeted $1 million on marketing in 2010, $400,00 of which is dedicated to the recently initiated winter campaign, Grofman said.

"This is the last of three phases," after which Israeli tourism officials will conduct surveys to determine the campaign's effectiveness, he added.

The Come Find the Israel in You campaign follows first-time visitors to Israel – a couple from New York and a family of four from Texas. Chosen from hundreds of applicants, the visitors toured Israel for 14 days. They reported on their visit on Facebook and Twitter and video was posted on YouTube. They visited Jerusalem, the Galilee, the Negev Desert, the Dead Sea and the Red Sea. "They are ordinary people who wanted to go to Israel for the culture, the history," Grofman said.

One of their stops was in the Red Sea city of Eilat, where Isrotel, a high-end chain, operates eight hotels.

Eilat is a destination worthy of Canadians' consideration, said Etty Baruch, Isrotel's chief adviser for the North American market.

Although distant – by Israeli standards – from the country's heartland, it has proven a very popular vacation destination for Europeans looking for a warm winter holiday spot, she said. Charter airlines fly directly from Europe into Eilat, she said.

Dinah Kutner, general manager of El Al Airline's Canadian office, said North American travellers could now fly into Eilat as well, changing planes at Ben-Gurion International Airport.

A video presentation at the IGTO launch that highlighted the Isrotel offerings in Eilat suggested visitors had a wide choice of luxury accommodations to choose from. North Americans are increasingly including Eilat to their Israel visits, adding a side trip to historic Petra, in Jordan, Baruch said.

Many of the accommodations in Eilat are up to North American standards, and some are family-friendly, offering beautiful pool settings, spa treatments and other amenities expected by seasoned travellers, she said.

A new alternative on Isrotel's roster of hotels is the Beresheet Hotel in Mitzpe Ramon. Located about 85 kilometres south of Be'er Sheva, the facility is located on the heights overlooking the Ramon Crater, a unique geological formation in Israel's Negev Desert.

People have been flocking to it in large numbers. It has proven so popular that people who fill out response cards are giving it grades of eight and 10 on a scale of one to five, Baruch said.

Of the hotel's 112 units, 42 come with private pools. Some include butler service; the spa includes a Turkish bath. Some suites are 250 square meters large while the view of the crater is awesome, Baruch said.

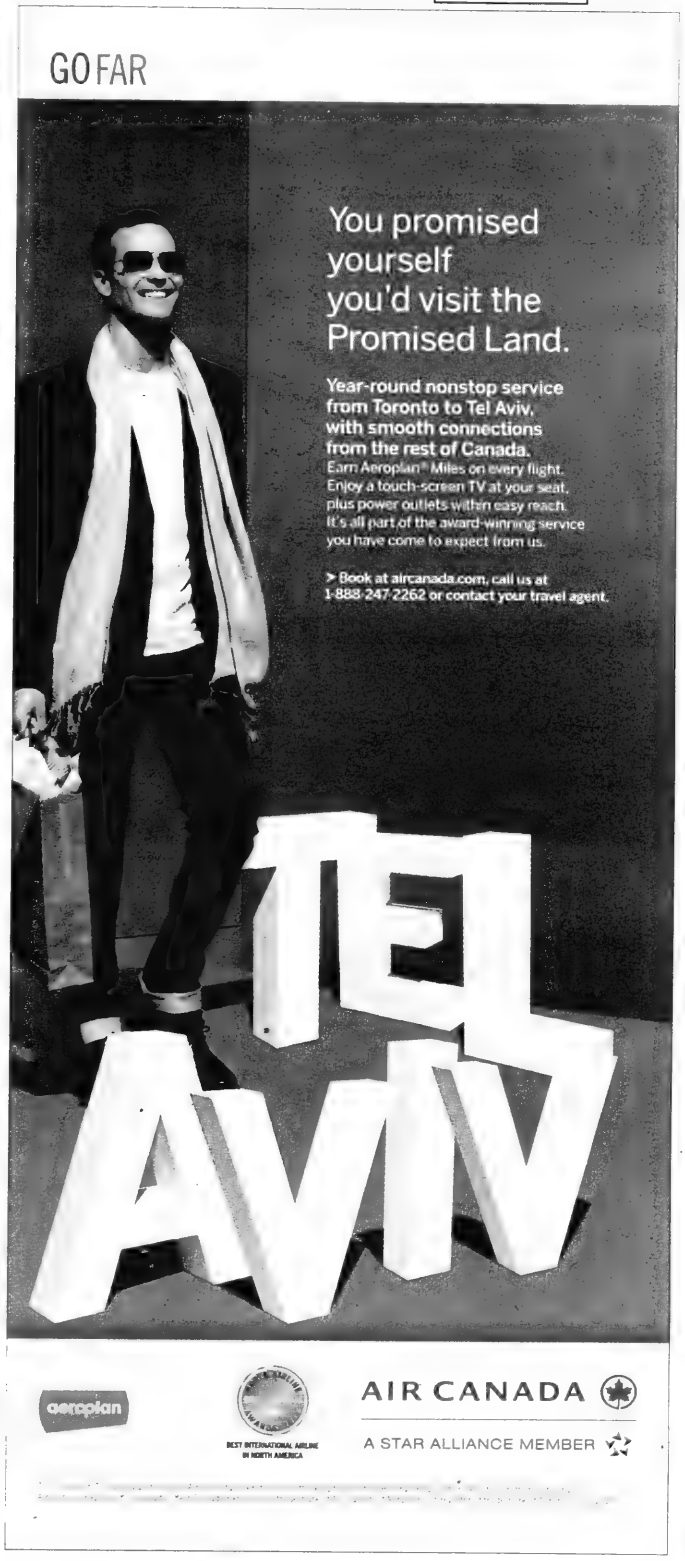
"When you see the sun rise and set, you feel you're next to God when He created the world," she added.

In addition to Israeli visitors, most clients at Beresheet are North American Zionists who combine a stay there with a visit to Sde Boker, David Ben-Gurion's home about half an hour away, and Christian visitors come to visit Har Karkom, believed by some to be the biblical Mount Sinai.

As travellers flock to Israel, El Al has benefited.

"Things have been going really well" for El Al this year, said Kutner. It recently concluded an interline agreement with West Jet, which allows for more seamless travel for Canadians to Israel using both airlines. "The numbers are phenomenal," she said, adding that Israelis now are using Toronto as a hub as they travel to other locations in Canada.

"It's all very promising," she added.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Anti-peace remarks

Despite the headlines last weekend that hailed Palestinian unity, it is not yet clear what conclusions were actually reached between Palestinian Authority President Mahmoud Abbas and Hamas political chief Khaled Meshal when they met in Cairo, apart of course from the decision to stand together, smile and wave for the perfunctory photo opportunity.

Quoting a Hamas spokesperson, Agence France Presse reported that Abbas and Meshal had decided against trying to form an interim government ahead of the general Palestinian elections that are expected to be held next May. But a spokesperson for Abbas denied this. Indeed, he added that negotiators from both sides would meet again next month to try to form a unity government.

The successful formation of a pre-election, interim, Palestinian unity government has been a major obstacle for the two factions, because Hamas does not agree that the incumbent PA prime minister, Salim Fayyad, should remain in the position. Fayyad is the Palestinian leader whom western nations most respect and trust, and it is for that very reason that the anti-western, pro-Iranian Hamas objects to him.

As the cameras clicked and the videotape rolled, Meshal said, "We want to assure our people and the Arab and Islamic world that we have turned a major new and real page in partnership on everything to do with the Palestinian nation."

Those words cannot bring too much comfort to the people of Israel or to anyone else who fervently hopes that the Palestinians and the Israelis can soon reconcile. The words "in partnership on everything to do with the Palestinian nation" effectively confers a veto on moderation to the extremist Hamas Islamists, who have spurned every plea from the West to cast aside their violent ways and agree to recognize the State of Israel.

Abbas also added his own commentary on the meeting's results. "There are no differences between us now," he beamed.

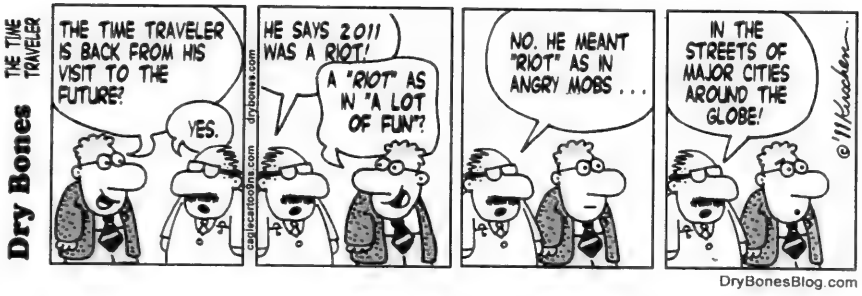
Can he truly have meant that?

If he did, then he confirmed, to the sinking dismay of the large majority of Israelis that the result he ultimately seeks is not coexistence with the Jewish state, but rather its elimination. If Abbas did not actually mean what he plainly said, then he further justifies the doubts and the hesitations about his integrity and his blatant disdain for speaking truthfully. Sadly, too many leaders, too many individuals in Israel and in the West make allowances for Abbas and his constant dissimulation. They always cut him some "integrity slack" by saying it is necessary for him to behave this way when travelling the labyrinthian maze of intra-Palestinian politics.

But someone should hold Abbas to account. And if not, they should withhold surprise, disappointment and censure over the only Israeli response that makes sense under the circumstances.

25 years ago in *The CJN*

The trial of alleged Nazi war criminal John Demjanjuk got underway in Jerusalem District Court. The Ukrainian-born, Cleveland-area retired autoworker was charged in connection with the deaths of thousands of inmates in World War II at the Treblinka death camp, where he was alleged to have been a guard known as Ivan the Terrible.


Dry Bones
THE TIME TRAVELER
THE TIME TRAVELER IS BACK FROM HIS VISIT TO THE FUTURE?
YES.
HE SAYS 2011 WAS A RIOT!
A "RIOT" AS IN "A LOT OF FUN"?
NO. HE MEANT "RIOT" AS IN ANGRY MOBS . . .
IN THE STREETS OF MAJOR CITIES AROUND THE GLOBE!
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Yiddish books rescued

My father, Jack Dlusy, born in Poland in 1905, immigrated to Canada at the age of 25. He arrived with $10 in his pocket. He always lived in Montreal. Like his father, he was a watchmaker. He found employment, but soon opened a store in the French-speaking Mile End district of Montreal. He was not a religious man, but Judaism was important to him. Yiddish was his first language, and his library consisted of many Yiddish and some Hebrew books. He was a benefactor of the authors, as is evidenced by the autographs and messages on many of the flyleaves.

My father retired at a young age, because, as owner of a jewelry store, he had been held up at gunpoint several times. After retiring, he sometimes seemed depressed. During one of our conversations, he said to me sadly, "Some day my books will all be lying in a lane." I promised him then that this would not happen. When my father passed away, my husband and I moved the books to our home. Now in our 70s, we are downsizing. My father's treasures were an issue to be considered. A few years ago, we heard of the National Yiddish Book Center in Amherst, Mass. It rescues Yiddish and other modern Jewish books and opens up their contents to the world.

This seemed to be the place that would serve as a good home for my father's books. There are *zammlers* (collectors) in several cities. We contacted a collector who lives in Toronto, and he arrived recently to take the books to the centre. It was a pleasure knowing they would go where they are valued, but seeing him drive away with them was somewhat traumatic! The centre serves a most worthy function in the preservation of our Yiddish culture. Kol hakavod!

Jocelyn Dlusy Cooper
Peterborough, Ont.

* * *

United Bakers almost 100 years old

United Bakers Dairy Restaurant is about to enter its 100th year of continuous operation in Toronto. We recognize that the restaurant enjoys a double identity as a place to eat and a place to meet, and that our story is interwoven with hundreds of other stories that involve individuals, families, clubs, chapters, groups, organizations, movements and – may we say it? – the ongoing story of Jewish Toronto. We've been collecting anecdotes and reminiscences from friends and patrons. Soon we'll bring them all together and, naturally, we don't want to miss any good stories that might not yet have been shared. Hence, we are making a public invitation to any who might have a story or memory of some connection with United Bakers, either back to the decades on Spadina Avenue or more currently at Lawrence Plaza. If you have a reminiscence you'd like to share, please visit our website at www.unitedbakers.ca and click on the 100 years tab. Or e-mail us at ub100years@gmail.com. Submissions should not exceed 100 words and may be used at the sole discretion of United Bakers.

Philip Ladovsky
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

* * *

The songs came from Memphis

I enjoyed your article about the Broadway show *Memphis* ("Bon Jovi founder invites 'mishpachah' to his play," Nov. 24). There's one factual error in the story. The songs *Hold On I'm Comin', Knock on Wood* and *In the Midnight Hour* were not Motown classics but recorded on the Stax label in Memphis, Tenn. *Hold On I'm Comin'* was written by the songwriting duo Isaac Hayes and David Porter. Eddie Lee Floyd wrote *Knock on Wood*. Wilson Pickett penned *In the Midnight Hour*. It all came from Memphis!

Joe Birch
Memphis, Tenn.

* * *

Descendants of Jews from Safed

For the past three years, I have been completing a screenplay for a feature documentary film presenting an examination of generations of Jewish history, tradition, architecture and culture in the city of Safed, Israel. I am looking for people who are either descendants of Jews from Safed or for whom Safed, the centre of Jewish culture, is a collective value and memory they wish to preserve and document for future generations.

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Jewish priorities in a time of prosperity

Rabbi Reuven P. Bulka

No one knows what tomorrow will bring, but it is clear from the relatively recent yesterdays that we Jews are living a time of unprecedented and prolonged prosperity.

Whereas in past generations the chief worry was mere physical survival, the major worry today is spiritual survival. Whereas in past generations the question was whether we would be alive through pogroms, crusades and other violent assaults to see the weddings of our children, today the worry is whether our children will ever marry and whether they will marry Jewish. Whereas in past generations Jews were unable to integrate into the rest of society, today Jews in the West are welcome and even sought out in almost every level and facet of society.

Indeed, we are living in ideal, yet challenging times. Judaism today is more accessible than our ancestors dreamed. For almost any question, you can Google an answer. For almost any tract, be it the Scriptures, the Talmud, commentaries, and later volumes, there are readily available translations. Almost every major city in North America has a Jewish day school. Synagogues abound. Kosher food is on the shelves of just about every grocery store, even in places that have no Jews. It has never been easier to be Jewish.

But this has not translated into the results one would have expected. Assimilation, Jewish attrition, is at epidemic levels, somewhere around 50 per cent. Delayed marriage and lower birth rate, two somewhat related phenomena, add to the demographic challenge.

True, there are great bastions of Jewish affirmation, wherein Jewish learning has experienced an astonishing revival. The birth rate is very high, and assimilation is almost non-existent. Yet in the big picture, we are not winning. We did better under duress than we are doing in prosperity.

There are many people who are not only aware of this perplexing reality; they are devoted to finding effective ways to address the challenge of Jewish spiritual survival. But there is a more fundamental question: in what way do the entrenched liberty and socioeconomic prosperity we are enjoying affect what should be the Jewish agenda? We need to pinpoint what *was* the Jewish agenda in previous generations, and why this generation differs.

In past generations the Jewish community was closed in, even ghettoized, and not by choice. These 2,000-plus years, from the time of the destruction of the second Holy Sanctuary until relatively recently, have been an extended period of uncertainty for Jews.

Those who were benevolent in allowing Jews to live in their countries usually did not allow them free movement. Yes, there were exceptions, but generally Jews did not integrate, simply because they were not allowed to integrate. They were tolerated at best, and expelled, persecuted or systematically killed at worst.

It hardly comes as a surprise that given these circumstances, the Jewish community would become insular, and focused mainly on building within itself, with little if any concern for the broader society beyond. After all, that society had shut them out, or more precisely, had shut them in. This is the psychological baggage we carry from generations of exile and persecution.

Quite likely, had our experience in exile been more favorable, our attitude to the world around us would have been commensurately more embracing.

Of course, there is the distinct possibility that had we been fully accepted, we would have totally assimilated and disappeared. There are already hints of this dynamic in various countries that have fully welcomed us, but there are also strong hints of Jewish resurgence in some of these countries. The jury is out on what is better for Jewish survival, prosperity or hardship. Whatever the verdict, it is clear that any sane Jew would prefer the prosperity scenario.

In the past, the prosperity option was hardly forthcoming. That was then. Unfortunately, what was then, the centuries of persecution, remains with us in the here and now. It is part of our collective unconscious.

The full embrace of the ancient but suppressed Jewish agenda will actually reinvigorate the Jewish people individually and collectively

Because of this, any suggestion that we recalibrate to embrace the new reality of being accepted, even welcomed, is sure to meet with resistance. The resistance can take many forms. Some may argue that no matter how good Jews have it now, present benevolence by non-Jews toward the Jews is at best transitory. Why, then, invest in any concern for them?

Soldiers from Israel help rescue individuals trapped in the earthquake in Haiti two years ago. In doing so, as Rabbi Bulka implies, they are as partners with God in the global agenda to inspire the world. ***[Israel Sun photo]***

Another resistance argument is that we have been so battered by the cumulative assault that we have so much catching up to do, and it will be at least a few more generations before we can make up for the physical and spiritual losses, if indeed we can ever make this up. A further resistance argument is that we have limited time and resources, which are best spent within the Jewish community rather than outside it.

Finally, there are those who will argue that the more we engage with the world outside the Jewish community, the greater the chances we will experience even more assimilation.

These are all serious considerations, serious enough that they dare not be ignored. But I am convinced that whatever the resistance, we have a sacred obligation to engage in the recalibration as we move forward and integrate fully into the Jewish agenda the profound blessing of freedom that our generation enjoys, and that future generations will hopefully enjoy as well.

It is my contention that rather than deplete our resources or compromise our Jewishness, the full embrace of the ancient but suppressed Jewish agenda will actually reinvigorate the Jewish people individually and collectively.

We are not in the business of convincing people to become Jewish. We firmly believe that all righteous people have a share in the world to come. We do not need to "save" them. They are good as is. At the same time, we do have responsibilities to the global community. Our major responsibility is not to convert. It is to inspire. We are called upon to inspire humanity.

The question is, inspire toward what? If it is not toward Judaism, then toward what? Our responsibility is to inspire the world to acknowledge God, to embrace God, and to behave with the awe of God as the basis of all action.

That is a tall order, but it is an order we dare not ignore. For most of our history, we were prevented from carrying out this mandate, so the mandate slipped away from our consciousness, but that does not mean the obligation disappeared. It simply was suffocated by exile, persecution and subjugation.

That suffocation has ended, we can now breathe freely, and we therefore need to return to the mandate. It is not as if we were totally removed from this even in the worst of times. The universal agenda is a recurring theme in our age-old prayers, our teaching and our thinking, as we constantly remind ourselves that we must be "a light unto the nations."

The theme of infusing Godliness is a constant in our daily prayers. Every day, we yearn for the day that God will reign supreme over all the land. It is the climactic ending of the *Aleinu* prayer that culminates the morning, afternoon and evening prayers. How will this be achieved, the awareness that God reigns over the world? We could of course leave all this to God, but we know that this is not the Jewish way, to leave it all to God.

True, our fate is ultimately in God's hands, but it is clear from the mandates in the Torah that we are partners with God, not bystanders. It is up to us to facilitate the global embrace of God, not through coercion, but through the inspirational force of our example.

Any doubts about the centrality of this mission to have the world embrace God are removed once we fully comprehend the second part of the *Aleinu* prayer. It reads as follows:

"Therefore we hope for You, Lord our God, soon to behold Your majestic glory, to remove idols from the earth and the false gods totally eliminated, to perfect the world through the reign of the Almighty. And all humanity will call in Your Name, to turn toward You all the earth's wicked. All the world's inhabitants will recognize and know that to You every knee must bend, every tongue must vow allegiance. Before You, Lord our God, they will bend and prostrate, and give homage to Your honoured Name. They will all accept upon themselves the yoke of Your dominion, and You will reign over them speedily forever. For the dominion is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: The Lord shall reign forever. And it is said: The Lord shall be Ruler over all the world; on that day the Lord shall be One, and God's Name One."

Insofar as *Aleinu* is concerned, the meaning is clear, as is the implicit obligation it embodies – to be partners with God in the global agenda to inspire the world.

Rabbi Reuven P. Bulka is spiritual leader of Congregation Machzikei Hadas in Ottawa. This article is a foretaste of his most recent book, The Jewish Agenda: An Old-New Look at the Big Picture.

Google lets antisemites occupy cyberspace

Like many people, I've been following the controversy in the blogosphere about antisemitism among the ranks of the anti-capitalists. More precisely, I've been reading a series of reports about antisemitic expression among the Occupy Wall Street protesters, along with interpretations, confirmations, and refutations of those reports.

That there have been rants against Jews, posters blaming real estate foreclosures in America on Israel, Zionists, and Jewish bankers, and attempts to co-opt the movement to a boycott-Israel agenda is clear. Photographs of these expressions have been published in major newspapers and circulated on the web. More dramatically, there have been videos of encounters with vocal expressions of antisemitism at Occupy Wall Street and its correlatives in other cities. Under debate is whether or not these sentiments characterize the movement or its leadership – an argument either complicated or made moot by the idea that the Occupy movement, by design, doesn't actually have what you would call a leadership.

For some observers, the tolerance of antisemitic expression damns the movement as a whole. For others, it's simply what occurs when a "happening" draws a wide swath of people together without checking credentials, organizational membership or fingerprints – people with varied backgrounds, motivations and degrees of sanity or nuttiness. Among the crowd, hateful, paranoid people speak out, but they don't represent the collective.

I haven't been within 800 kilometres of Zuccotti Park in the past few months, so I won't venture a guess as to which take is right on the money (if you pardon the expression). (I'm pleased to say that when I've passed by St. James Park in Toronto, I saw no evidence of antisemitic expression.)

What interests me here is the place of the Internet in this phenomenon. It's not simply a matter of the rapidity and reach of the web in disseminating these images. I know from my own e-mail inbox that, for a variety of reasons, people concerned about antisemitism circulate links to photos and video clips that capture offensive expressions about Jews. My guess is that such links circulate among people who might also watch them with head-nodding agreement.

More than that, the Internet plays a role in creating the phenomenon. I'm certainly not the first to note the role of social media in making certain protest movements possible across the globe and in linking geographically distant movements together. But the Internet does more: it provides a forum, and a potential virtual audience for people who may not easily gain for themselves an audience *in situ*. And the more outrageous the expression, the more likely it is to circulate virally on the web.

A few examples: in one extended clip, a young man rants, sneers and raves at a (presumably) Jewish man whose long grey wavy hair and kippah can only be seen from behind. The younger man clearly thinks of himself as a performance artist. He later tells an interviewer, "I don't watch television. I read and I eat healthy. I got off the drugs. I'm not mentally ill... My heart tells me what to say." He then invites the reporter interviewing him to find him on YouTube under his performance moniker and directs him to his website.

Sara R. Horowitz in Toronto

Other antisemitic speakers tell their interlocutors to Google such phrases as "Jews and bankers," "Zionist control Wall Street," and other terms resonant with the *Protocols of the Elders of Zion*. These people offer as proof of the rightness of their conspiracy theories the fact that the conspiracy theories show up in the results of an Internet search. Creating a perfect circle, their own placards, interviews and videoclips now show up on a Google search.

I won't deny that whether such language is pervasive in the Occupy movement or is the singular expression of rare hate-mongers, nut cases and media hogs, it makes for disturbing viewing. And the Internet provides an easy platform, a place for like-minded bigots to congregate virtually, rather than feel chastened by social isolation.

Still, I was slightly heartened by one extended antisemitic video clip. In a twist on the now-famous Helen Thomas demand that Israeli Jews "go back" to Poland and Germany, one Occupy demonstrator concluded his antisemitic rant by telling a Jewish man to "go back to Israel."

At least he acknowledged that Israel is the Jewish homeland.

Making way for light and air

Although Jews have never had it as good as we have it now, antisemitism is still rampant. It manifests itself in many ways, especially in crowds, from gay pride parades to political rallies. Many current expressions of the perennial disdain for Jews are disguised as criticisms of Israeli policies, but some in the "Occupy Wall Street" movement and its offshoots have also gone back to the old canard: Jews are capitalist blood-suckers responsible for today's financial woes.

It's therefore tempting to dismiss the underlying discontent with the status quo of the young protesters and forget that their inspiration isn't only student demonstrations in Chile and the Arab Spring, but also last summer's tents on Rothschild Boulevard in Tel Aviv. Since then, many tents have been erected in public places in cities around the world, including Canada.

Rabbi Dow Marmur in Toronto

Though the emphasis of the protests is the yawning gap between haves and have-nots, other issues have also emerged. The "Occupy Judaism" movement is a case in point. The Kol Nidre service in Zuccotti Park in Manhattan, where the Wall Street protesters were camping out, was attended by more than 1,000 people. Organizers also built a sukkah, and Jews celebrated Simchat Torah there.

Their Jewish agenda may be vague, but self-hatred isn't on it. It's mainly an expression of dissatisfaction with the atrophy and the crass materialism that young Jews often experience in their own communities. They want more Judaism, not less.

By pointing to the absence of a specific platform, Jewish leaders deny the young credibility and ascribe to them base motives. Accusing protesters of muddled and confused thinking is a convenient way of dismissing them as irrelevant.

Although Jewish communal leaders lament that a growing number of young Jews are unaffiliated, they fail to see that many become that way not out of indifference but out of frustration at the lack of authentic Judaism in Jewish communal life. They're cynical about those they perceive as self-seeking and self-important *machers* who masquerade as exponents and defenders of Judaism.

Gary Rosenblatt of New York's *Jewish Week* has written: "There is a new pulse of Jewish expression out there. You can embrace it as grass-roots authenticity or feel threatened by it as anti-establishment. But don't dismiss the fact that significant numbers of American Jews, particularly among the young, are combining politics and faith in ways that blend a discontent with those in authority and an interest in exploring deeper Jewish values."

There are similar stirrings in Canada, even though Jews here tend to be more cautious in expressing dissent. But that shouldn't stop federations, congregations and other organizations that seek to harness Jewish commitment from learning what's happening out there by responding positively to the current quest for commitment without conformity.

Nor should the deplorable instances of antisemitism and expressions of hostility to Israel in the protest movement blind us to the many other things that are being said there. And that many caring and committed Jews are saying them.

The protests are likely to cause discomfort in Jewish institutions because now, as throughout history, organized Jewry depends on philanthropy. But the disproportionate amassing of wealth, even when some of it is given away as charity, has become the prime target of current anti-establishment slogans. Understandably, grateful institutional recipients of donations that help erect impressive buildings and maintain the Jewish bureaucracy aren't in a position to applaud the protesters, even when they seem to have kosher agendas, celebrate Jewish holidays and pray to the God of Abraham, Isaac and Jacob as they march.

I admit that I, too, would have been more inhibited writing this had I still had the responsibility for a congregation or served on Jewish communal boards. But I'd like to think that I'd have overcome my qualms in an effort to make sure that the buildings we so proudly erect don't stay empty while those expected to use them study and pray in the park.

There may even be times when pulling down existing structures is more wholesome than keeping them as status symbols. Sweden's celebrated writer August Strindberg, a hero of my youth, comes to mind. A century ago, he challenged those who attacked champions of change because they didn't offer specific alternatives. In a famous poem, he made the protesters argue: "For light and air we're making way! Is it not well that we are trying?"

A shtetl in South Williamsburg

Sheldon Kirshner in New York City

Waves of immigrants have descended on Williamsburg, an ethnically diverse neighbourhood in the New York City borough of Brooklyn. Situated on land bought from its original native American inhabitants by the Dutch East India Company in the 17th century, Williamsburg was subsequently home to British, German and Jewish settlers from Germany and eastern Europe.

By the last third of the 19th century, Williamsburg was a vibrant industrial centre, a financial hub rivalling Wall Street and an engine of a booming American economy.

Newly minted millionaires such as Cornelius Vanderbilt and Charles Pfizer built grand mansions here, and the Kings County Savings Bank erected a magnificent building, designed in the flamboyant French Second Empire style, at the corner of Bedford and Broadway.

With the construction of the Williamsburg Bridge in 1903, Jews from the tenements of the congested Lower East Side flocked to Williamsburg. Their children and grandchildren included the comedian Mel Brooks, the professional basketball coach Red Auerbach, the comic book artist Will Eisner, the songwriter Barry Manilow, the gangster Benjamin (Bugsy) Siegel and the chanteuse Barbra Streisand.

After World War II, when Williamsburg was already in a state of decline, Jewish Holocaust survivors from Hungary and Romania streamed into southern Williamsburg. The newcomers were chassidic Jews, mainly anti-Zionist Satmar haredim from the town of Satu Mare.

Profoundly traditional and insular, and disdainful of the secular world, the Satmar sect established an exotic, self-contained enclave in South Williamsburg, one of three neighbourhoods in New York City populated by deeply observant Jews from various chassidic sects. Aside from Williamsburg, these enclaves are Borough Park and Crown Heights.

While Crown Heights and Borough Park are bastions of the Chabad Lubavitch and the Bobov dynastic sects, both of which are led by charismatic leaders at the head of "courts," South Williamsburg is generally regarded as the abode of the Satmars. Yet the Satmars do not "own" this gritty and somewhat dilapidated stretch of Brooklyn, which has undergone considerable gentrification in recent years.

Apart from being inhabited by Jews from other chassidic sects – Belz, Skver, Vien, Ger, Krasna, Vizhnitz, Puppa, Tzelem, to name but a few – Puerto Ricans and avant-garde artistic types, commonly known as hipsters, also live in South Williamsburg. By contrast, Poles and Italians drifted into North Williamsburg, while African and Spanish Americans gravitated to East Williamsburg.

South Williamsburg, served by the L subway line and bisected by such streets as Lee Avenue, Bedford Avenue and Rodney Street, resembles a shtetl.

Men and boys in sidelocks are a common sight, as are bewigged women pushing baby carriages.

The chassidic community has one of the highest birthrates in the United States, with an average of eight children per family.

Since many chassidim prefer to study religious texts rather than work, their unemployment rate is uncommonly high, with approximately half living below the poverty line and relying on federal government assistance and small loans and handouts from their community.

Chassidim, however, are hardly poverty-stricken. The gainfully employed among them are the proprietors of retail stores, import-export businesses and auto repair garages, according to Jacob Gluck, a former Satmar Chassid who conducts guided walking tours of this district (HasidicWilliamsburgTour.com) and knows all there is to know about it.

The signage in front of their shops are in Yiddish and English: Satmar Meat & Poultry Market, Mazel Typesetting & Printing, Kaufman's Electricity, L'chaim Kosher Wines and Spirits.

Some shops, like Stuhl's Mens & Boys Chasidishe Raincoats, are antediluvian. Dark, gloomy and almost claustrophobic, a priceless relic from a Charles Dickens novel, it is a one-man show run by Yitzhak Stuhl, a 75-year-old Holocaust survivor who declines to have his picture taken.

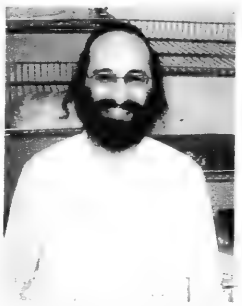
Many shops enforce dress codes, forbidding immodest shorts, sleeveless blouses and low-cut necklines.

There are a profusion of glatt kosher bakeries, including Kaff's, whose cinnamon babkas and cherry cheese danishes are heavenly, as I can personally testify.

Flaum's Appetizers, a clean, well-lit place, sells an assortment of treats and great sour pickles from a barrel. Its co-owner, Zev Rapaport, is a confident young man whose father works for the English-language edition of the *Hamodia*, whose slogan is "The newspaper of Torah Jewry."

Zev Rapaport in Flaum's Appetizers

The foremost kosher restaurant in South Williamsburg, Gottlieb's, is at 352 Roebling St. Offering a wide selection of appetizers, soups, main dishes, sandwiches, side dishes, salads and desserts, Gottlieb's menu lists endless delicacies: spicy Buffalo wings, mushroom and barley soup, chicken paprikash, kishke, potato kugel, farfel, apple strudel and the like.



Sam Kaff in Kaff's Bakery *(Sheldon Kirshner photos)*

Throughout South Williamsburg, mansions have been converted into synagogues and yeshivas, while nooks and crannies have made way for countless shtiblach.

Long yellow school buses, emblazoned with Yiddish lettering, are parked in front of separate boys and girls schools.

The ragged Victorian building that was once the residence of the spiritual leader of the Satmar movement, Rabbi Joel Teitelbaum, who died in 1979, stands virtually empty. Rabbi Teitelbaum was succeeded by his nephew, Moshe, whose death in 2006 touched off a bitter succession struggle between his two sons, Aaron and Zalmen. Their feud has polarized the Satmar community, having divided it into two distinct camps and leaving the construction of a huge synagogue unfinished.

This is not the only problem bedevilling South Willliamsburg.

Access to government-subsidized housing, complaints about loud music blaring from clubs and claims that Chassidim get special treatment from police have all caused friction with non-Jewish residents.

The introduction of bike lanes, favoured by scantily dressed cyclists in warm weather, has led to tensions, too. But the kind of traumatic violence that Crown Heights experienced two decades ago, when street riots broke out, has not occurred in South Williamsburg.

Against the backdrop of these tensions, the Chassidim have fought tooth and nail to maintain the unique character of their neighbourhood. But some have simply left Williamsburg altogether, having resettled in the suburban enclave of Kiryas Joel, which lies within the town of Monroe.

Come what may, the 70,000 Chassidim of South Williamsburg are determined to preserve their way of life. They have done so for centuries and intend to do so in the foreseeable future.

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Israel's occupation delegitimizes it: historian

Sheldon Kirshner
Staff Reporter

Israel's continuing occupation of the West Bank looms as a major factor in its growing delegitimization, claims a leading Israeli historian.

"Today, we're witnessing the steady delegitimization of Israel in the international community," said Benny Morris in a recent speech at Holy Blossom Temple in Toronto.

The erosion of Israel's legitimacy is taking place especially in European university campuses, the incubators of future political leaders in Europe, noted Morris, who teaches Middle Eastern history at Ben-Gurion University of the Negev.

Benny Morris

"This is an existential matter for Israel, a threat," added Morris, who has written such critically acclaimed books as *The Birth of the Palestinian Refugee Problem, 1947-1949* and *Righteous Victims: A History of the Zionist-Arab Conflict.*

Asserting that Israel's occupation is an "abnormality" in the 21st century, he said that given the imperatives of demography, Israel cannot survive as a Jewish democratic state unless it withdraws from the West Bank.

"It's an existential necessity for Israel to end the occupation," he declared.

Arguing that the 44-year occupation has morally corrupted Israel, Morris warned that the world will not countenance it for much longer.

Israel should pull out unilaterally or after it signs an agreement with the Palestinians.

But in light of the fact that radical Palestinian factions continually fired rockets into Israel after its unilateral withdrawal from the Gaza Strip in 2005, Israel might be faced with the same threat in the West Bank.

"This is an enormous dilemma," he said.

Jews have a just and legitimate claim to the West Bank, the crucible of the Jewish people. But since so many Palestinians live there, the West Bank should be partitioned in accordance with the terms of a two-state solution.

A withdrawal from the West Bank would help Israel build greater support in the west for its legitimacy, he said.

Prime Minister Benjamin Netanyahu has not made sufficient efforts to reach a compromise agreement with the mainstream Palestinian leadership, headed by President Mahmoud Abbas of the Palestinian Authority.

But even a conciliatory approach by Netanyahu's government would not necessarily induce the Palestinians to sign an agreement with Israel, he added.

The problem is that Israel's legitimacy is disputed by the Palestinians in general and by Arab countries, despite Israel's peace treaties with Egypt and Jordan. "They won't sign a real peace accord with Israel, and if they do, it won't last."

Morris claimed that most Palestinians do not accept Israel's existence and prefer the path of armed resistance.

Since the 1930s, when the first partition plan was presented by Britain, the Palestinians have rejected a two-state solution.

In the summer of 2000, at the Camp David summit, Abbas' predecessor, Yasser Arafat, turned down an Israeli proposal to cede more than 90 per cent of the West Bank because he sought much more than was offered by Israel.

"He wanted all of Palestine," said Morris, adding that the current PA leadership hews to the same position.

In a sense, then, it does not matter what Israel does or does not do with respect to the Palestinians in the West Bank, he observed.

Yet a solution may be attainable if the Palestinians embrace Israel's legitimacy as a Jewish state and drop their demands for the return of Palestinian refugees to their former homes in Israel, he suggested.

In his view, the most serious immediate threat to Israel is Iran's nuclear project.

"Iran is striving for an armoury of nuclear weapons, and it's possible it's geared to the destruction of Israel."

As sanctions will not deter Iran from building such an arsenal, the United States should bomb Iranian nuclear sites in a concerted campaign of several weeks' duration, said Morris.

But since Washington lacks the will to launch such attacks, only one option remains – an Israeli preemptive strike.

Israel, however, lacks the capabilities to destroy Iran's nuclear program. At best, Israel would set it back by only several years, and prompt Iran to retaliate, both directly and indirectly through its surrogates, Hamas and Hezbollah.

"A lot of nasty things would happen."

Turning to the recent popular uprisings in the Arab world, known collectively as the Arab Spring, Morris said, "Not anything good for Israel will come out of it."

The rebellions in Tunisia, Libya and Egypt may well bring Islamic rather than liberal governments to power, he predicted in a sombre forecast.

In a brief analysis of Israel's home front, Morris said that Israel can thrive if it manages its economy efficiently and fully integrates haredi Jews and Israeli Arabs into society.

Endless conflict must end: analyst

Gershom Gorenberg
[Debbi Cooper photo]

Israel is in danger of losing its character as a democratic Jewish state, according to Israeli historian and journalist Gershom Gorenberg.

In a recent interview in Toronto, he said three factors threaten Israel's status as a beacon of democracy in a region of autocracy. These are its settlement policies in the West Bank, its political system in which state and synagogue are integrated and its unequal treatment of the large Arab minority. To read story, please go to http://bit.ly/u8BiHo

— S.K.

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Israel faces new form of warfare, Arens says

Sheldon Kirshner
Staff Reporter

Israel faces a new kind of warfare aimed at undermining its existence, a former Israeli cabinet minister said last week.

The war of delegitimization is the third and latest manifestation of hostility that Israel has faced since its emergence as a sovereign state in 1948, Moshe Arens told an audience at Beth Sholom Synagogue Nov. 21 in a speech sponsored by the Friends of Simon Wiesenthal Center for Holocaust Studies.

"Israel has been under constant attack," noted Arens, a former professor of aeronautics who was elected to the Knesset in 1974 and who later served as ambassador to the United States, defence minister and foreign minister.

Moshe Arens

The first phase of the Arab world's effort to eradicate Israel lasted from the first Arab-Israeli war in 1948 to the Yom Kippur War in 1973, said Arens, whose political career largely spanned the 1980s and 1990s and who lost his parliamentary seat in 2003.

Having been unable to defeat Israel in conventional wars, major Arab states such as Egypt and Syria concluded that Israel was militarily unbeatable.

The next Arab phase of war against Israel took the form of terrorism during the second Palestinian uprising, said Arens.

The objective of the intifadah, which broke out in 2000, was to shatter Israeli society, but the Israeli army crushed it by military means.

"We've not had a resurgence of that sort of terrorism, but we still have to deal with [Hamas] and [Hezbollah] rockets."

According to Arens, the newest attempt to wage war on Israel turns on the international campaign to delegitimize it.

"It's a pernicious effort to destroy Israel through propaganda," he said, adding that it's led by a coalition of anti-semites, Holocaust deniers, leftists and self-hating Jews in the Diaspora and even Israel.

Arens, who was born in Lithuania and immigrated to Israel from the United States after the 1948 War of Independence, declared that the Jewish people are "defenceless no more."

As he put it, "We have a long reach to protect Jews where that protection is required."

Turning to current affairs, Arens said he has no doubt that Iran is trying to build a nuclear bomb. "This is a problem not just for Israel, but for the entire world."

For years, few countries considered the possibility of an Iranian nuclear arsenal as a problem, he said.

But with the publication of a recent report by the International Atomic Energy Agency that Iran is working to assemble a nuclear device, the world has been jolted by what he described as "a wakeup call."

With western countries such as the United States, Canada, France and Britain having enacted new economic sanctions against Iran, Israel is not alone in confronting the spectre of an Iranian atomic bomb, Arens said.

In a reference to the Palestinians, he said they can't achieve statehood by bypassing Israel and taking their case to the United Nations.

He claimed that the Quartet –consisting of the United Nations, the United States, the European Union and Russia – is trying to wrest political concessions from Israel in a bid to reboot negotiations with the Palestinian Authority.

Arens was pessimistic about the popular rebellions currently brewing in the Arab world. "The Arab Spring is rapidly turning into the Arab Winter," he said, predicting that Islamist parties will assume power through democratic elections.

Citing "a big change" in Canada's foreign policy, Arens hailed Prime Minister Stephen Harper as one of Israel's best friends. "We greatly appreciate his position on Israel."

Arens was in Toronto to promote his book, *Flags Over the Warsaw Ghetto*, a revisionist account of the 1943 Jewish revolt. Published last month, it claims the uprising was led not only by Mordechai Anielewicz's left-wing Zionist group, the Jewish Fighting Organization, but also by Pawel Frenkel's right-wing Zionist formation, the Jewish Military Organization.

Obama cousin visits

Riva Gold
Special to the CJN

After 25 years in the rabbinate, Rabbi Capers Funnye, cousin of Michelle Obama, finally made his first trip to Canada this week to speak about African-American and African Jewry.

To read story, please go to http://bit.ly/rWMu18

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TRIDEL

Toronto, Israel LGBT orgs to team up

Andy Levy-Ajzenkopf
Staff Reporter

In what may be a watershed moment between Canada's and Israel's Jewish lesbian, gay, bisexual and transgendered (LGBT) communities, Kulanu Toronto and The Aguda – respectively Canada and Israel's largest Jewish LGBT organizations – are teaming up.

Representatives of the two groups met for a first-ever in-person meeting last week in Toronto to discuss plans for joint efforts on 2012 Pride events, educational exchanges and support programs.

Michael Hamel and Anat Avissar, the chair and foreign policy director of The Aguda respectively, were on a trip through North America to meet with the Jewish LGBT communities in Toronto, Washington, D.C., New York, Denver, Los Angeles and San Francisco.

While here, Aguda members were hosted by the Consulate General of Israel in Toronto.

Justine Apple, executive director of Kulanu, said the prospect of working with The Aguda on cross-national initiatives was exciting. She said one of the groups' main topics of discussion was the planning of a joint convention in Toronto on May 17, 2012 – the International Day Against Homophobia and Transphobia.

While the details are still being ironed out, Apple said, the conference would likely focus on "general women's issues and not strictly on LGBT issues."

From left, Justine Apple, Anat Avissar and Michael Hamel

The Aguda would send representatives to speak at the convention, and Kulanu would send a delegation to Israel at some future point to speak at LGBT events there, she said.

Also in the works is a cross-promotion of Kulanu and Aguda educational materials and souvenirs at each other's booths and stations at the Tel Aviv and Toronto Pride parades next year, Apple said.

Hamel told *The CJN* his organization was also looking forward to working with Kulanu and sharing knowledge.

"We feel like Kulanu is a sister organization and we want to know them more," he said.

Hamel added that The Aguda was also in town to meet with the First Narayever Congregation, which, since 2009, has helped sponsor the organization's Barak Center Project in Israel.

"This is an LGBT high school drop-out program that gives [teens] an opportunity to get their Israeli high school diplomas and re-enter productive life. We identified that a lot of times – the LGBT issue is an integral part of the reason they dropped out," he said.

The program is also funded in part of the New Israel Fund of Canada. Asked about how The Aguda responds to the now yearly attacks on Israel at Pride events worldwide – anti-Israel groups such as Toronto's Queers Against Israeli Apartheid accuse the Israeli government of "pinkwashing" its treatment of Palestinians by focusing on the fact that it is the only gay-friendly country on the Middle East – Hamel said those attacks "have no basis."

"I am far from saying Israel is a utopian place for LGBT people. There is no such place on earth. But when it comes to the Middle East, [Israel] is the only place you can be LGBT and be active. We are still the most accepting environment" in the region. He acknowledged that The Aguda does receive a "small amount" of funding from the government, but it is negligible.

"Like any NGO, we'd like to get more money. We're a life-saving organization, regardless of ethnicity, religion, age or sexual orientation," Hamel said.

LGBT Palestinians, Israelis, Christians, Jews and Muslims are all embraced by The Aguda.

Hamel said The Aguda acts as a beacon for LGBT people all over the region, fielding phone calls and e-mails from Ramallah, Qatar, Tel Aviv, Amman and Lebanon.

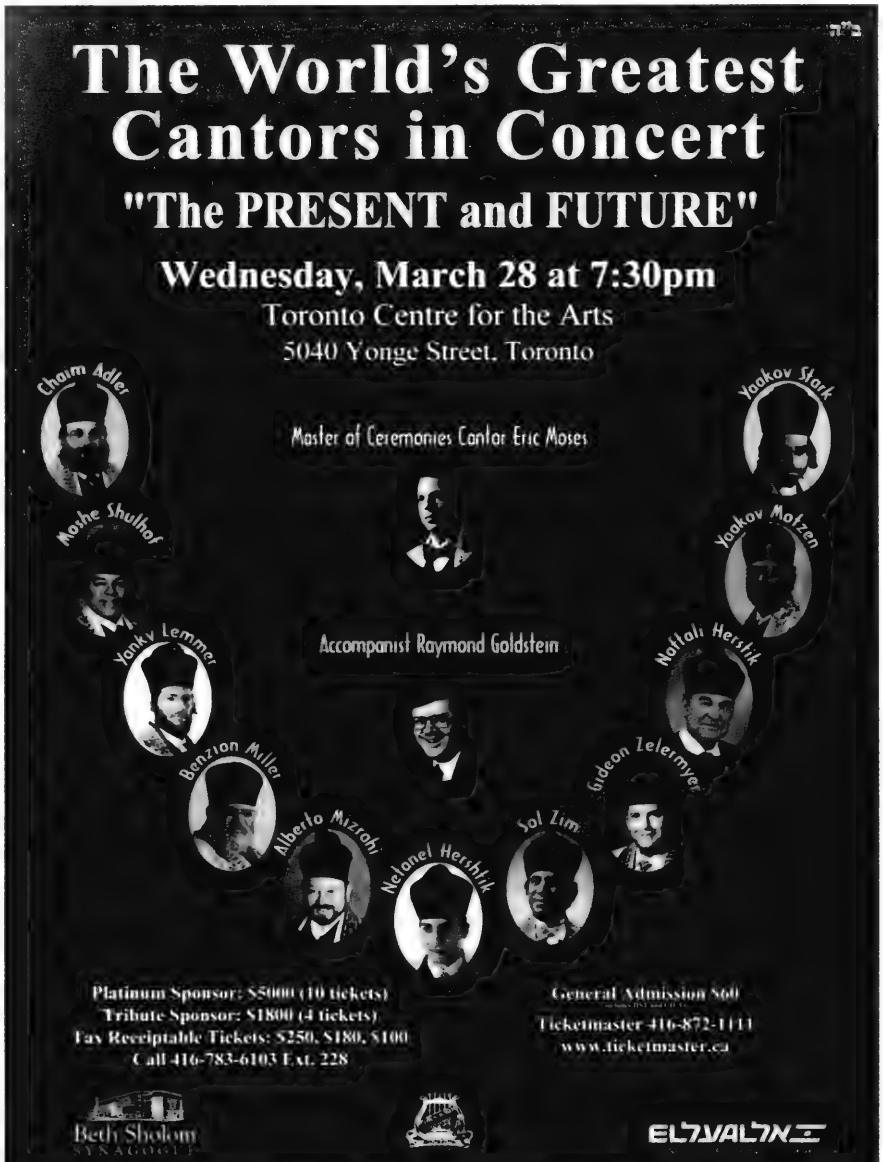
"People are knocking on our doors and we are trying to save lives. This is the essence of LGBT activity; not just in Israel but here in Toronto and everywhere. We care about people. These are human beings," he said.

Hamel harkened back to the Bar Noar massacre of 2009, when a gunman opened fire at the organization's social youth club, killing two youths and injuring 15 others. The perpetrator has yet to be found.

The Bar Noar centre has since become The Aguda's prime initiative, to "let LGBT youth just be," he said.

Since the massacre, Hamel said, his organization has realized there's a tremendous need for LGBT social services in Israel. Part of the trip to North America was to seek funding for this cause, he said.

For more information on The Aguda, visit http://glbt.org.il/he/.



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Kenney to be honoured by Chabad

Andy Levy-Ajzenkopf
Staff Reporter

Chabad Lubavitch of Southern Ontario is getting ready to fete Minister of Citizenship, Immigration and Multiculturalism Jason Kenney with one of its highest honours.

Kenney will receive Chabad's Distinguished Public Service Award at the organizations 33rd annual gala dinner, to be held Dec. 4 at Beth Avraham Yoseph Congregation.

Jason Kenney

In announcing the award in Chabad's September *World of Lubavitch* newsletter, Rabbi Zalman Grossbaum, executive director of Chabad Lubavitch of Ontario, called the minister "a good friend of Chabad and a great friend of Israel."

The organization also refers to Kenney as someone who stands up to "all forms" of racism and hate.

Kenney has always offered Chabad his assistance "with alacrity and enthusiasm," the organization said.

"His boundless energy, his optimism, and his principled convictions are the hallmark of his personality," the organization said.

In an e-mail to *The CJN*, Kenney praised Chabad's work domestically and worldwide in the areas of education and relief work as "insurmountable."

"Their programming reflects tolerant, nonjudgmental and open discussions. Chabad contributes to social and humanitarian causes throughout the world by providing drug treatment centres, soup kitchens and relief for victims of terror," he wrote.

Asked how he felt being the organization's award recipient this year, Kenney wrote he was "very humbled and proud" to be honoured this way.

"I feel rewarded that Chabad has recognized the work of our government within the Jewish community, against antisemitism in Canada and abroad, and in supporting the state of Israel."

For more information on the event, call 905-731-7000, or e-mail info@chabad.ca.

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Robbins Hebrew Academy's middle school student council at the Beth Tikvah campus dressed in winter hats and scarves to show their support for the school's "Woolies for Warmth" fundraising program, which encourages students to bring in gently used scarves, hats, gloves and jackets to donate to people who need them.

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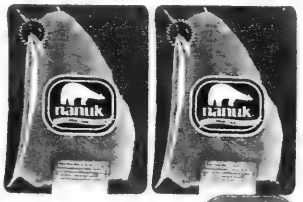

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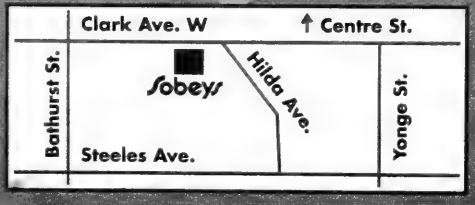


What are China and Russia up to in Mideast?

The upheavals and uncertainties in the Middle East – from Libya, Egypt and Syria to Iran and Yemen – have been mounting, and have drawn major media attention here. Still, there has been one key component to the overall story that has mysteriously evaded examination: the role of Russia and China.

While the media have reported that both Russia and China remain opposed to sanctions on Syria and recently thwarted efforts to condemn Syria at the UN Security Council for the regime's large-scale murder of its citizens, there has been almost no follow-up about Russia and China's obstructionist role. At a time that even the Arab League, an organization not known for its stand against massive human rights violations among its members, has basically washed its hands of the Assad regime (as it did in the case of Gadhafi), why have Russia and China taken a strong, protective position in defence of Syria?

According to Reports

By PAUL MICHAELS

An editorial in the Nov. 19 issue of the *Economist* magazine argued that these two major powers "*may* [emphasis added] be forced to reconsider their stand. China is edging away from wholehearted diplomatic support, and even Russia now thinks it prudent to hobnob with the leader of Syria's main opposition front."

Even if these highly qualified indications are accurate, they hardly amount to a major policy shift by China and Russia. More important, crediting both countries for such minor shifts only serves to obscure what has not been properly explored in the first place – their longstanding defence of some of the most repressive, brutal regimes in that region, including Iran.

One Middle East expert who has been paying attention to the role played by Russia and China is Jim Lederman, the senior Israel analyst for Oxford Analytica.

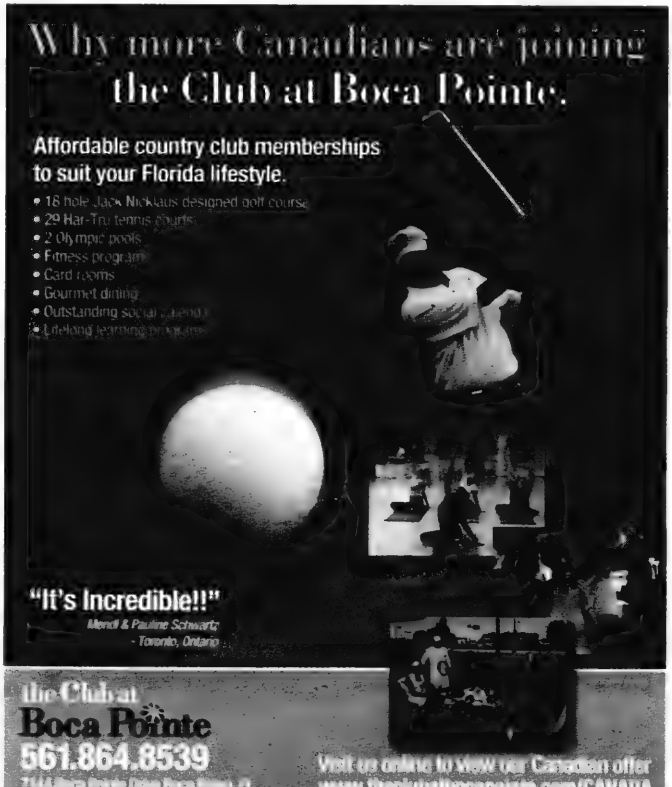
In conversation, Lederman reflected on the absence of international interest or attention to what the Asian giants have been up to: "The major issues that affect media audiences in the western countries most are domestic problems, the on-going Arab rebellions, and the world economic crisis. These audiences are already suffering from overload from the three major stories. Consequently, there's no appetite for in-depth reporting on other issues. Editors are reacting to what they think their audiences want. And they have justification for their approach. The wise U.S. senator from Missouri, Stuart Symington, once declared, correctly, in my opinion, that 'No one, not even the greatest superpower, can deal with more than 2-1/2 crises at any one time – two that need immediate action and one that can be kept on the back burner but requires constant watching.' Three major stories are too much for anyone to cope with.

"The impact of China's and Russia's actions in the region should, nonetheless, not be underestimated. In fact, their stakes are huge. Russia's sole naval base in the Mediterranean is in Tartus in Syria. Both Russia and China are competing for financial advantage and influence at a time when they perceive that American influence is waning. Both want a piece of the oil action in Iran – China in order to assure petroleum supplies, and Russia in order to strengthen its already semi-monopolistic hold on gas supplies to Europe. Furthermore, Russia also fears Iranian encroachment in Chechnya and in the other Muslim states that were once part of the Soviet Union. In addition to these states being buffer zones and thus of military and strategic importance, they are also on the cusp of becoming major gas suppliers to Europe – as I said, a major Russian economic concern."

China's Chief of Staff Chen Bingde presents a ceremonial vase to Israel's President Shimon Peres during a meeting last summer in Jerusalem. [*Flash 90 photo*]

Lederman concluded: "You have to keep in mind that both Russia and China view each other as a competitor in a race to pick up the pieces left behind by the American withdrawal from the region. Neither country has taken a principled stand on events occurring in the Middle East. Instead, each is scavenging for opportunities, and each is already heavily invested in developing oil and gas fields in Iran at a cost of billions of dollars – assets that both would be loath to lose."

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.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Photographer finds connection to fabled shul

Sheldon Kirshner
Staff Reporter

To Orah Buck, a Toronto photographer and former Hebrew teacher, the twice destroyed and twice resurrected Hurva Synagogue in Jerusalem's Jewish quarter is imbued with special meaning and resonance.

The shul is not only emblematic of the continued presence of Jews in this most contested of cities, but an enduring symbol of their yearning for Zion, she said last week.

Built by Ashkenazi Jews in the early 18th century, it was set alight by Arab moneylenders in 1721 when its Jewish congregants failed to repay a debt. As a result of this incident, Ashkenazi Jews were banned from the city until the debt could be repaid.

The Hurva Synagogue *[Orah Buck photo]*

Forlornly lying in ruins for more than a century, the neo-Byzantine synagogue was rebuilt in 1864. For more than 80 years, it was a landmark, one of the tallest structures in Jerusalem and one of the most beautiful synagogues in all of Palestine.

Visited by the British philanthropist Moses Montefiore in 1866, it was the venue of a memorial service for Queen Victoria after her death in 1901.

Blown up by Jordan's Arab Legion during the 1948 War of Independence, it was again rebuilt, and officially reopened on March 15, 2010.

Buck, whose parents, Abraham Meir and Rachel, were born in Jerusalem, has a personal connection to the tragic yet inspirational story of this fabled synagogue.

Her father's great-grandfather, Rabbi Avraham Meir Ben Yirmiyahu, played an instrumental role in the rebuilding of the shul in the 19th century.

It was he who carried a *klaf* – an important Jewish document written in florid fashion on kosher parchment – to Europe to raise funds for its reconstruction. His mission was successful. Thanks in part to his efforts, the Hurva arose from the ashes.

The inextricable link between Buck's family and the synagogue was delineated by Buck's cousin in Jerusalem, Ruth Marcus, a retired professor of mathematics at Tel Aviv University and a member of the Israel Genealogy Society.

Two decades ago, while researching the genealogy of her family over the centuries in Palestine, she heard about a *klaf* that aroused her curiosity.

Owned by an Orthodox Jewish family in Jerusalem, it contained Rabbi Ben Yirmiyahu's name in bold letters. Bowled over by the discovery, she and her cousin sought to buy the *klaf*, but the owners preferred to keep it in their possession.

Two years ago, when Buck visited Israel, she and Marcus went to see the *klaf* once again. This time, she was allowed to take a photograph of it.

To Buck's delight, the photograph was placed in the vestibule of the rebuilt synagogue.

When it was officially reopened in the presence of Israeli politicians and rabbis after about five years of construction, Buck was permitted to unveil the *klaf*.

"It was an amazing experience," she said. "It was like unveiling a Rembrandt painting."

She added, "Despite Arab protests, the dedication ceremony was a joyous occasion. Adults and children alike danced and sang with great fervour and hope for the future."

Orah Buck

Palestinian leaders claimed that the reconstruction of the synagogue was a sign of Israel's intention to destroy the Temple Mount. Indeed, Hamas described the opening of the shul as "a declaration of war," while Iran called it a "catastrophe that has distressed the Islamic world."

In honour of its resurrection and her family's historic ties to the synagogue, Buck has made a 38-minute documentary film, which is available in DVD form.

Titled *The Hurva and the Klaf*, the film, with a musical score by the late Canadian composer Srul Irving Glick, recounts the turbulent history of the synagogue and her family's relationship with it.

Buck hopes that the DVD will inspire viewers to visit Jerusalem and spend time in the Hurva Synagogue.

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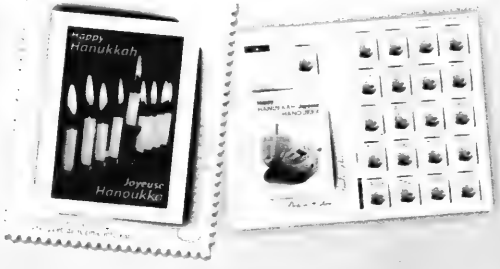

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Former GG honoured with CHW award

Sheila Dropkin
Special to The CJN

Former governor general Michaëlle Jean is the recipient of the Canadian Hadassah-WIZO (CHW) Woman of Achievement Award.

The announcement was made at the closing luncheon of the organization's 40th national convention held in Toronto recently.

Although Jean had hoped to attend the luncheon, she had to cancel when called to the country of her birth, Haiti, for which she is a UNESCO Special Envoy.

In a videotaped message, Jean greeted the guests in three languages – Hebrew, English and French – and called the CHW members "change makers, with whom I share a deep commitment to supporting child development, enhancing health care and eradicating violence against women.

"I receive the Women of Achievement Award as a tribute to the work I have pursued to support and empower hundreds of women, men and youth across Canada," she said.

She added that she is "delighted to learn that you, the women of CHW, have opened the door to explore how you can join the Michaëlle Jean Foundation in its pan-Canadian campaign to ensure that no young person is left behind."

Fluent in five languages – French, English, Italian, Spanish and Creole – Jean immigrated to Canada with her family in 1968 to escape Haiti's then-dictatorial government. While still a student, she worked with Quebec shelters for battered women and helped establish a network of these facilities across the country.

A journalist, radio personality and teacher, she has participated in documentary filmmaking with her husband, Jean-Daniel Lafond. The couple has a young daughter, Marie-Eden.

Sworn in as governor general in September 2005, she crisscrossed Canada, visiting many previously isolated communities, and led 40 missions and state visits abroad.

The newly established Michaëlle Jean Foundation focuses on youth and the arts as a means of engaging young people in social transformation and mobilization, said Linda Lewis, editor-in-chief of *More* magazine.

In accepting the award on Jean's behalf, Carol Chabot, the foundation's director of development, spoke about Jean's commitment to education, which is also a focus of CHW's programs. She added that Jean has just been named chancellor of the University of Ottawa, which also presented her with an honorary degree.

The CHW Women of Achievement Award was established in 1996 and is bestowed on outstanding Canadian women. Recipients are chosen from different communities across the country and represent a wide variety of business, professional and social endeavours. Previous honorees include entrepreneur Heather Reisman; the rescuer of Syrian Jewry, Judy Feld Carr, and former MPs Elinor Caplan and Flora McDonald.

Earlier in the convention, Amir Gissin, the former director of public affairs in the Israeli Ministry of Foreign Affairs, was the keynote speaker at the Rebecca Sieff Award dinner.

The Sieff Award, named for the founder of World WIZO, was presented to Jonathan Quart in recognition of his accomplishments as principal of the CHW Netanya Technological High School in Israel.

Omer Filus, who is in the business management program at the high school, and Orel Raz, in the software engineering study track, attended as representatives of the student body. Both teenagers recently participated in the March of the Living program, which Quart added to the school's curriculum with the help of CHW funding.

The convention's opening session was addressed by Helena Glaser, who has served as president of World WIZO for the past seven years.

'Deeply in line with Jewish values'

Continued from page 3

"I just think it's very important that when we engage in social activism, we don't leave our identities at the door," she said, adding that, while Judaism is not the focus of her activism, it is very much a part of who she is.

Another member of Hashomer Hatzair, Daniel Roth, 30, has participated in both the Occupy Wall Street protests in New York, and the Occupy Toronto protests, where he was also an organizer. He, too, draws a connection between Judaism and the message of the movement.

"Jewish thought, culture, history and faith are all rooted in a vision of justice, compassion and equity. The Occupy movement is deeply in line with Jewish values. To work in this movement is to do a mitzvah," he wrote in an e-mail from Tel Aviv, where he has just moved "to work toward social justice, economic equity, sustainability and self-determination for Jews and Palestinians."

While there was some concern raised in the media recently about anti-Israel and antisemitic protesters at Occupy Wall Street, Smith, Isaacs and Roth all said they did not encounter those sentiments in St. James Park.

"One of the challenges of being a left-wing Zionist, as I am, is that often, when you go out to support a social struggle, people want to drag [the Israeli-Palestinian conflict] into it," Isaacs said, adding that she was "pleasantly surprised" not to find that at Occupy Toronto.

Instead, protesters were more focused on addressing inequality and achieving social justice. Smith thinks the ideas being put forward in the movement can also be addressed in the Jewish community, with a focus on making the community more inclusive, on issues like synagogue membership costs, for example.

Roth feels that members of the Jewish community have begun to pick up the Occupy message and to become more involved in the movement, even though the Occupy Judaism activities, which had Jewish protesters in New York holding prayer services regularly, didn't reach Toronto. "The Occupy movement is deeply in line with Jewish values and we as a community are beginning to realize that," he said.

Although the tents have come down at St. James Park, for many activists, the struggle is not over. Isaacs said the protests have been an important step forward. "What's happened here in the last month is that a conversation has been started," she said. "I think that we'll continue and continue to grow."

Protesters in St. James Park
[Solana Cain photo]

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Jewish Nobel Prize winners

On Dec. 10, Bruce Beutler, Saul Perlmutter, Adam Riess and Dan Shechtman will don white tie and tails. They will ascend a dais in Stockholm to be awarded their Nobel Prizes. On that day, they will also enter an exclusive – yet surprisingly large – community: Jewish winners of the Nobel Prize. Today, we shep a little nachas.

Previous Jewish winners include: **[http://bit.ly/jnobel1]**

- Albert Einstein (physics, 1921)
- Nadine Gordimer (literature, 1991)
- And Elie Wiesel, whose 1986 prize wasn't for literature but for peace. "One of the most important spiritual leaders and guides in an age when violence, repression and racism continue to characterize the world." **[http://bit.ly/jnobel2]**

The Nobel Prizes are always presented on Dec. 10, birthday of Alfred Nobel. When Robert Aumann won it in 2005, it fell on a Saturday – as it does this year – and that posed some logistical challenges for the Sabbath-observant economist and mathematician. Everything ended well as we are told in a lovely article in *Jewish Action* magazine. After Sabbath, at the gala ball, Aumann stepped up to the microphone and led all the celebrants in the classic song *Gesher tzar meod* – "The whole world is nothing but a very narrow bridge. And the main thing is to have no fear at all." **[http://bit.ly/jnobel4]**

Another article mentions Israeli Nobel laureate S.Y. Agnon. That writer was probably the only recipient who included in his acceptance speech the blessing that is said upon seeing the king of a non-Jewish nation – in this case, the king of Sweden. "Blessed is He who has given of His glory to flesh and blood." **[http://bit.ly/jnobel5]**

Do Nobel laureates sense that a win is in the offing? To get an answer, listen to a charming in-

Jewish & Digital

Mark Mietkiewicz

terview with Prof. Perlmutter done by CBC Radio's Bob McDonald. Not only does the professor try his best to demystify dark energy, but he also puts a personal touch on being a laureate when he recounts how he was awakened with the news by a Swedish reporter asking for his reaction to winning the award – while Perlmutter's wife was Googling away on the computer to see if this was some kind of hoax.

[http://bit.ly/jnobel15]

This year's celebrations will be bittersweet for the family of Ralph Steinman, winner of the Nobel Prize in medicine. Prof. Steinman died three days before the announcement, but since this was unknown to the selection committee, his win was allowed to stand. A few days later, Rockefeller University held a ceremony to honour his memory. The video of the event includes a moving tribute by Steinman's son, Adam. **[http://bit.ly/jnobel7]**

And back to Aumann for one final anecdote. When the Nobel winner was asked what the most memorable part of the celebrations was for him, he said seeing the Israeli flag flying over the palace, along with the flags of the other winners' nations. Back in 1966, Agnon "was also moved by the sight of the Israeli flag in Stockholm and asked his wife, Esther, 'Did you ever dream you would see the Israeli flag flying over the palace in my honour?' Her laconic reply: 'I usually do not dream about flags!'"

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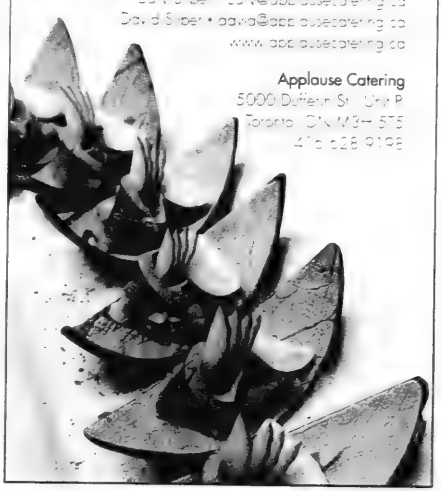

Technology can enhance the GA

I recently attended the General Assembly of the Jewish Federations of North America. The annual event convenes thousands of federation professional and lay leaders who raise and allocate significant portions of our community's fundraising. Alongside federations, hundreds of allied organizations vie for attention, adding to the frenzy.

I love the GA. As a student I attended four. The energy of the conference, the pride of working for communal needs and the power of large crowds gathered in common purpose is inebriating. As a student, it was an unparalleled experience. I was taken by the whizz bang of the event: speeches by presidents, concerts by Jewish rock stars, and breakfasts in the federation suite. I haven't attended a GA since it was in Toronto in 2005. It's difficult to say whether the event or my understanding of it has changed.

The program serves as a barometer of issues facing the Jewish community. The topics discussed, and equally those not on the agenda, demonstrate the direction of the community and its challenges. Sessions exploring continuity, fundraising and advocacy remain stalwarts. This year, I noted growing emphases on aging baby boomers, multiple forms of attachment to Israel, innovations in education, and changing philanthropic trends.

Little session time, however, was devoted to openly discussing these issues. Rather than crowdsourcing, ideas were presented as a fait accompli, undermining their complexity and underutilizing the audience. Technology could have buttressed sessions with parallel online debates, but rather than a dialogue in step with

Class Act

Daniel Held

presentations, online posts read as individuals preening before a digital audience. The brain power in the room was incredible, but the program failed to tap it.

One issue facing the federations was the structure of funding for Israel and overseas projects. While historically the Jewish Agency and the Joint Distribution Committee were the primary overseas partners, a vote following the GA dramatically altered this relationship. Hardly a word about this critical decision was uttered in official sessions.

The weight of the GA lies not in the sessions, but in the hallways. The hotel lobby and coffee shop were abuzz with vigorous debates and conversations. To capitalize on the potential of the GA and capture the attention and voices of a younger generation, these conversations must be moved into the public sphere, in person or online.

With critical conversations pushed into the hallway, I was delighted when Rabbi Elie Kaunfer, co-founder of Mechon Hadar, raised the bar of reflection. Rabbi Kaunfer served as scholar-in-residence, a new role created since my last GA that roots the communal conversations in text and tradition. During the opening plenary, Rabbi Kaunfer questioned a basic assumption of Jewish leadership: "Jewish continuity is the end goal, and everything is in service of that goal," he argued. "In our zeal to ensure the Jewish future, we forgot to articulate *why* it matters for Judaism to continue." Unfortunately, Rabbi Kaunfer's rich fodder for debate wasn't picked up in ensuing conversations, and his challenging words were left unattended.

If the GA is to play a central role in defining the direction of Jewish communal life in a new generation, the debates of the hallway must be moved to centre stage, starting with Rabbi Kaunfer's astute reflection on our basic assumptions.

Aish Toronto honours four women

Pamela Bielak

Rebecca Lambert

Ellen Schwartz

Nancy Weisbrod

Carolyn Blackman
Staff Reporter

Aish Toronto's 30th anniversary gala at Beth Avraham Yoseph Synagogue last week honoured four women who have "impacted the world."

The honorees were Pamela Bielak, founder and president of Crafting for Cure, a not-for-profit charity that supplies craft kits to 40 hospitals in Canada and 10 in the United States; Rebecca Lambert, co-founder of the Jewish Women's Renaissance Project, which has sent thousands of mothers worldwide on subsidized trips to Israel to discover their heritage; Ellen Schwartz, co-founder of Jacob's Ladder (the Canadian Foundation for Control of Neurodegenerative Disease) and founder of Project Give Back, a program for elementary students; and Nancy Weisbrod, founding president of the Village Shul.

Also at the dinner, Aish Toronto launched the Women's Leadership Initiative, "a program that will empower Jewish women to take leadership roles in their community, their cities and their world."

This initiative aims to be a model for other communities of faith, geography and cultures to engage women and girls in leadership opportunities.

"Aish Toronto is launching [the initiative] based on the recognition that throughout the Jewish People's history, it has been the leadership of women that has been the key to our survival and redemption," it said in a statement.

Programming includes seminars and workshops, forums and discussions for women leaders to learn from one another, as well as women's leadership mentoring with leadership coaches and leadership missions to Israel.

Keynote speaker at the gala was Nitsana Darshan-Leitner, an Israeli lawyer, human rights activist, and founder of Shurat Hadin Israel Law Center, which fights terrorism by suing the perpetrators of attacks. She said that she continues to fight terrorists, because "I have no other choice. [We can't] stand idly by our brother's blood."

Master of ceremonies was Lori Palatnik.

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Words, and deeds, need not sow division

Every Kabbalat Shabbat, we read in *Lecha Dodi*, "*Sof ma'aseh bemachshavah techilah*" ("The outcome of every action depends on the initial thought"). All of us need to think before we speak or act.

Once an out-of-town visitor entered a synagogue and sat in an empty seat. Shortly thereafter, a member of the shul approached the guest, informing him that he had taken his seat. The guest mumbled an apology and uncomfortably searched the room for another one.

After prayers, the rabbi chastised the congregant for his insensitivity toward the guest. "You should have let the guest stay in your seat and spared him the discomfort," he said.

The congregant, however, argued that the Talmud says that a person should designate a regular place for his prayer. "That's my designated spot!" he exclaimed.

The rabbi assured him that the Talmud's source for praying in a designated place comes from the story in Bereshit about Abraham, who designated a place to speak to Hashem. Yet Abraham later excused himself from speaking to Hashem in order to tend to guests. Elsewhere, the Talmud tells us that we learn from this episode is that receiving guests is even more important than receiving the Divine Presence. Kindness to a guest, therefore, trumps praying in a designated place.

A few weeks ago, I read that the former Mossad chief, Efraim Halevy, declared the growing haredi "radicalization [to be] a greater threat than Iran" to the State of Israel. He added that "ultra-Orthodox extremism has darkened our lives." With one ill-conceived sentence, Halevy offended not only the haredi movement, but also other fair-minded people who, although not haredi themselves, believe haredim have rights and make contributions to Israel.

Sephardi Window

Rabbi Ilan Acoca

With all due respect, it would seem that Halevy did not think carefully before he spoke and should have been aware that the haredi movement brings much that is admirable to Israeli society as a whole.

He made no mention of the haredi-led Zaka volunteers who tend to the dead and wounded after terror attacks, to name but one example of haredi chesed (kindness) that is extended to all of Israeli society.

Furthermore, one wonders if Halevy has heard of Rabbi Avraham Elimelech Fierer, the haredi founder of the extraordinary non-profit Ezra Lemarpeh, an organization that provides lifesaving medical care inside and outside Israel to all Israelis, irrespective of religious affiliation.

I remember a man once asking why more observant people in Vancouver had not attended a community event held the previous week. Another responded that the organizers had put observant Jews in an awkward position by serving kosher food only upon request, while non-kosher food was served generally, thus creating division.

I, too, felt discomfort knowing that, even though I was eating kosher food, I was condoning, by my mere presence, fellow Jews eating non-kosher food. Many simply couldn't attend under these circumstances. Even more sad was the certainty that everyone could have eaten kosher food and enjoyed the event together.

Let us make an effort to heed our rabbis, who continually enjoin us to try to put ourselves in others' shoes before we speak and act.

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Rothchilds honoured as they make aliyah

Frances Kraft
Staff Reporter

Kurt and Edith Rothschild will be honoured by Mizrachi Canada and UJA Federation of Greater Toronto at a "legacy dinner" Dec. 11 at Toronto's Sheraton Centre. Rabbi Israel Meir Lau, chief rabbi of Tel Aviv, will be the guest speaker.

The Rothschilds – he a well-known Toronto philanthropist and Mizrachi stalwart, and his wife a past president of Toronto's Emunah Women and author of the vegetarian cookbook *Nutrilicious: Food for Thought and Whole Health* – have made aliyah.

"We feel the time has come," Kurt said in an interview in the couple's Toronto apartment in September, before they left for Israel. "There are positive reasons of idealism and philosophy – and practical reasons, since it's getting more difficult, due to our age, to fly back and forth."

After decades of living in North America, "it's a big move," Edith said. She added that since they've had an apartment in Jerusalem for many years, Israel already feels "like home." As well, their daughter and her family live there.

Nonetheless, Kurt plans to return to Toronto two to three times a year to continue some of his community activities.

Mizrachi Canada chair Jack Kahn, who has known the Rothschilds for more than 40 years, told *The CJN* that many people don't know about "the chesed [Kurt] does of a personal nature to individuals and families… He has adopted so many families that he has taken under his wing. He takes an interest in their welfare and the education of their children."

As well, Kahn added, Kurt "was very involved in the resettlement of the evacuees from Gush Katif [Gaza] in the last few years."

He has devoted himself to community work full-time since 1987, when he sold his national contracting business.

Edith – who describes herself as "not a political person… just the opposite" of her husband – is fully supportive of all his endeavours, Kahn said.

Kurt traces his community involvement to being "very keenly political" at a young age.

A native of Cologne, he attended Queen's University during the war while his parents were in England. He had left Germany as a teenager, completed his high school education in London and was interned with other young German Jews before being sent to Canada, where he spent two years in an internment camp near Fredericton.

"I was very much affected by reports of the Holocaust and the Zionist quest for having a home for the Jewish people," he said. "The fact that one million Jewish children were killed in cold blood by the Nazis was a factor that made me very involved in Jewish communal work in the continuity of our people.

Kurt and Edith Rothschild
[Frances Kraft photo]

A strong proponent of the importance of Jewish education, particularly day school, he is also motivated by increased rates of assimilation and intermarriage. "It's only through education, successful education, making Judaism pleasant and interesting, that people will stay within the fold."

But he expressed concern about anti-Israel sentiment in Canada and other countries: "This claim by our adversaries all over the world that Israel is a racist country mercilessly persecuting Arabs is a grotesque misinformation, a deliberate lie."

Rothschild, who is on the board of Shaare Zedek Hospital, among other institutions, said that hospitals in Israel have Arab doctors and Arab patients "getting the best medical care," as do their Jewish counterparts.

"It's a great pity that Arab children in schools are taught to hate Jews. Kids in our Jewish schools are not taught to hate. It's not a Jewish way of life."

However, he added, "obviously we have to react when we are being attacked."

Edith, who is from Mannheim, Germany, left Europe for New York in 1938 after a relative sponsored her family.

The couple – now great-grandparents many times over – met when both were 29, more than 60 years ago, on a Labour Day weekend at a kosher adult camp in Schroon Lake, N.Y., in the Adirondack Mountains.

Kurt, who was living in Montreal at the time, was travelling with a friend when their car broke down en route to the Catskills.

"They had to stop for Shabbat, and he happened to be sitting next to me at a big, long table," Edith recalled. They were married within six months, and lived in Montreal for 10 years before moving to Toronto.

Edith, whose formal education was interrupted by the war, went on to earn a BA in English literature from the University of Toronto, studying part-time after the couple's three children were born. She also has an MA in counselling psychology from the Alfred Adler Institute of Chicago (now the Adler Professional School of Psychology), and has studied alternative health and nutrition. She is working on a second book.

Kurt has this advice to offer the Toronto Jewish community, which he credits for its strong Jewish identity and loyalty to the State of Israel: "to stick together and co-exist peacefully and courteously, and to help each other."

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'Take some leadership,' Federation tells Israelis

Sheri Shefa
Staff Reporter

Jewish community leaders had a message for Israelis who have chosen the Toronto area as their home: Israelis need to get involved in the development of Jewish community.

A panel discussion held last week at the Lipa Green Centre addressed the need to foster dialogue between Israeli and Canadian Jews in Toronto, and to generate ideas to enhance Israelis' role in the Jewish community.

Sara Dobner, chair of UJA Federation of Greater Toronto's Israeli identity program, and Galya Sarner, the director of the Israeli-Canadian Project at the Schwartz/Reisman Centre – now located in the Lipa Green Centre but moving to the Lebovic Jewish Community Campus in Vaughan in 2012 – worked together to present a discussion about "bridging the gap" between Canadian Jews and Israeli immigrants living in Toronto.

Sara Dobner

Representing an organization founded in 2010 to help Israelis preserve their Israeli identity and encourage their integration into the Canadian Jewish community, Dobner opened the discussion with the idea that Canadian and Israeli Jews each have something to offer one another.

"We need each other because we care about the community, about our continuity, and about building a Jewish future for our children. We have a lot to gain and too much to lose if we don't work together," said Dobner, who moved to Toronto from Israel 24 years ago.

She acknowledged that many Israelis still have "open wounds resulting from the unwelcoming of Israelis by Jewish organizations in the past," and struggle with the North American mentality that Jewish identity must be fostered by enrolling children in Jewish schools, attending synagogue, and volunteering with Jewish organizations.

"It is hard to relate to all this and identify with it, and many of us resent it, as, in addition to the financial sacrifice. It also symbolizes for some of us the old Diaspora world of the helpless, old fashioned Jews."

But Dobner said Israelis should be open to the Toronto Jewish community that "really wants to embrace us."

She warned, however, that there is a risk that if Israelis don't work on forging a place for themselves in the Canadian Jewish community, their children may not feel the need to identify with their Jewishness.

Rabbi Dow Marmur, a *Toronto Star* and *CJN* columnist, rabbi emeritus of Holy Blossom Temple, and an Israeli citizen with a home in Jerusalem, called on Israelis to get involved in Jewish community life.

"Don't ask what the community can do for you, ask what you can do for your community," he said.

Highlighting some of the obstacles that keep Canadians and Israelis from relating to one another, Rabbi Marmur said affiliating with a synagogue and philanthropy are two ways that Diaspora Jews keep themselves involved in the community.

"Neither of those touch Israelis," he said, adding that Toronto Jews need "to learn something from [Israelis'] secularism."

Ted Sokolsky, UJA's president and CEO, said that as the Israeli population north of Steeles Avenue continues to grow, Israelis must take the opportunity to shape the community they live in.

"You are part of the groundswell of that beginning… you are on the ground floor," Sokolsky said.

"You can't complain anymore that there is an old establishment there. You are a part of the establishment. You are the establishment of the Schwartz/Reisman Centre, and it is yours to shape… It's time to take some leadership, show us things we need to learn. This is your moment."

Jonathan Dahoah-Halevi, *Shalom Toronto*'s editor, said the concept of bridging the gap between the two Jewish sub-groups is a non-issue and "just a matter of time" before Israeli immigrants integrate into the community.

Their children and the following generations will consider themselves Canadian Jews rather than Israeli.

"Israelis are a part of the community – there is no doubt about that," he said.

Paul Shaviv, the director of education for the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, began by polling the 80-person audience on whether they graduated from, taught at, or had children who attended Tanenbaum CHAT.

When nearly half of the audience raised their hands, Shaviv said that he's encouraged by the fact that the number of children of Israelis at their campuses has "risen considerably over the last four or five years."

He said the numbers have nearly doubled over the last seven or eight years.

When the discussion was opened up to the audience, Arie Raif, a former Israeli diplomat, said that when he arrived in Canada years ago, "the community here was not very welcoming. Let's face the facts."

He said he disagreed with Dahoah-Halevi that it is a matter of time before Israelis become integrated.

"We have to integrate ourselves within the Canadian Jewish community. We have to have a voice… we have to be in the organizations. We have to make sure that the voice of the Diaspora… is heard in Israel," Raif said.

"We have to be a part of the Canadian Jewish community whether they like it or they don't."

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

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Mazel tov Kyle Lev Litnovetsky on your Bar Mitzvah. From parents Tovah & Igor, siblings Lili, Nate and Gabe, grandparents, and great-grandparents.

Mazel tov to Melissa Giblon on becoming Canadian Girls Under 12 chess champion in July and Rebecca Giblon for 3rd in Girls Under 14.

Welcome Lauren Ariel Ishaky, born Aug. 23. Love, parents Rana, Darren; brothers Daniel, Liaam, Gil; aunts Tamar, Ronite; Uncle Harris; cousin Louis; grandparents Ellen, Peter.

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What's New

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Deadline reminder: Dec. 5 is the deadline for the issue of Dec. 15. Dec. 12 is the deadline for the issue of Dec. 22. Please note there is no paper Dec. 29. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Dec. 1

MARK STEYN

Mark Steyn discusses "After America: Can the West Be Saved?" 8 p.m., Holy Blossom Temple. www.torahinmotion.org.

BEIT HALOCHEM

Beit Halochem, Aid to Disabled Veterans of Israel hosts an evening of dinner, dancing and live entertainment, 7 p.m., La Primavera Banquet Hall, 77 Woodstream Blvd., Vaughan. No tickets sold at the door. Call 905-695-0611 or www.beithalochem.ca.

BIBLE STUDY

Aaron Nussbaum leads a weekly study group on the Book of Jeremiah, starting today, 9:15 a.m., Beth David Synagogue.

Friday, Dec. 2

MARCH OF THE LIVING

Dana and **Alex Schoijett** discuss their participation in the March of the Living, 7:30 p.m., Temple Kol Ami.

SHABBAT HA'OR

Temple Emanu-El's choir performs a musical presentation, 8 p.m., 120 Old Colony Rd.

Sunday, Dec. 4

JEWISH HUMOUR

Rabbi Eva Goldfinger discusses "Jewish Humour Through the Ages," 10 a.m., with the Oraynu Congregation for Humanistic Judaism, 131 Fenn Ave. RSVP **Roby** 416-385-3910 or roby@oraynu.org.

KIDS' BOOK LAUNCH

Aubrey Davis launches his new book, *Kishka for Koppel*, at the PJ Library's Chanukah Celebration, 10:30 a.m., Richmond Hill Centre for the Performing Arts, 10268 Yonge St., Richmond Hill. Call **Elyse Tytel** 416-621-5675 or etytel@ujafed.org.

ISRAEL AND PALESTINE

Yehudit Sheir Weisberg discusses "Israel and Palestine: Hadrian's Curse and the San Remo Conference," 7:30 p.m., Shaar Shalom Synagogue.

YIDDISH CONCERT

Friends of Yiddish present a concert, Seymour Rexite, the Wunderkind, featuring **Mitch Smolkin** and **Nina Shapilsky,** 2 p.m., Beth Tikvah Synagogue. RSVP **Sandy**, 416-458-1440 or 416-736-8073 or e-mail yiddish18@yahoo.ca.

BOOK LAUNCH

Andrea Nathanson, author of *Margie's Gentle Journey,* discusses "Seeing Life's Challenges as Opportunities," 8 p.m., Aish HaTorah, 949 Clark Ave. W., Thornhill. 905-764-1891.

Monday, Dec. 5

MEDICAL HALACHAH

Rabbi Mordechai Torczyner discusses "Gender Issues in Medical Practice," 8 p.m., Shaarei Shomayim Synagogue. E-mail info@torontotorah.com or call 416-781-1777.

RENEE BARDA

Opera singer **Renee Barda** performs for Beth Tzedec's Haverim program, 1:30 p.m. Call **Dorion Liebgott**, 416-781-3514, ext. 232, e-mail museum@beth-tzedec.org.

Conitnued on page 27

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Continued from page 26

Tuesday, Dec. 6

CIRCLE OF KINDNESS

The donor and recipient of a kidney transplant discuss their experiences, 8 p.m., Chabad of Markham, 83 Green Lane, Thornhill.

PEARL HARBOR MEMORIES

Frank Moritsugu discusses "The Experience of Japanese-Canadians After Pearl Harbor." Temple Har Zion. Bring your lunch at noon, the program starts at 12:30 p.m. Call 905-889-2252.

Thursday, Dec. 8

LITHUANIAN ANTISEMITISM

Vivian Felsen discusses "Antisemitism in Lithuania Today," 12 noon, Free Times Cafe, 320 College St. $16 (includes lunch). RSVP yiddishvinkl@yahoo.ca.

THE HOLOCAUST IN ISRAEL

Yael Seliger discusses "Remembering and Forgetting the Holocaust in Israel Today," 7:30 p.m., Temple Har Zion.

Other News

VOLUNTEERS NEEDED

L'Chaim Cancer Support Group for Women seeks Jewish women who have had colon, ovarian or other gynecological cancers to serve as telephone support buddies to Jewish women undergoing cancer treatment. Training provided. Call 416-630-0203 or e-mail lchaim@ncjwc-ts.org.

Drivers needed to deliver kosher meals on wheels. Mileage reimbursed. Call **Inna**, 416-373-4100.

Jewish Information Service of Greater Toronto needs volunteers for its information desk in the Lipa Green Centre, Monday and Tuesday mornings. If you have good computer skills and are familiar with the Greater Toronto Jewish community, call **Barbara Barak**, 416-631-5843 or bbarak@ujafed.org.

Volunteer tutors are needed for a homework club sponsored by Ve'ahavta at Briar Hill Junior Public School (Lawrence Heights) Tuesday afternoons. **Tessa**, 416-964-7698, ext. 216, or volunteerinfo@veahavta.org.

CHANUKAH RETREAT

Ahavat Shalom Synagogue is planning a Chanukah family retreat, Dec. 23-25. For more information, call 416-826-1024 or www.ahavatshalom.ca.

GENEOLOGY EXHIBIT

The Jewish Geneological Society presents its 25th anniversary exhibit featuring family trees and photos, Beth Tzedec Congregation Museum until Dec. 15. Call 416-781-3514, ext. 232, or www.jgstoronto.ca.

MEET AND SPEAK HEBREW

People who want to meet to speak Hebrew are invited to register at www.meetup.com/talking-hebrew. The group is free and everyone is invited to join.

CHANUKAH CELEBRATIONS

Dor L'Dor Chapter of Canadian Hadassah-Wizo holds its Dreidel Bash Dec. 8, 9 p.m. at 6 Degrees Nightclub, 2335 Yonge St. Tickets $20 in advance, $30 at the door. For tickets, http://dreidlebash.eventbrite.com or dreidelbash@gmail.com.

Sar-El holds a Chanukah party Dec. 11, 2 p.m. at 788 Marlee Ave. RSVP toronto@sarelcanada.org or 416-781-6089.

Morris Winchevsky School holds a Chanukah party, Dec. 11, 11 a.m., 918 Bathurst St. **David Wall** and **Josh Engel** lead Chanukah songs, and **Naomi Kates** leads a community art project. $5 per person/ $10 per family. Call 416-789-5502 or www.winchevskycentre.org.

Shaar Shalom Synagogue holds a Chanukah carnival, Dec. 18, 1-4 p.m.

Oraynu Congregation for Humanistic Judaism holds a Chanukah festival Dec. 18, 10 a.m. 131 Fenn Ave. $8/adult; $4/child;$20/family. Call 416-385-3910 or www.oraynu.org.

Temple Kol Ami hosts Night of a Thousand Menorahs, a festive Shabbat service, Dec. 23, 6:30 p.m.

Temple Har Zion celebrates Chanukah with family activities, services and dinner, 5:30 p.m. $36 for a family of four; $10 for each additional adult; $6 for additional child. RSVP by Dec. 18 to lisalubelski@gmail.com or 905-889-1809.

JF&CS GROUPS

All programs require preregistration. Call **Janice Shaw**, 905-882-2331, ext. 232 or www.jfandcs.com.

Adolescents and Divorce: For parents who have adolescents and are going through a separation or divorce, Dec. 14, Promenade Mall, Suite #313, 7 p.m.

When You're About to Separate – What to Tell the Kids: For parents in the early stages of separation, Dec. 15, Promenade Mall, Suite # 313, 6:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

FOR SENIORS

Association of Jewish Seniors holds a Chanukah lunch and entertainment, Dec. 15, 11:30 a.m., Shaarei Shomayim Synagogue. Pre-paid reservations required. Call **Tammy** 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips. Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Hairdresser/barber Dec. 8. Casino Rama Dec. 14. Ongoing activities: gentle exercise class, bridge, line dancing.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Sheila**, 416-665-3333.

Bernard Betel Centre 416-225-2112. Personal coach **Judy Weiss** discusses the "Winter Blues," 1:30 p.m., Dec. 1.

Myriam Shechter discusses "The Kings of Viennese Operetta: Johann Strauss," 10 a.m., Dec. 6.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. **Dr. Nicole Anderson** discusses "Memory and Aging: What's Normal, What's Not and What You Can Do About It." Dec. 1, 1:30 p.m.

Aviva Chernick, accompanied by **Josh Engel**, sings Chanukah music in Ladino, Hebrew and Yiddish, Dec. 15, 1:30 p.m. By reservation only, by Dec. 7.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Register now for winter break camp to be held at Toronto Heschel School. Ext. 4039 or lauren@centrecamp.ca.

Shalom singers are looking for new members, Thursdays 10 a.m.

Opera without fear: a 5-session introduction to opera taught by **Iain Scott** begins Jan. 18.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Register now for the 2012 Toronto Jewish Film Society. Call **Joelle Malka**, ext. 139.

Shlomo Schwartzberg looks at specific film genres. Dec. 5, science fiction, 7 p.m.

The novel *Mara* is presented in a literary concert featuring **Lilly, Micah** and **Daniel Barnes**, Dec. 1, 8 p.m. Tickets, ext. 0 or www.algreentheatre.ca.

Stuart Schoenfeld discusses practical steps to lower stress and make the bar/bat mitzvah ceremony more meaningful, Dec. 4, 10 a.m.

Toronto Jewish Film Society shows *The Wedding Song* and *Khasenjah: The Jamaican Jewish Wedding*, 4 and 7:30 p.m. Restricted to people over 18.

Stories Without Words, an evening of string quartet meets contemporary jazz, Dec. 9, 8 p.m. www.algreentheatre.ca or ext. 0.

The Michael Bernstein Chapel holds services Thursdays at 7:15 a.m. and Sundays at 8 a.m., followed by breakfast. Call **Coleman Bernstein**, 416-968-0200.

What's New is not online this week. We are upgrading our website. It will return soon.

FUTURE RESEARCHERS: Brian Jadd and Sarah Pollock, Grade 8 students at the Toronto Heschel School, listen as a staff member at the McEwen Centre for Regenerative Medicine explains stem cell research. The students were part of the first school group to visit the lab.

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CIJA to consult community on hate law stand

Paul Lungen
Staff Reporter

Justice Minister Rob Nicholson last week called on fellow MPs to support a private members bill that will eliminate Section 13 of the Canadian Human Rights Act (CHRA) as an infringement to free speech.

Rob Nicholson

Jewish community organizations have been vocal proponents of the section, although more recently Canadian Jewish Congress and B'nai Brith Canada have called for amendments that would address critics' concerns that it is tilted in favour of complainants.

Last week, however, the Centre for Israel and Jewish Affairs (CIJA) adopted a different approach.

CIJA CEO Shimon Fogel said debate over the section "is an important opportunity to reach out and engage *amcha* [the Jewish community] in participating in the public policy debate… We are very keen to provide a platform for this kind of engagement.

"We will be holding town halls in Toronto, as well as an electronic town hall featuring two leading proponents of their respective positions."

After noting that Congress was one of the community organizations folded into CIJA, Fogel said: "I have to balance a respectful acknowledgment of Congress' past involvement with a commitment to involve the community at the grassroots level in a meaningful way. In this regard, it is possible that the traditional position advanced by CJC will not benefit from the same degree of support.

"I don't want to pre-judge the outcome of our consultation process, but I will remind everyone that Congress also felt Section 13 was deficient and recommended extensive changes in its presentation to the Richard Moon inquiry. So it is safe to say we would be unlikely to support the retention of Section 13 in its current form. However, the extent to which we would see value in its continued inclusion altogether must await the consultation process."

Asked if the Jewish community would benefit from the retention of Section 13, Fogel stated: "What was intended as a shield against hate has become a sword. Certainly in its day, it was helpful in confronting the challenges related to the likes of [Holocaust denier] Ernst Zundel… What it has really done is create difficulties for those who might legitimately want to raise questions about groups or ideas that in fact are a threat to the Jewish community or Israel. In effect, the act has become an instrument to chill critical debate about important issues like radical Islam."

While CIJA was ready to reconsider its position, B'nai Brith issued a news release maintaining its support for the section.

"Proposed legislation introduced in the House of Commons to eliminate sections 13 and 54 (the remedies section) of the Canadian Human Rights Act is the wrong course to take at this time," B'nai Brith stated.

Pointing to impending court judgments in two hate cases, B'nai Brith CEO Frank Dimant said, "It would be strategic to await such decisions before proceeding.

"Wiping out one remedy for hate on the Internet without a careful review of all the consequences opens floodgates that may later be difficult to close," he stated.

Canadian law currently prohibits hate speech through Criminal Code provisions and the CHRA. The CHRA allows complainants to bring cases before a tribunal, without the consent of the provincial attorney general, as is the case in criminal prosecutions. CHRA procedures do not include penal remedies. They also feature a lower burden of proof, looser evidentiary standards, and they do not afford the defences available to accused persons in criminal cases.

In parliamentary debates, Liberal MP Irwin Cotler said freedom of speech is not absolute. All free societies limit it to some extent.

Referring to previous Supreme Court of Canada decisions, the former justice minister said: "Hate speech itself constitutes an assault on the very values that underlie freedom of expression.

"This promotion of hate speech actually constitutes an assault on that bedrock principle of freedom of expression.

"Hate speech is an equality issue as well as a free-speech issue," he continued. "The promotion of hatred and contempt against an identifiable group results in prejudicial harm to the individual and group targets of that hate speech. As the [Supreme] Court put it, the concern resulting from racism and hate mongering is not simply the product of its offensiveness, but from the very real harm it causes." He called for amendments to the section to address critics' concerns.

Brian Storseth, the Conservative backbench MP who tabled the private member's bill, offered a different perspective.

He argued the bill "would help to protect and enhance our most fundamental freedom, and that is the freedom of expression and speech.

"Section 13… eats away at this fundamental freedom. Most people are shocked when I explain to them that in Canada… a person can be investigated under a Section 13 complaint for having likely exposed a person or persons to hatred or contempt.

"The key word is 'likely' to have exposed. I think we can all agree that this is a very subjective and unnecessarily vague definition, not one of the narrowly defined legal definitions that would be far more appropriate for this clause. This is where Section 13 truly fails to make a distinction between real hate speech and what I often tern as 'hurt speech,' or speech that is simply offensive."

Storseth noted that in 2008, the Canadian Human Rights Commission hired Prof. Richard Moon to evaluate Section 13, as well as its relationship with the Criminal Code. Moon recommended Section 13 be repealed, he said.

Seminary opens

JTA

TORONTO — The first mainstream Jewish rabbinical seminary in Canada held its official launching on Sunday. The Toronto-based Canadian Yeshiva & Rabbinical School is "fully halachic yet modern, the home of classic Judaism," according to its website. "We are, first and foremost, a rabbinical school for Canadians who wish to grow and serve in the community they love."

To read full story, go to cjnews.com/news/canada

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kharlip, Pavel	Nov. 10/11	Private
Blum, Miklos	Nov. 11/11	718 Sheppard Ave. W
Brager, Michael	Nov. 11/11	784 Centre St
Finger, Berek	Nov. 12/11	26 Lowesmoor Ave
Rosenbloom, Melvin N.	Nov. 12/11	11 Fairchild Ave
Fram, Murray Zelig	Nov. 11/11	22 Shallmar Blvd
Cowan, Hilda	Nov. 12/11	541 Finch Ave. W
Wolburgh, Linda Ellen	Nov. 12/11	25 Glenarden Cres
Sokol, Bertha	Nov. 14/11	2 Neptune Dr
Levy, Joseph	Nov. 14/11	80 Picola Crt
Shapero, Cecil	Nov. 17/11	Private
Schneider, Boris	Nov. 18/11	Private
Dusang, David	Nov. 17/11	67 Chopin Blvd
Berman, Walter	Nov. 18/11	10 Shallmar Blvd
Robbins, Zelda	Nov. 19/11	4266 Bathurst St
Martin, Laura	Nov. 20/11	15 Ridge Hill Dr
Stern, Rose	Nov. 20/11	
Vigod, Edith	Nov. 20/11	
Babich, Faina	Nov. 20/11	Private
Fridman, Mikhail	Nov. 18/11	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Jack Ostroff	Nov 17/11	597 Nomad Road
Myra Marcus	Nov 18/11	784 Centre Street
Ruthe Goldman	Nov 18/11	484 Steeles Ave. W.
Mildred Silverstein	Nov 17/11	162 Old Forest Hill Rd.
Marvin Bernstein	Nov 18/11	73 Hidden Trail
Selina Bresver	Nov 17/11	1555 Finch Ave. E.
Dana Marks	Nov 18/11	68 Winona Drive
Didi Urbach	Nov 18/11	1055 Don Mills Road
Alan Wayne Snider	Nov 19/11	5 Fishervill Road
Helen Rocket	Nov 20/11	33 Delisle Avenue
Morris Vigoda	Nov 18/11	30 Old Park Rd

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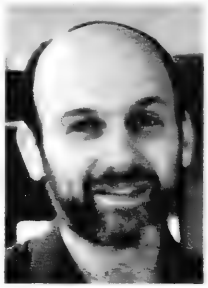
Janice Arnold
Staff Reporter

MONTREAL — Quebec veterinarians heard both sides of the debate over the ethics of kosher slaughter during their recent annual convention.

Rabbi Schachar Orenstein of the Spanish and Portuguese Synagogue and Concordia University Judaic studies professor Ira Robinson were guest panelists at the meeting of the Ordre des Médecins Vétérinaires du Québec, held in St. Hyacinthe from Nov. 10 to 13.


Rabbi Schachar Orenstein

The professional order devoted a half-day session on Nov. 10 to the topic of "Animals, cultures and religions," featuring a panel that also included Sofiane El Ketroussi, whose poultry company is certified halal by the Montreal Muslim community, and lawyer Martine Lachance of the Université du Québec à Montréal, who specializes in animal rights.

Robinson and Rabbi Orenstein said they provided a broad overview of what Judaism has to say about preventing the suffering of animals, without getting into the technical details of kosher slaughter, or shchitah.

Lachance presented the case that this type of killing is crueller than non-kosher slaughter and that it should not be condoned under freedom of religion, Robinson said.

However, the discussion remained civil and the audience was generally "upbeat and respectful," Robinson said. "This was not by any means a polemical platform for anyone. It was meant to be informative for the veterinarians, and I think it was."

He presented a 15-minute PowerPoint presentation entitled "Prévenir la douleur des êtres vivants: La tradition juive et les animaux" ("Preventing pain of living beings: the Jewish tradition and animals"), in which he tried to show that respect for animals is a deeply rooted principle.

The Book of Exodus commands that not only man, but the animals that work for them, should rest on the Sabbath, he explained. One of the seven Noahide laws, believed to be given by God for all humanity, prohibits eating flesh that's torn off living animals. The Talmud says a man should not eat before he has fed his animal.

"We did our best to try to prevent the banning of kosher slaughter as has been recently legislated in five European countries and New Zealand," said Rabbi Orenstein.

While the issue has received scant attention in Quebec, he added, "That's the way we want to keep it, but some of the animal rights people are picking up on the trends in Europe."

Veterinarians work with the Canadian Food Inspection Agency at kosher abbatoirs, but this is believed to be the first open discussion of its kind between members of the profession and the Jewish community.

Robinson said it came about through his acquaintance with Solange Lefebvre, of the Université de Montréal's theology faculty, who co-organized the session.

"This was not entered into lightly, nor was the purpose to propagandize, but if ritual slaughter ever becomes a serious debate in Quebec, veterinarians will no doubt be influential in its outcome," Robinson said.

He estimated that about 100 people attended the session, which ran concurrently with others at the convention, which indicates the level of interest. The order's president Joël Bergeron closed the discussion.

Rabbi Orenstein thinks the audience was intrigued by him because he is an Orthodox Jew and a vegetarian, a choice he made for "ethical, health and environmental reasons" years ago.

He said the question of whether kosher or non-kosher slaughter, which in the case of mammals involves stunning, causes the least suffering is a complex one. He mentioned that the respected American doctor of animal science, Temple Grandin, a consultant to the livestock industry, has defended the slaughter by throat-cutting as humane, if done properly.

"Judaism does care about animal cruelty, and measures are ongoing to reduce any suffering in slaughter, but there are parameters [of Jewish law] that we must stay within," Rabbi Orenstein said. "I am sensitive to these issues, and think there can be improvements.

"But I attempted to broaden the discussion, to the treatment of animals, how they are raised and transported."

In announcing the session, the order said that, with the growing public awareness of animal welfare in Quebec, the veterinary profession must have a better understanding and engage in a dialogue with communities that have different traditions and practices on this issue.

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Bar-Ilan rep promotes Israel program

Sheri Shefa
Staff Reporter

Meir Balofsky, the director of informal education at Bar-Ilan University, was in Toronto last week to convince graduating high school students of the value of learning and living abroad.

Balofsky, who visited students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto and Ulpanat Orot Day School, was promoting Bar-Ilan's Israel Experience program.

"I think what people should do is recognize the value of taking a gap year after high school for themselves," Balofsky said.

Although a gap year is traditionally thought of as a year away from traditional schooling – a chance for young people to work, travel and gain real-life experience – this program combines the benefits of an exchange program with an opportunity to live and work in a society so different from their own.

He said students who were raised in Jewish schools, were members of synagogues and youth groups and have "learned about Israel either from the Tanach or the news, should take a year and be in Israel, hands on, and experience it, and solidify everything you've learned.

"This program was born out of this idea that even kids who understood the value of going to Israel for a year weren't going because they had no interest in spending the whole year in a yeshiva seminary," Balofsky said.

On the other hand, most of the other opportunities were too much on the secular side.

"They thought, 'If I'm just going to go to a university, why don't I just go to one here? What do I need to go to Israel for?'"

Balofsky said Israel Experience is an Orthodox program that balances the two sides of the religious spectrum, offering Judaic studies and general studies courses in English.

Women and men study together, "so they really get that flavour of a traditional learning environment."

Students get full credit for the courses they complete, which is "easily transferable" to a North American school.

Following the program, students have the choice to return home to pursue an education at a North American school as a second-year student, or continue with their studies at an Israeli university.

Meir Balofsky was in Toronto last month to promote Bar-Ilan University's Israel Experience program

"On average, about 20 per cent of our students stay in Israel. Some go to yeshivas, some go to the army, or they can choose to stay at Bar-Ilan and do their whole degree in English," Balofsky said.

He said the classes are held at the university, but the dorms for the program participants are off-campus.

"Because of that, they're able to better supervise the students, organize social programming each night," Balofsky said.

"We're really able to create our own sense of family."

Within the program, which is in its third year, students are also offered opportunities for internships, community service placements, Israel advocacy training and travel.

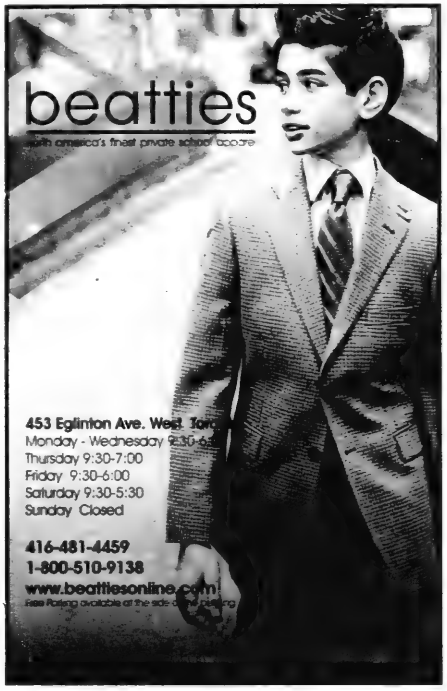
"We think learning about Israel should be a hands-on experience, too."

Balofsky added how important he thinks it is for young students to take advantage of an opportunity to live away from home for a year.

"There's a new trend of students who feel like they don't want to miss a year. But whether you're done in three or four years, no one is going to care."

For more information, or to apply, visit www.israelxp.com.

New U of T student group talks 'Israel on Campus' go to http://bit.ly/tioD7k



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Employment linked to health says new JVS president

Carolyn Blackman
Staff Reporter

Frank Markel, 65, the new president and CEO of Jewish Vocational Services (JVS), says his career path has definite links.

Although until now he has worked in health-care administration, Markel said that many studies show there is a direct correlation between employment statistics and health.

Frank Markel

The Winnipeg native who is the father of five and the grandfather of two was previously president of Trillium Gift of Life Network, and helped establish the Toronto Rehabilitation Institute. "I'm happy now to have the chance to help people find meaningful work. There is no question that it is linked to health."

This is the first time he has worked in the Jewish community, he said, and "I feel lucky to have a leading role in an organization that represents [its best values]. That was a big draw for me. JVS still plays a major role in helping Jews find work. The inner Jew in me is certainly coming out."

He knew he was in the right place, he said, after attending the retirement party for Karen Goldenberg, the former president and CEO of JVS.

"I met a Jewish woman from Argentina who was trained there as a pharmacist. Her degree was not recognized here, but she came to JVS for guidance and eventually wrote her [qualification] exams. She is now a pharmacist in Hamilton," Markel said.

"She came to the party because she was so grateful to JVS. This made a big impact on me."

He was struck by how JVS assists the community at large, he said, when he met a Lebanese woman who received help from the agency. "That meant a lot to me."

He met these two women, he said, after his first day of work. "I had already felt lucky to work here. These stories were icing on the cake. Imagine how many more stories there are."

Markel said that in Goldenberg's 12 years at the head of JVS, she did an incredible job of expanding the organization's vision. "She realized the needs of the broader immigrant community, and I have always been fascinated by their stories.

"Many immigrants are highly qualified in their field and just need help finding employment. JVS's Emet employment program is dedicated to helping people in the Jewish community find different types of jobs. Potential employees can drop in or call, and there is a dedicated website, www.emetemployment.ca."

At his post for several months now, he has not made any big changes. "I'm trying to get to know people, and hearing their ideas."

HAVDALAH CANDLES: Grade 3 students at Associated Hebrew Schools' Posluns Education Centre on Neptune Drive created special multi-wick candles, as well as wine glasses and spice holders, as part of their study of Havdalah. All of the implements were used in a special family Havdalah celebration Nov. 17.

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גידי קורן וחברים

הדמעות המלוחות של ים המלח

ים המלח שלי:
אני כותב לך מכתב תנחומים על שלא נבחרת לאחד משבעת פלאי עולם החדשים. הגעת לעשרת הגדולים אך לא היתה לך מספיק תמיכה להשתחל בין יערות האמאזונס ומפלי האיגואזו. בילדותי היית לי פלא עולם- המקום הכי נמוך בעולם, מים כבדים שאפשר לצוף עליהם, ולמרות התואר שלך "ים המוות" מימיך הכבדים מביאים מרפא לאנשים מכל העולם. במפת ארץ ישראל הישנה נדמית לכינור גדול. עכשיו נשארה מהכינור רק בטן קטנה- אנשים רעים עם כוונות טובות מחקו אותך תוך ייבוש מתמשך של מימיך. כשהיינו נוסעים לבקר אותך, בירידה אליך היה שלט גדול "פני הים", ואז המורה עליזה היתה אומרת לנו לסגור את חלונות האוטובוס, כי אנחנו יורדים מתחת לפני הים ומים עלולים להיכנס ולהטביע אותנו.
בשנים האחרונות הייתי יורד אליך ומזדעזע ממצבך העלוב- המלונות הגדולים, השפכים, הבורות המסוכנים (בולענים) שנפערו בך כמו מחלת עור סופנית. ראיתי כמה שאתה עצוב וזה הכעיס אותי מאוד. כששמעת שמציגים אותך כמועמד ל"אחד משבעת פלאי עולם" היית בטוח שזו טעות- איך זה שהאנשים שמבזים אותך, מייבשים אותך, מטנפים אותך פתרום נזכרו? אז אני אסביר לך- הישראלים מאוד אוהבים לנצח את העולם- שיראו כולם כמה שהם טובים, כמה שהם חכמים ומצבך האמיתי לא ממש מעניין אותם. שר התיירות, שלא ביקר אותך בילדותו, אמר שנצחון שלך יביא הרבה תיירות ועבודה- הוא קיוה לארוחת חינם-לזכות בתואר בלי לעבוד. או יותר נכון "עבודה עברית".
לא נעים לי כל כך לספר לך, אבל לפני שלושה שבועות היינו במפלי האיגואזו בגבול ארגנטינה וברזיל- מפלים מופלאים בתוך הג'ונגל, שמגיעים אליהם בשבילי עץ מוגבהים מעל נחלים ומפלי מים. אתה רואה שם על כל מטר את חרדת הקודש בטיפול במפלים ואת ההשקעה הכספית הגבוהה. מפלי האיגואזו כן נברחו, ובצדק רב.
אני יודע שאתה יודע שלא מגיע לך, ושזה יהיה פלא אם ישאר ממך אפילו קצה של אגמון עם הטמטום ורוע הלב של האחראים עליך.
אז אולי במקום להתיימר שאתה פלא עולמי- כדאי לשמור שלא תתייבש לנו ושנקום יום אחד ותהיה הסטוריה, כמו שעשו לאגם החולה.

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Arab League approves sanctions against Syria

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The Arab League approved a series of financial sanctions against Syrian President Bashar Assad's regime on Sunday, as Arab nations step up pressure to end months of political violence in the country.

The move to impose new sanctions on Syria was supported by 19 of the 22 Arab League states.

The sanctions are believed to include a travel ban on senior Syrian officials and a halt to commercial flights to the country. Dealings with Syria's central bank would be halted, but basic commodities needed by the Syrian people would be exempted from the list of sanctions.

The vote came shortly after an opposition activist said Syrian security forces had killed 20 people on Sunday.

Qatar's Prime Minister Hamad bin Jassim, who heads the organization's committee on Syria, said the sanctions were approved by 19 of the organization's 22 members.

Syria, which is also an Arab League member, was not present at the talks or the ensuing vote.

Lebanon rejected the penalties, as did Iraq, which "expressed reservations," according to Jassim. The sanctions include a travel ban for senior Syrian officials and the suspension of trade projects with the Syrian government.

Syria's Bashar Assad

"These measures are aimed at staving off international intervention in the Syrian crisis," Jassim told a press conference in Cairo.

He was speaking after the pan-Arab organization held crisis talks on Syria.

The sanctions – the first by the bloc against a member country – were drafted with utmost attention to spare the Syrian people any harm, Jassim added. "These measures have been drafted in a way that will not affect social and development-related aspects inside Syria and its neighbours," the Qatari prime minister said.

The sanctions also include freezing assets owed by the Syrian government in Arab countries and halting dealings with Syria's central bank.

"The aim of today's decision is to stop bloodshed in Syria," said Arab League chief Nabil al-Arabi.

Most of Sunday's deaths occurred in Syria's restive province of Homs, according to Omar Ahsraf, a Syrian activist based in Lebanon.

"The death toll reached 20 and more than 40 were injured," Ahsraf told the dpa news agency, quoting sources inside Syria.

"The Syrian army has also stormed areas near Damascus hunting for army defectors," he added.

Canadian Foreign Affairs Minister John Baird said Canada "welcomed" the sanctions.

"This is another important signal from Syria's neighbours that the egregious behaviour of the Assad regime will not be tolerated," he said in a Nov. 27 statement.

"We are encouraged to hear of the Arab League's plans to engage with the UN. The senseless violence occurring in Syria can no longer be ignored. We call on the UN to follow the Arab League's decision and further isolate this reckless and illegitimate regime."

Baird also urged all Canadians in Syria to leave that country immediately "by commercial means while these are still available."

More than 3,500 people have been killed in the Syrian government's crackdown on pro-democracy protesters since mid-March, according to the United Nations.

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Canada, U.S, tighten sanctions on Iran

JTA

With new measures tightening sanctions on Iran, both Canada and the United States moved one step further toward effectively cutting off the Islamic Republic's economy from the West.

U.S. President Barack Obama issued the measures on Nov. 21, in the form of an executive order and on Nov. 22, Ottawa followed suit with its own updated sanctions.

Foreign Minister John Baird said Canada was "deeply disturbed" by the International Atomic Energy Agency's recent report on the state of Iran's nuclear program.

That report determined there is "credible" evidence that Iran is pursuing a nuclear weapons capability.

"It is yet more proof that the current regime in Tehran poses the most significant threats to global peace and security today. We are compelled to take further action as a result," he said in a statement.

As a result, the government used the Special Economic Measures Act (SEMA) to impose more stringent sanctions on Iran.

The new Canadian measures include: prohibiting financial transactions with Iran, subject to certain exceptions; expanding the list of prohibited goods to include all goods used in the petrochemical, oil and gas industry in Iran; amending the list of prohibited goods to include additional items that could be used in Iran's nuclear program.

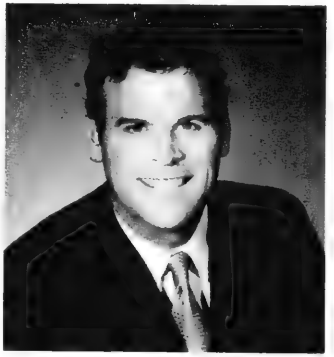
"We are taking aggressive action to cover the known leadership of the Iranian Revolutionary Guard and block virtually all transactions with Iran, including those with the Central Bank, while providing an exemption allowing Iranian-Canadians to send some money to loved ones back in their home country," Baird said.

"Iran's current leaders blatantly ignore their international obligations. They obfuscate Iran's nuclear activities, and they block any international attempt to verify the country's claims. They do so while continuing to violate the human rights of their own citizens, all while undermining regional security."

At a news conference, U.S. Secretary of State Hillary Rodham Clinton and Treasury Secretary Timothy Geithner said that the U.S. government would treat Iran's banks as a "threat to government institutions." The step, Geithner said, means that any financial institution has effectively been warned: "You are at risk of supporting Iran's nuclear activities" as well as its backing for terrorists.

Without explicit penalties for dealings with Iran's banks, the Obama administration's action is just shy of actually sanctioning all the banks, including the Central Bank, which is what Congress and pro-Israel groups have been demanding.

Such sanctions would effectively force any entity dealing with Iran to choose between continuing such dealings or being cut off from the United States and other western economies. The likely effect would be Iran's near-total isolation from the economies of the developed world.



John Baird

A letter sent to Obama, authored by Rep. Howard Berman (D-Calif.) and signed by leaders of both parties in the House, urged the president to sanction the Central Bank of Iran (CBI), also known as Bank Markazi.

"If a review of the facts confirms that CBI is involved in illicit activities linked to Iran's nuclear program and terrorist activities, we urge you to quickly designate CBI as a facilitator of Iran's weapons of mass destruction proliferation and terrorist activities for the purpose of imposing sanctions on persons that do business with CBI," the letter said.

Meanwhile, France called for outright European Union sanctions on those dealing with the Central Bank and a suspension of all oil purchases from Iran – steps that would go beyond the Obama administration's warning that dealing with Iran places an individual or an entity "at risk."

"The idea of freezing the CBI is a huge step and we are aware of that, but we believe it is the appropriate response to such a game change," a French diplomat told JTA, speaking under his country's customary rules of anonymity.

European foreign ministers are set to convene soon and likely will consider the French call.

The executive order described by Clinton and Geithner also bans dealings with Iran's energy sector, tightening rules that had only banned investments.

Sources with pro-Israel groups said that the tighter sanctions announced by Clinton and Geithner were unlikely to stop Congress from moving ahead with legislative efforts to sanction the Central Bank, but were likely to head off for now a battle between Congress and the White House over such legislation.

The principal hesitation in cutting off Iran outright is that doing so would drive up the world's oil prices. That may soon change, insiders said, with Libya's pending re-entry into oil markets. Libya's anticipated 1.5 million barrels a day would go some way to compensate for the anticipated 2.5 million barrels a day that Iran's exit would cost the world supply.

In an interview that aired Nov. 20 on CNN, Israeli Defence Minister Ehud Barak said the "time has come" to deal with the Iranian nuclear program.

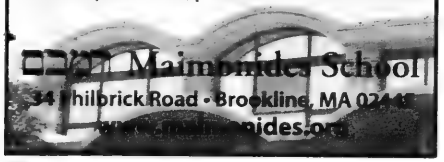
With files from Andy Levy-Ajzenkopf

DAY SCHOOL PRINCIPAL

Preeminent Boston-area Orthodox Jewish day school seeks a **Principal** for grades 6–12 to lead *Limudei Kodesh* faculty and provide spiritual leadership for Middle and Upper School students. Applicant should have at least 3 years of teaching experience, at least 3 years of administrative experience in a day school environment (preferably high school), relevant Master's degree, and proven management track record.

Maimonides School, founded in 1937 by Rabbi Dr. Joseph B. Soloveitchik, is a co-ed, K–12 Orthodox day school located in Brookline, MA.

Send resume and cover letter to:
principalsearch@maimonides.org
No telephone calls, please.



Hamas-Fatah meeting

Palestinian Authority President Mahmoud Abbas and Hamas leader Khaled Mashaal said they turned a "new page" in Palestinian unity after meeting in Cairo last week. The meeting was the first time the Palestinian leaders had met face to face since they signed a reconciliation deal in May. The deal called for new elections in a year. The leaders however reportedly did not make progress toward implementing the deal. "We want to assure our people and the Arab and Islamic world that we have turned a major new and real page in partnership on everything to do with the Palestinian nation," Mashaal said, according to the French news agency AFP. "There are no differences between us now," Abbas said. Hamas has refused to recognize Israel, even as part of a Palestinian unity government.

Pipeline hit – again

Saboteurs blew up a gas pipeline 60 km west of the Egyptian town of al-Arish in northern Sinai last Friday, the latest in series of attacks, the state news agency MENA reported. The blast caused little damage and didn't start a fire, because little gas was flowing through the pipeline at the time, due to repair work from a previous attack, MENA said. The pipeline, which supplies gas to Egypt, Jordan, and Israel, was last attacked on Nov. 10. The latest was the seventh since the revolt that ousted president Hosni Mubarak on Feb. 11, although the pipeline was first attacked a few days earlier.

Egyptian troops killed

Two Egyptian security forces were killed on the Israel-Egypt border in one of two incidents involving gunfire. The Egyptian soldiers were killed last Wednesday night during a shootout with suspected Bedouin drug smugglers. The incident occurred about 90 minutes before Israel Defence Forces troops identified a group of armed people, believed to be drug smugglers, trying to infiltrate Israel near Eilat from Egypt. The smugglers did not stop when called on to do so by Israeli troops. The soldiers then fired at the infiltrators' legs. At least one of the infiltrators was hit, according to the IDF. The infiltrators fired back, the IDF reported. Initial IDF reports indicate that the Egyptian police weren't killed by IDF fire, but by the smugglers, the military said. In August, terrorists entered Israel from Sinai, killing 11 Israelis and five Egyptian security forces, leading to tension between the two countries.

Israel may defend Greek drilling

Israeli Deputy Foreign Minister Danny Ayalon said in Greece last week that Israel will defend Greek oil drilling in Cyprus. Asked at a news briefing what Israel's reaction is to a threat by Turkey regarding drilling in Cyprus, Ayalon said, "If anyone tries to challenge these drillings, we will meet those challenges." Ayalon, the first foreign official to visit Greece since the formation of its new government, added that he didn't think Turkey would challenge any drilling in the southeast Mediterranean. Turkey said last month it would send naval forces to protect its drilling rights.

With files from JTA

First of three elections in Egypt underway

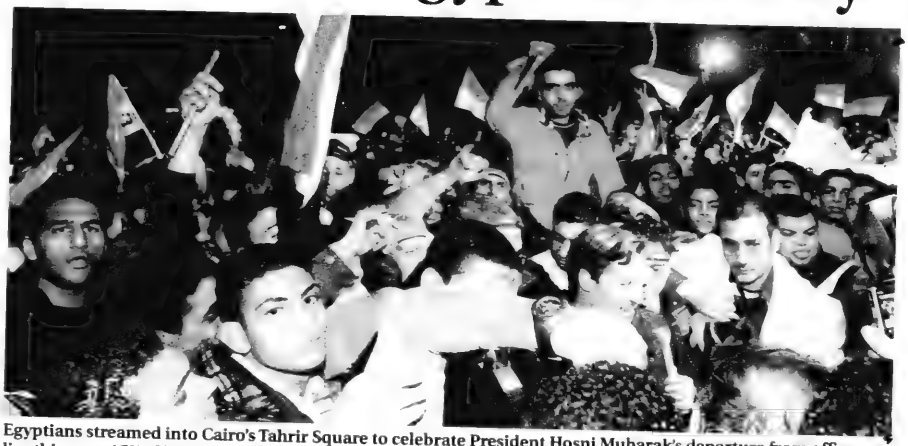
Continued from page 1

Freedom and Justice is not expected to garner an absolute majority in the two houses of the Egyptian parliament, and the party declared in advance that it was not contesting more than 49 per cent of the seats in the lower and upper chambers of parliament. The movement would have an opportunity, however, to link up with a party such as Al-Nour, which is made up of radical Islamic activists, and could also join forces with independent Islamist candidates to form a large bloc that could pass legislation reflecting the spirit of Islam.

At this time, though, it seems unlikely that the Muslim Brotherhood would take part in such a development. It could be that the Brotherhood might actually prefer a political alliance with a secular party.

The round of elections for the lower house that is beginning today is the first of three, with voting taking place in nine electoral districts during each stage. Today's voting is scheduled for the largest and most important areas, including Cairo, Alexandria and Luxor. The election results from this stage will provide a clue as to how the elections will turn out when the final phase is concluded in March, when candidates for the upper house will be elected.

It should be noted that even if the Muslim Brotherhood's Freedom and Justice party does become the largest in parliament and does put together a majority coalition, that does not mean they can revoke Egypt's peace agreements with Israel.



Egyptians streamed into Cairo's Tahrir Square to celebrate President Hosni Mubarak's departure from office earlier this year. *[CJN file photo]*

Egypt's foreign affairs and defence will still remain the responsibility of the future Egyptian president, who will be elected in another seven months. On the other hand, the current constitution, which is expected to change once the parliament is in place, permits the legislature to vote to depose the president.

Against this backdrop, it is difficult to understand the position of Israel's finance minister, Yuval Steinitz, who said last week the Arab Spring provided a reason for Israel to cut its defence budget. After all, even if the immediate prospect of a conventional war with Syria or Egypt has declined, the risks of instability have increased.

Israel considers release of Palestinian tax revenue

Jonathan Lis
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Benjamin Netanyahu said Monday that he is considering releasing Palestinian tax revenue that Israel froze for more than a month after UNESCO accepted the Palestinians as a full member.

Netanyahu said the decision to reconsider holding the $100 million (US) in tax revenues comes because the Palestinians have thus far refrained from pursuing any more unilateral moves in international organizations.

Netanyahu added that he sees the Palestinian Authority's reconciliation with Hamas as a solely tactical move.

"We see that their talks with Hamas are only a tactical, symbolic move that has no concrete solutions," he said in a discussion with the Knesset's foreign affairs and defence committee.

A Netanyahu aide said Israel also intends to release the funds because it has no interest in bringing about the collapse of the Palestinian Authority.

Palestinian Prime Minister Salam Fayyad said on Sunday that he will be unable to pay the salaries of tens of thousands of civil servants as a result of Israel's economic sanctions.

Fayyad told reporters that the sanctions have had a "devastating impact" on the Palestinian economy.

U.S. Secretary of State Hillary Clinton, as well as UN chief Ban Ki-moon, have called on Netanyahu to release the Palestinians' tax money.

Ban noted that Israel is required to transfer the money to the Palestinians under the terms of the agreements between the two sides, adding that tensions need to be eased so that peace negotiations can be resumed.

Jewish education our primary challenge

Continued from page 1

Nothing is more crucial to advancing this goal than Jewish education. At all levels, from the earliest age in the home, through formal and informal education at all levels, there is no alternative to exposing the next generation to Jewish values, traditions and identity.

This is the primary challenge of our generation: to ensure that the chain of Jewish identity continues on into the future, thus guaranteeing the continuity of our cherished, common heritage. This is a task that is of high priority to the State of Israel, as I know it to be of the Canadian Jewish community. I have every confidence that, together, we can meet it, thus safeguarding the continuity of Jewish identity for our children, grandchildren and future generations.

Avigdor Lieberman is Israel's foreign minister.

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Wildly successful toy company started in a garage

Paul Lungen
Staff Reporter

Radio-controlled pilotless vehicles outfitted with video cameras used to be the exclusive domain of high-tech militaries around the world.

Not any more. Joining the CIA and the Israel Defence Forces in employing futuristic surveillance technologies are pretty much any teenager who can afford the $60 to $100 for a video-equipped Air Hog, in particular, the Hawk Eye Blue Sky Air Hog. These radio-controlled beauties are so advanced; all they're missing is a Hellfire missile to take out that nasty classroom bully at the end of the street.

Air Hogs is the creation of Spin Master. The air-pressure-propelled aircraft have been available in the retail market since 1998, and they continue to be a very hot seller for the company, a leader in radio-controlled toys, said Harold Chizick, vice-president of Spin Master.

The product has helped vault the Toronto-based company into the top tier of North American retail toy manufacturers, according to NPD Group, a market research agency, Chizick said. Only Hasbro (Monopoly, GI Joe), Mattel (Barbie, Hot Wheels, Fisher Price) and Lego are bigger.

While Spin Master is a relatively recent entry in the toy market, and Air Hogs is big contributor to its success, the company really hit pay dirt in 2007 when it introduced its flagship product – Bakugan Battle Brawlers.

Anyone with a five-year-old will recognize the little plastic toy that springs opens into a deadly fighting machine, able to dispatch super-powered bad guys, including the sinister Emperor Barodius.

The toys inhabit a universe all to themselves in which Bakugan ensures that peace has returned to Neathia and Gundalia and Mechtogan has been laid low.

Bakugan – and Spin Master – is a real Canadian success story. The product was launched in Canada and "it immediately took off," Chizick said. "It was slower to take off in the United States, but it did take off and it's a hit."

Likewise Air Hogs, which was quite popular in North America, is starting to catch on in Europe. With offices in London, Paris, Munich, Hong Kong, Amsterdam, Bratislava and two new branches to launch soon in Spain and Italy, Spin Master has obtained a global reach.

The branch offices are important, as each market requires the input and knowledge of local people to ensure the best way to develop suitable products and market them, Chizick said.

The company was started in 1994 by Anton Rabie, Ronnen Harary and Ben Varadi, friends who'd recently graduated from the University of Western Ontario. During school, Harary and Rabie had started a business in which they created a collage of photos taken during frosh week, which were sold to students.

They were searching for a business to start after university when it was practically dropped in their laps by Harary's mother, who had just returned from Israel with news about a product called Earth Buddy.

From left are Anton Rabie, Ronnen Harary and Ben Varadi.

It started as a "kitchen project between the three partners," said Chizick. "It was engineered in the kitchen, and the product was developed in [Ronnen's mother's] garage."

A sort of chia pet that sprouted when watered, it was intended as a Mother's Day novelty. Five thousand units were ordered, but it proved wildly successful. "Within nine months, we'd sold 1.5 million pieces," Harary said.

"That was the springboard for the company to design and sell… products," he added.

When the partners first got into business, they didn't know much about margins and markups, but even with items retailing at $6 or $7, "there was lots of margin," Chizick said.

When the frenzy had died down, retailers were anxious to replenish their stock with something new. "What's next?" they asked, Chizick recounted.

Air Hogs was the next big success, though it took Harary months working with developers in Asia to perfect the first model.

Flick Trix, a miniature die-cast replica of a BMX bike used at the X Games (which focus on alternative sports such as skateboarding), was another success.

"That was a massive hit," said Chizick. "We sold 300,000 units a week, and it brought the company to the next stratosphere."

Since then, Spin Master has broadened its catalogue to include food activities (7-11 Slurpee Maker), dolls (Liv), activities (Glodoodle) and foam furniture.

Along with the hits, there were a few misses: Stink Blasters, a collectible action figure with a gross smell, proved even too gross for the target audience of young boys, and Don't Free Freddy, a toy that was handcuffed and, when freed, would say nasty things.

In 2007 Spin Master began forging licensing agreements with a host of A-list companies, including Disney, Nelvana, Warner Bros., DreamWorks and Marvel. It has working partnerships with Sega Toys, and in 2009, it won Toy of The Year Award for its Bakugan series, which has been turned into a cartoon series on television.

They've recently added app toys such as Appfinity AppBlaster, an accessory to iPhones and "finger-play" devices.

Newly launched this year are AppMATes, a toy that allows kids to play the Disney's Cars 2 game on an iPad.

As a privately held company, Spin Master is reluctant to divulge its financial data, but Chizick said sales are in the hundreds of millions of dollars. "We have had, for the last seven years, double digit growth in sales and revenues," he said.

When it comes to hits and misses, Spin Master has an advantage over publicly traded firms, which might hold on to a weak product too long over worries about what the street will think. "We're realistic and we keep our egos in check. If it's not working, we just move on and not let it be a drag on us," Chizick said.

Many of Spin Master's toys are developed in-house, followed by product testing and focus group input. Many still originate with private inventors.

Spin Master recently took 15 top inventors from North America and Europe to Israel, where they met with 27 youngsters from grades 9 to 12. The kids, participants in Hebrew University of Jerusalem's Science Oriented Youth Program, were brought together for a gentle version of the CBC business show *Dragon's Den*, in which they demonstrated their toy and game inventions and heard feedback from the experts.

"Spin Master will certainly carry on supporting this program by providing knowledge, expertise and, most importantly, mentoring to all of the talented youths in the program," said Odette Levy, director of the company.

"In addition to this program, we also run an annual program at the Bezalel [Academy of Arts and Design], focused on toy invention. Each year the top students in the program are rewarded with an all-inclusive trip to North America, where they complete an internship at Spin Master offices," Levy said.

Spin Master recognizes Israel as "an innovation hub and have been working hard to foster relationships with Israeli inventors," she said.

"This trip was very powerful as most of the people had never been to Israel. They had an opportunity first-hand to learn about the country and took with them a new educated prospective to the land and its people.

"We regard them now as 'ambassadors' who would spread the 're-branding' program of the Israeli government," Levy added.

Who knows, perhaps one day one of the youngsters will be ready to burst on the scene with a new Bakugan.

Director for Community Relations and Outreach

A prestigious Jewish organization is seeking a Director for Community Relations and Outreach.
This position will involve general advocacy, women's rights, community partnership and events, some of which may be for fundraising purposes.

The organization is involved in aggressive human rights campaigns that promote tolerance and combat hatred. The person must be energetic, passionate and informed about Canadian Jewish and world affairs. We are searching for someone with a proven track record with multiple successes in diverse areas including outreach, programming, fundraising, advocacy and social networking. Compensation will be commensurate with experience and educational achievement.

If you believe you have what it takes to work with the best and achieve a rewarding experience,
send your resume to **communityrelationsjob@hotmail.com.**
Should you qualify, detailed information about our organization will be provided with further details.

Klezmer musician launches collaborative show

Michelle Bitran
Intern

Award-winning musician, composer and producer David Buchbinder is gearing up for his latest performance, *Tumbling Into Light*.

The show will be a "music-centred, multidisciplinary spectacle," combining music, dance and a multimedia display. It is one of the performance projects being put together by Diasporic Genius, the non-profit arts organization that Buchbinder founded about a year ago.

Diasporic Genius seeks to strengthen the cultural and creative output of Toronto's diverse communities through performance, education and community-building. "I think that we have a huge potential because of, what I call, 'the wisdom of the world' here," said Buchbinder about Toronto's multicultural society.

As a part of Diasporic Genius, *Tumbling Into Light* will feature four apprentice artists, two musicians and two dancers, who will learn and perform alongside 14 professionals. "It's exciting for them and it's exciting for us," said Buchbinder of working with the apprentice performers.

David Buchbinder
[Cylla von Tiedemann photo]

Buchbinder, who played with the progressive klezmer and Yiddish music band The Flying Bulgars, said the music for *Tumbling Into Light* was originally developed for the band's last album and was then modified to create the show. The band, he added, had a "soft ending," but former band mate and co-writer Dave Wall, a singer, will be performing with Buchbinder in *Tumbling Into Light*.

The show, first developed about two years ago and since refined, is rooted in the story of the mythic journey from light to darkness and back to light. "We've taken scenes from the Jewish story and made them universal," said Buchbinder.

The dance, choreographed by Andrea Nann, and multimedia elements, he explained, contribute to the music and its storytelling, rather than just accompanying it. "It's about bringing things together in a new way," he said.

Buchbinder added that what he calls "the new hybridity" creates a strong and integrated show for the audience, allowing them to experience the story of the journey in a unique way. "We're being taken there by the songs and the movement and the visuals, "he said. Buchbinder is excited for audience members who saw *Tumbling Into Light* in its development stage two years ago to witness its growth into, what he said will be, "a really powerful" show. "I'm looking forward to how far we've come with the concept," he said.

Tumbling Into Light is the second performance project to be put on by Diasporic Genius, following *Andalusia to Toronto*, a show featuring Spanish, Arabic and Afro-Cuban-influenced music that was performed at the Royal Conservatory of Music in late September.

Buchbinder is looking forward to continuing to develop Diasporic Genius in all its aspects, including performance. "We believe we're at the beginning of something that can have a positive impact on the city."

Tumbling Into Light will be playing from Dec.1 to 4 at the Enwave Theatre at Harbourfront Centre. For tickets and information visit http://diasporicgenius.com

Influential U.S. intellectual subject of documentary

Sheldon Kirshner
Staff Reporter

Paul Goodman (1911-1972) was an American Renaissance man, a public intellectual whose astonishing range of interests spanned the gamut from education and psychology to community planning and politics.

At the height of his influence, in the 1960s, when the unpopular war in Vietnam was raging, he was something of a father figure to legions of university students who shared his leftist values and beliefs.

Probably best known for his iconic book, *Growing up Absurd*, and his role in the founding of Gestalt therapy, Goodman is the subject of Jonathan Lee's biopic, *Paul Goodman Changed My Life*, which opens on Dec. 9 at The Royal in Toronto.

Lee establishes Goodman's place in American culture very early in his cerebral and artsy film. In a clip from Woody Allen's *Annie Hall*, a woman at a crowded dinner party asks, "Is that Paul Goodman?"

Goodman, born and bred in New York City, was a man of many parts.

He was a poet, essayist and pop sociologist whose books included *The Empire City* and *Communitas: Means and Livelihood and Ways of Life*.

He was a radical and guru of the New Left who railed against the military-industrial complex.

He was a pacifist and anarchist who opposed the war in Vietnam.

He was a gay man who, though married and the father of three children, was an incessant "cruiser."

Hardly ever seen without his trademark corncob pipe, and known for his brilliant conversation, Goodman was one of New York's leading intellectuals.

His peers included Daniel Bell, Irving Howe, Norman Podhoretz, Alfred Kazin and Philip Rahv, all of whom were perpetually immersed in avant-garde ideas and words.

In this documentary, friends and acquaintances remember him as a person who displayed effortless moral courage, who considered himself a professional outsider and who did not suffer fools unless they were physically attractive.

Strangely enough, the details of his childhood are glossed over, except for the fact that his father left the family when he was still an infant, plunging it into poverty and despair.

The sole reference to his Jewish ancestry occurs when his wife, Sally, says

"He was Jewish and that was a total mystery to me."

Lee suggests that Goodman's life took a turn for the worse with the untimely death of his son, Matthew. Grief-stricken by his passing, he became a recluse and suffered a third heart attack.

Although Lee is obviously a fan, *Paul*

Paul Goodman

Goodman Changed My Life is a critical analysis rather than merely an example of pedestrian hagiography.

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EYE ON ARTS

By BILL GLADSTONE

THEODOR HERZL EXHIBITS ON VIEW IN TORONTO, EDMONTON

A travelling exhibition of artifacts related to **Theodor Herzl** opened in mid-November at the Edmonton Jewish Community Centre, where it will remain on view through Dec. 23. A parallel and much larger exhibit has been on extended view in the Morris and Sally Justein Museum at Toronto's Baycrest.

Like its Baycrest counterpart, the Edmonton exhibit – *The Dream Fulfilled: Theodor Herzl and the Jewish State* – features "treasures" from the **David Matlow** collection.

"My motivation in displaying items from my collection is to help explain about Israel's history and correct the many misconceptions about how Israel came to be," said Matlow, a Toronto lawyer who is a partner of Goodmans LLP.

The Edmonton exhibit features such rare memorabilia as vintage postcards, share certificates from the Jewish Colonial Trust and a 1902 receipt signed by Herzl. The Toronto exhibit includes a *carnet de bal*, a lady's dance locket with a small autograph book featuring signatures of Herzl and other prominent Zionists of the day.

Both exhibits are "a fitting tribute to a man who truly changed the course of history," Matlow said. The Baycrest exhibit remains on display until April 30, 2012.

• • •

Film Society: The Toronto Jewish Film Society presents two films: *The Wedding Song* and *KhasenJah*. *The Wedding Song* depicts the plight of the two girls, trapped by the expectations of their patriarchal cultures, while *KhasenJah* is a six-minute vibrant musical directed by the late **David Stein**. Miles Nadal Jewish Community Centre, Al Green Theatre, Sunday, Dec. 4, 4 and 7:30 p.m. Tickets $15 and $10, on sale before each screening. Admittance is restricted to persons 18+.

• • •

Chai Tea and a Movie: The Toronto Jewish Film Festival presents *Salsa Tel Aviv*, an Israeli screwball comedy that integrates romance, salsa dancing, slapstick and serious social commentary. **Jorge Weller** directs. Cineplex Odeon Sheppard Cinemas, 4861 Yonge St. Sunday, Dec. 11, tea 4 p.m., film at 5. Tickets $15. 416-324-9121, www.tjff.com

• • •

Names in the News: Canadian lawyer and producer **Jerry Levitan** was 14 when he interviewed **John Lennon** and **Yoko Ono** in Toronto in 1969. Several years ago, he produced an animated short about the experience, *I Met the Walrus*, which won an Emmy and was nominated for an Oscar in 2008. He has also written a book with the same title.

This year, Levitan has released a new animated film, *My Hometown*, a collaboration with Ono. It is being shown in Toronto this week as part of a "happening" that also includes a flash mob of dancers and performances by various musicians, some of whom will sing Ono's songs. "To think that my meeting with John Lennon and Yoko Ono back in 1969 has taken me to the Oscars, the Emmys and now a project based on Yoko's work is simply incredible," Levitan muses.

My Hometown is written and narrated by Ono, produced and directed by Levitan and **Terry Tompkins**, and features illustrations by Jerry's daughter, **Rebecca**. Tattoo Rock Parlour, 567 Queen St. W., Tuesday, Dec. 6, 8 p.m.

• • •

Dundas & Spadina, giclee print, 1930/2011 (incorporating part of City of Toronto Archives) from Harry Enchin's *Toronto Transformed* exhibit at Twist Gallery.

Arts in Brief

• Czech pianist **Alice Herz-Sommer**, the oldest known survivor of the Holocaust and the Theresienstadt (Terezin) concentration camp, recently celebrated her 108th birthday. To honour her, Web of Stories presents a video archive of Herz-Sommer's first-hand experiences at Theresienstadt and how music helped her survive. http:// webofstories.com.

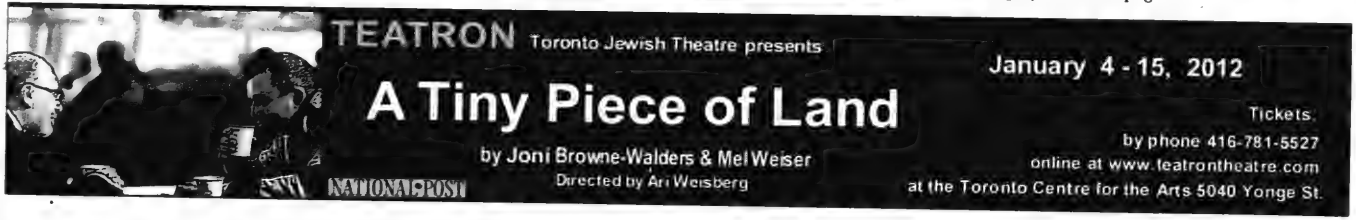
• Kehillat Shaarei Torah of Toronto presents the **Toronto Jewish Male Choir** performing an evening of Jewish music. The choir, made up of choristers from local synagogues, is also scheduled to perform at an international choral festival in Berlin in mid-December. 2640 Bayview Ave., Sunday Dec. 4, 7:30 p.m. For tickets ($25 includes refreshments), please phone 416-229-2600, ext. 5, or e-mail choirconcert@hotmail.com

• Film maven **Shlomo Schwartzberg** continues his series on genre films with a look at science fiction films such as *Metropolis*; *Planet of the Apes*; *2001: A Space Odyssey*; *Blade Runner* and *Being John Malkovich*. Miles Nadal JCC, Media Mondays, Monday, Dec. 5, 7 to 9 p.m. $12, $6 at the door. 416-924-6211, ext. 606, film@ mnjcc.org

• Spectrum and the Al Green Theatre present Stories Without Words, an evening of string quartet meets contemporary jazz. Miles Nadal JCC, Al Green Theatre, Dec. 9, 8 p.m. $20, $15. 416-924-6211 ext. 0, www.algreentheatre.ca

At the Galleries: "TorontoTransformed" is an exhibit by photographer **Harry Enchin** that will appeal to lovers of Toronto. Enchin juxtaposes spontaneous recent photographs of city buildings and sites with historic images from the City of Toronto Archives. The combined photographs retain perspective, with reference points of old and new structures, establishments and roads. Twist Gallery, 1100 Queen St. W. December 1 to 29. Opening reception December 1, 7 to 10 p.m. 416-588-2222, www.twistgallery.ca

Out of Town: *The Little Traitor*, a film adaptation of the novel *Panther in the Basement* by **Amos Oz**, tells the story of an 11-year-old Jewish boy who makes friends with a British officer despite his enmity for the British in the Palestine of 1947. Starring **Alfred Molina** and **Theodore Bikel**, the film has done very well at the Jewish film festivals. It opens this week at the Globe Cinemas in both Calgary and Winnipeg.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Orkestra hailed as one of city's liveliest acts

Daniel Koren
Special to The CJN

Watching the members of Lemon Bucket Orkestra, the 14-piece, self-described "Balkan-klezmer-Gypsy-party-punk super band," made their way onto the small stage at LOT (Lower Ossington Theatre) recently, with nothing but a dainty red carpet hanging behind them. I had to remind myself that I was still in the cultural hub of Toronto, at an event funded by the Ashkenaz Foundation, and not at a local pub in Kiev.

And that was before the eccentric collective, some members dressed in traditional Gypsy attire, some sporting wild and unusual eastern European-looking garments, even picked up their instruments.

Over the last year or so, the Toronto-based Lemon Bucket Orkestra has acquired a fair bit of media attention, being hailed by many as one of the city's liveliest and most energetic party bands. Sitting with the eclectic group of people at the concert, it was easy to see why.

Lead vocalist Mark Marczyk – who adopted eastern European music and culture while living in Ukraine – barely stopped to take a breath in between sets, emitting an enthusiastic "whopa!" or a shrill whistle every so often, and singing in a variety of dialects. These charismatic gestures and those of the rest of the orchestra easily won over the crowd.

The Lemon Bucket Orkestra *[Liat Shalom photo]*

The official website for Lemon Bucket Orkestra says the band "grew out of a conversation between a Breton accordionist and a Ukrainian fiddler in a Vietnamese restaurant on Yonge Street." Since then, although the fiddle and the accordion continue to play a vital role in the group's esthetic, it's expanded to include several violins, bass, guitar, percussion and a complete brass section that includes a sousaphone, a trombone and a flugelhorn.

Using these diverse instruments, the group blends klezmer, punk, folk, Ukrainian, ex-Yugoslav and Romani genres of music. Marczyk has claimed that the members of the group are not purists, never adhering to one particular kind of musical influence. It shows.

The band would engage in Irish-sounding, head-pounding melodies in one set, then transition to Yiddish-soaked klezmer with an engaging accordion solo.

No matter what the influence, every song the band performed was a catalyst for foot stomping and hora-style dancing, the audience constantly clapping their hands in unison with the fierce, upbeat rhythms, cheering at various instrumental solos and admiring the belly dancing of Anastasia Baczynskyj, the group's co-lead vocalist.

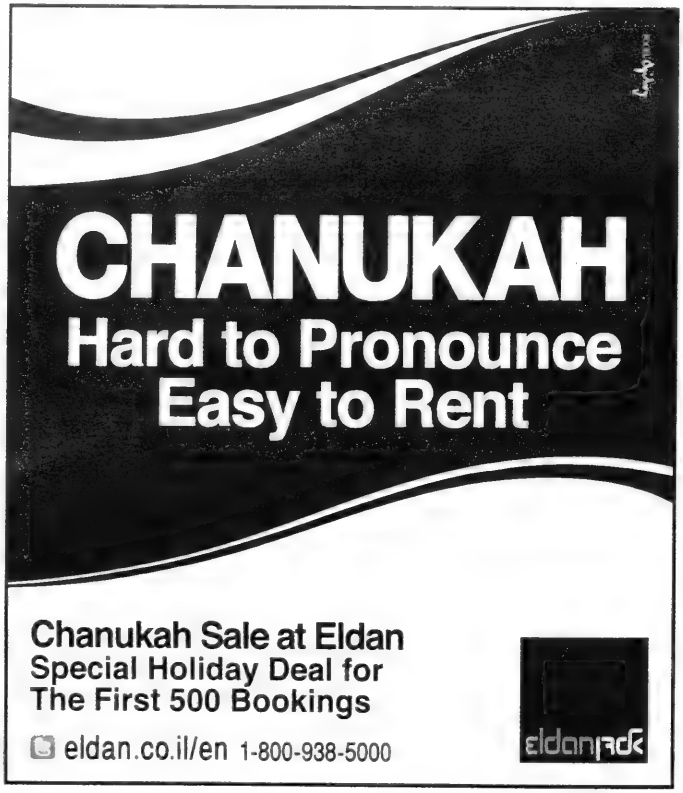
In the middle of the performance, Baczynskyj, who often danced waving a small handkerchief in her hand, asked the audience if anyone had ever been to a Jewish wedding, which resulted in a tremendous amount of cheer and applause.

The remainder of the set seemed appropriate for such a momentous occasion. With more than a dozen musicians sharing the quaint stage, all playing their instruments attentively and vigorously – the string section more often than not taking the lead – the music in many ways resembled that of the wedding scene in *Fiddler On The Roof.*

Members of Lemon Bucket Orkestra come from all over the world, but their birth as a musical force took place in Toronto. They are frequent performers at various locales in Kensington Market, the Great Hall and Horseshoe Tavern, the venue where they held the release party for their debut EP, *Cheeky*, which was recorded at the CBC in Toronto and mixed by local producer John Bailey.

Though there is nothing "Canadian" about their music, the group continues to take charge of Toronto's "folk party" scene, which, thanks to them, is becoming a widespread movement in the city.

Visit the band's website (www.lemonbucket.com) or CBC Radio 3 to stream a song from their EP.



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Writer brings important Mideast issues to the table

Sheldon Kirshner
Staff Reporter

Israel's long-term future is the subject of Hirsh Goodman's timely and penetrating book, *The Anatomy of Israel's Survival* (McClelland & Stewart).

Goodman – a senior research associate at Tel Aviv University's Jaffe Center for Strategic Studies, a founder of the *Jerusalem Report* and a former *Jerusalem Post* defence correspondent – suggests that two factors will essentially determine this question: Israel's occupation of the West Bank and its relationship with its primary ally, the United States.

Hirsh Goodman

Claiming that Israel's presence in the West Bank is not in its national interest, he says, "For Israel to survive as a democratic Jewish state, the status quo has to change."

He adds, "Israel's occupation is not right. Its settlement policies are not right. The behaviour of fringe settler groups against the Palestinians and their land-grabbing activities are scandalous and criminal."

In short, Goodman notes, Israel must terminate its occupation, either through an agreement or unilaterally with the Palestinian Authority. "Doing so is very much key to Israel's survival, if not the key."

At the heart of this issue is demography, which he bluntly describes as "Israel's biggest enemy." As he puts it, "Today there is virtual parity between the 5.7 million Jews and 5.4 million Arabs in Israel and the territories. With the population of the [Gaza Strip] doubling every 10 years and the birthrate on the West Bank a full percentile point higher than that of Jewish Israelis, numerical equality between them will soon be reached, after which the Palestinians will surpass the Jews."

The implications cannot be wished away. Once the Arab population passes the Jewish population, Israel will be faced with a bleak choice.

If the Israeli government gives the Palestinian Arabs equal rights and the right to vote, Israel will ultimately turn into a binational state of all its citizens and residents. If Israel fails to grant them such rights, Israel will degenerate into a non-democratic, even apartheid, state.

To Goodman, a sober and pragmatic liberal, the choice seems crystal clear.

In his view, Israel can sidestep this dilemma by reaching an accord with the current Palestinian leadership in the West Bank, headed by Mahmoud Abbas.

"With Israel and the Palestinians at peace, no Arab country will have moral justification for going to war with Israel," he claims. "Instead of isolation, Israel will enjoy the support of the rational world."

According to Goodman, time favours neither Israel nor the Palestinians: "The longer peace is delayed, the farther away are the chances for a two-state solution. Demography is moving Israel to the right and the Palestinians to fundamentalism."

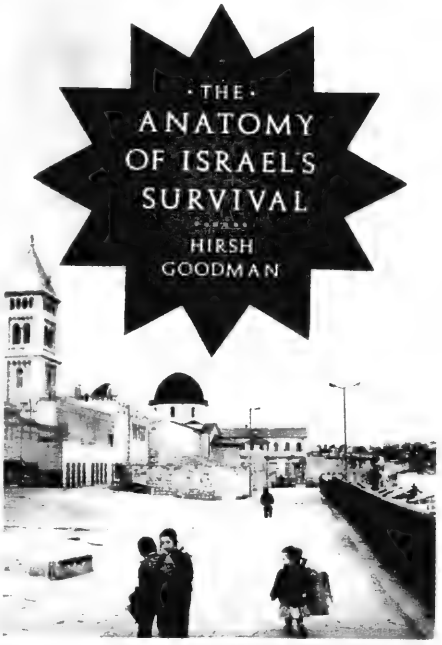
Israel's first prime minister, David Ben-Gurion, saw the writing on the wall in the wake of the Six Day War, warning that Jews could become a minority in their own country if they did not dispose of the territories. But one of his successors, Golda Meir, was blinded by Israel's power and did not foresee what may well lie in store for Israel, says Goodman.

Being a realist, Goodman acknowledges that peace with the Palestinians is not possible now, given the fact that Hamas controls Gaza. In his view, the divided Palestinians will have to sort out their differences before Israel can make peace with all of them.

The other key to Israel's survival is its alliance with the United States, he observes.

"America is critical to Israel's deterrence, and Israel's military would not be the fighting force it is were it not for American arms sales, financial support and technology sharing. The United States is Israel's guardian angel. It stands up for Israel at the United Nations and other hostile international forums, has a strong influence over Europe's attitude toward Israel, and has shielded Israel from boycotts, embargoes and other hurtful actions. Over the years, America has dispensed tens of billions of dollars in aid to Israel."

Goodman argues that Israel will enjoy the support of Washington only as long as it is regarded as a strategic asset. In practice, this means that Israel cannot spring unilateral surprises on the United States, let alone run spies, such as Jonathan Pollard, on it.



In his opinion, Israeli settlements in the territories are an impediment to its relationship with the United States and harmful to its own broader interests

"Settlements waste resources, complicate any prospect of peace, compromise Israel as a democracy and give ammunition to Israel's enemies," he observes.

But Jewish settlers who wish to remain in the West Bank after an Israeli withdrawal should be permitted to do so, he says.

Israel may yet face a nuclear threat from Iran in the worst-case scenario, he goes on to say. Yet strangely enough, Israel owes the Iranian regime a debt of gratitude: "Their threats and capabilities have forced Israel to focus its mind like never before, with an end result that keeps Israel at the cutting edge of technology, and its economy vibrant and productive."

Israel will survive, Goodman believes. The real question is what kind of a country it will be in the years ahead.

Israel cannot continue to be an occupier. "Occupation will lead to the erosion of Israel's moral fibre," he warns, adding that "secure, permanent and recognized boundaries are integral to statehood and independence. There is no such thing as a permanent country with temporary borders."

It is not too late for Israel to extricate itself from the West Bank, Goodman says. "If it cannot be done with the Palestinians, it has to be done unilaterally."

Israel should preferably end the occupation by negotiating with the West Bank-based PA , hoping it can deliver Gaza, he says.

He is ambivalent as to whether Israel's prime minister, Benjamin Netanyahu, is capable of signing an agreement with the Palestinians. Netanyahu has the credentials to lead and succeed. But he gives the impression he is more dedicated to holding his right-wing coalition together than "to the future of his country."

The Anatomy of Israel's Survival raises important issues that cannot be swept under the rug. Goodman should be commended for bringing them to the attention of Canadians.

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Toronto doctor saves lives in the developing world

Sheldon Kirshner
Staff Reporter

To Dr. Peter Singer and his colleague, Dr. Abdullah Daar, the glaring disparities and inequities in global health constitute one of the world's greatest ethical challenges.

But instead of carping about this formidable problem, these Toronto physicians are doing something tangible about it, even as you read these words.

While Canadians have a reasonable standard of living, enjoying access to plentiful good food, clean water and sophisticated medical treatment, the bulk of the world's population must cope with a far different and wrenching reality.

In developing countries in Africa and Asia, the lives of too many people are cut short by infectious diseases such as malaria, tuberculosis and HIV/AIDS, which in wealthy nations are preventable or controllable, Singer said.

Treatable non-infectious ailments, from heart disease to diabetes, also ravage communities in the Third World, where nine million children die every year before their fifth birthday, the victims of malnutrition, pneumonia, diarrhea and the like.

The causes are clear: poor diet, miserable living conditions and limited availability to health care.

Singer, the son of Holocaust survivors, and Daar, a Tanzania-born Muslim, are bringing life-saving treatments to the world's poorest and most disadvantaged citizens.

Thanks to new discoveries and technologies spawned by the path-breaking Human Genome Project, these internationally known scientists have placed themselves in the forefront of the biotechnical revolution, which is not only saving lives but also offering the promise of longer, healthier, more productive lives.

"We're taking science from the lab to the village," said Singer, the co-author, with Daar, of *The Grandest Challenge*

Dr. Peter Singer

(Doubleday Canada), a newly published book that examines their mission and work in depth.

Singer, a 51-year-old specialist in internal medicine, wears several hats. Apart from being the director of the McLaughlin-Rotman Centre for Global Health at the University Health Network and the University of Toronto, he is a professor of medicine, holds the Sun Life Financial chair in bioethics at U of T and serves as an adviser to the Bill & Melinda Gates Foundation, the United Nations and the government of Canada.

For the past year or so, Singer has been CEO of Grand Challenges Canada, a new, non-profit, independent organization dedicated to improving people's health in the developing world by integrating science, technology, entrepreneurship and social innovation.

Grand Challenges Canada is funded by the Canadian government to the tune of $225 million over five years. "Canada is the first country to use its foreign aid program to fund innovation," he noted.

The organization is active in about a dozen countries from Pakistan to Tanzania. "We're open to any country in the developing world," said Singer, who caught the "global health bug" when he was in his mid-30s. "Innovation has no fixed address."

Singer spends about a fifth of his time abroad, mainly in India, China and eastern Africa, ferreting out and inspecting projects. "It's basically a story of hope and enablement for local people to solve their own problems," he said.

Eradicating malaria, which kills 800,000 Asians and Africans yearly, is one of his chief priorities. He and Daar – a professor of public health sciences and surgery at the U of T – are currently working with a company in Africa that produces bed nets to ward off malarial mosquitos.

In further good news, he reports two promising developments. An anti-malaria vaccine, the first to be partially effective, will be introduced in 2016. And technology to modify malarial mosquitos "is moving along."

Until recently, a vaccine to combat meningitis in western Africa did not exist. But earlier this year, the heretofore elusive vaccine was finally unveiled.

"It cost less than 50 cents a dose and will save 150,000 lives in the next 10 years," he said. He added, "Innovation saves lives. That's a story of the flattening of the world with life sciences technology."

Singer's involvement in the Bill & Melinda Gates Foundation goes back a decade. "We helped them identify grand challenges, some of which pose ethical challenges."

First, community engagement is essential. "The people have to be in the driver's seat," said Singer. "They have to decide whether they want potentially controversial technology."

A case in point is genetically modified crops, he noted.

Trust between the private and public sector is an issue, too. As an example, he cited infant/young child feeding and nutrition practices. "Breast feeding has to be supplemented, but not replaced, by vitamin and nutrient-rich foods."

During his career, Singer has received about $50 million in grants, and as a writer, he has published more than 300 research articles, running the gamut from ethics in medicine to end-of-life care in Canada.

His parents, Paul and Susan, are Holocaust survivors from Hungary. His father, who would be a dentist, was forced to participate in a death march to the Mauthausen concentration camp in Austria. His mother, having managed to obtain false identification papers, survived in Budapest.

They immigrated to Canada in 1956, shortly after Soviet troops and tanks crushed a democratic uprising in Communist Hungary.

"Canada offered my family opportunities based on merit," said Singer, a father of three children – David, Erin and Rebecca – whose wife, Heather, is a fellow doctor. "These opportunities are denied to young innovators in the developing world."

After specializing in internal medicine at the U of T, Singer studied medical ethics at the University of Chicago, public health at Yale University and management at Harvard University's business school, disciplines that have helped him immensely since then.

Singer met Daar, his collaborator, years ago. "We have a deep and trusting relationship. It's almost like an academic marriage. I hope it's a model of co-operation for mutual understanding between people of different faiths."

He can foresee the day when life expectancy rates in the developing world, often half of those in the developed world, will rise.

"Science and innovation can improve the lot of humanity. It's already beginning to happen."

Sonny Goldstein, CFP
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Winnipeger chases his NHL dream with Hershey Bears

Harvey Rosen
Special to The CJN

WINNIPEG — Finding Jacob Micflikier, other than in the deep slot attempting to deflect a blue-line drive or pouncing on a rebound near the crease, took a little detective work this season.

Last year, the 27-year-old forward spent time with the Charlotte Checkers of the American Hockey League (AHL) after stints with the Springfield Falcons, Rochester Americans and Albany River Rats.

It turned out that during the summer, the Jewish Winnipeg-born skater was signed to a one-year, two-way deal with the NHL Washington Capitals and is currently skating with their number 1 farm team, the Hershey Bears, who have captured the Calder Cup in three of the past six seasons.

According to Micflikier's mother, Riva, Jacob left the North Carolina team after a breakout season last year in which he scored 29 goals and had 32 assists.

As far as hockey matters are concerned, things are indeed looking up for the 5-foot-8, 180-pound skater who, like so many others of his ilk, wants to continue living the dream.

"His goal has always been to get to the NHL, and when the opportunity presented itself this summer with a two-way contract with the Washington Capitals, he took it. It's the first one he has ever had," Riva said.

"At least they recognized his ability and what he brings. They were willing to give him a vote of confidence by offering the two-way deal," Riva said. If he sticks with the Caps, he would get an NHL salary. He receives a lesser amount for playing in the AHL with the Bears.

"The scenario is that he did well at camp and he's now in the mix to be available for call-up," Riva said. "Jacob thinks he'll still get a shot. The Carolina Hurricanes [Charlotte's parent club] would have re-signed him, but only to a one-way and he wasn't interested.

"He got to play in his first NHL game. It was a pre-season one against the Blue Jackets and I was there," she said. "He and I drove the 28 to 30 hours by car to Arlington, Va., where Washington's training facility is.

"It gave Jacob an extra driver, and he knew I wanted to do the tourist thing. The day that I was going to leave, he was told that he was going to play in Columbus, so I just changed my going-home plans.

"I left him with the car and all of his belongings and flew home. That's what hockey players do. They're nomads. They take all their stuff and they go and stay in a hotel until they get the magic letter that tells them where they can go to find themselves accommodations," Riva stated.

I asked Riva whether, following his four-year stint at the University of New Hampshire, where he notched 58 goals and added 92 assists in 154 NCAA games, if Micflikier was upset when he wasn't selected by a NHL organization in his draft year.

Jacob Micflikier

"Any player would be disappointed if he isn't drafted. There is a certain difference in perception when you don't get drafted. If you're not, you carry that [label] and have to fight your way every time," explained the hockey-wise mom.

Beginning in 2001-02, Micflikier played two seasons in the United States Hockey League with the Sioux Falls Stampede, followed by four outstanding years at the University of New Hampshire with the Wildcats. He then took his skills to the East Coast Hockey League (ECHL) with Stockton Thunder and the Florida Everblades, before moving over to the AHL.

Riva was also very knowledgeable in terms of her son's style of game, which had obviously been noticed by the powers that be in Washington.

"Last year, Jacob found a home in front of the net, and he was very strong there, and it didn't matter if he wasn't one of the taller players," she said. "He exercised... his right to be there. They call it the 'greasy' or 'dirty area' and a lot of his goals came by deflections. You always have to be ready to come to camp. He's solid and very strong for his size. He works out even in the off-season."

Last season Micflikier's Checkers ousted Hershey in the first round of the playoffs. His Hershey coach, Mark French, has so far been very impressed with what he has seen of the feisty Micflikier. He likes that the left-handed shooter is versatile and can play either wing or centre, kill penalties and work on the power play.

How well is the former MVP and assistant captain at New Hampshire doing this early in the season playing with Hershey? Sweet, you might say. After 17 games, he has eight goals and 12 assists, good for eighth in league scoring.

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Braun named National League MVP

JTA

NEW YORK — Ryan Braun, the slugging outfielder for the Milwaukee Brewers, became the first Jewish most valuable player in nearly five decades.

The son of an Israeli-born Jewish father and a Catholic mother, Braun was named the National League MVP last week. He received 20 of 32 first-place votes and 388 points in voting announced by the Baseball Writers' Association of America. Los Angeles centrefielder Matt Kemp was second with 10 first-place votes and 332 points.

Pitcher Sandy Koufax of the Los Angeles Dodgers in 1963 was the last Jewish player to win the award. Other Jewish players who have been named MVP are Hank Greenberg of the Detroit Tigers in 1940 and Al Rosen of the Cleveland Indians in 1953.

Braun batted .332 this season with 33 home runs, 111 RBI and 33 steals to help lead the Brewers to the Central Division title.

Some have taken to calling the Los Angeles-reared Braun "The Hebrew Hammer."

"I am Jewish," Braun said last year. "It's something I'm really proud of. But I don't want to make it into something more than what it is. I didn't have a bar mitzvah. I don't want to pretend that I did. I didn't celebrate the holidays.

"It's a touchy subject because I don't want to offend anybody, and I don't want groups claiming me now because I'm having success. But I do consider myself definitely Jewish. And I'm extremely proud to be a role model for young Jewish kids."

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PM delays demolition of Jerusalem bridge

Barak Ravid
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JERUSALEM — Prime Minister Benjamin Netanyahu ordered the Jerusalem municipality and the Public Security Ministry to delay the execution of a demolition order for the Mugrabi Bridge, which connects the Western Wall Plaza to the Temple Mount, a senior official told *Ha'aretz* on Sunday.

The official said Friday's decision to delay the demolition by one week forestalled the destruction of the bridge that was scheduled to begin late Saturday night and take 72 hours to complete.

However, the site's sensitivity, as well as Egypt's warnings that the move could lead the Tahrir Square protestors to focus their anger on Israel, prompted Netanyahu to delay the demolition. The premier is expected to hold an extensive discussion on the matter in the next few days in an attempt to resolve the issue.

The wooden bridge has allowed tourists, security forces and Jewish visitors to enter the Temple Mount via the Mugrabi Gate, located next to the Western Wall.

Police demanded that it be constructed after part of an unused ramp leading up to the Mugrabi Gate buckled on a snowy night in February 2004.

Benjamin Netanyahu

The Mugrabi Bridge has become a source of tension between Israel and both the Palestinian Authority and Jordan.

Jerusalem Mayor Nir Barkat ordered the demolition because the bridge was deemed unsafe. A temporary bridge was to be built in its place, allowing safer passage to the Temple Mount.

In recent days, the Islamic Waqf – the religious authority that manages the Temple Mount – launched a public campaign against the demolition, arguing the demolition was part of an Israeli plot to damage the Al-Aqsa Mosque.

A similar campaign was started in Jordan, with the backing of the Ministry of Awqaf Islamic Affairs and Holy Places. Israel's peace treaty with Jordan formalized Jordan's status as overseer of Jerusalem's holy sites, with an emphasis on the Temple Mount.

Sources have indicated that Netanyahu's decision to delay the demolition was also prompted by Jordanian warnings that the move could incite riots in the Hashemite Kingdom.

Earlier this year, Jordanian and Israeli officials reached a draft agreement that would regulate the replacement of the old bridge with a newer one, with cabinet secretary Zvi Hauser making a rushed trip to Amman in order to sign the deal.

However, Jordan backed away from the agreement at the last moment, and the two countries have been trying to resolve the issue ever since.

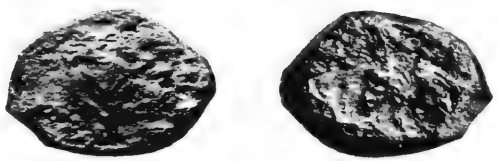
Temple Mount construction finished after Herod, dig reveals

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Recent archeological excavations in Jerusalem show that, contrary to popular understanding, King Herod wasn't solely responsible for constructing the Western Wall.

The Israel Antiquities Authority (IAA) announced last week that the discovery of a mikvah alongside Jerusalem's ancient drainage channel challenges the conventional archaeological perception that Herod built the wall in its entirety, saying it's now evident that construction was completed at least 20 years after Herod's death (believed to be in 4 BCE).

The excavations, directed by IAA archeologist Eli Shukron with assistance from Prof. Ronny Reich of the University of Haifa, revealed three clay oil lamps of a type that was common in the first century CE, as well as 17 identifiable bronze coins.



Bronze coins found in recent archeological excavations

The clay oil lamps and bronze coins were found when archeologists sifted through soil removed from inside the sealed mikvah.

According to Donald Ariel, curator of the IAA's numismatic collection, the latest four coins were struck by the Roman procurator of Judea, Valerius Gratus, sometime around 17 or 18 CE – about 20 years after Herod's death.

"This bit of archeological information illustrates the fact that the construction of the Temple Mount walls and Robinson's Arch was an enormous project that lasted decades and was not completed during Herod's lifetime," said the IAA, adding that the find confirms descriptions by the Jewish historian Josephus that state it was only during the reign of King Agrippa II (Herod's great-grandson) that the work was finished.

Check out our blog @ heebonics.ca

HEEBONICS

Couple who formed a cappella group met through mitzvah

Dustin Pollack
Special to The CJN

For John-Michael Erlendson and Elana Steingart, it's hard to fathom how far they've come in just over a year, since the two have been leading the a cappella singing group Countermeasure.

It was in June of 2010 that the newly engaged couple brought their idea to composer and conductor Aaron Gensing.

Erlendson and Steingart wanted to fulfil a niche that they felt was untouched in Toronto's music community – a singing group that was more committed than a community choir, yet casual enough that nobody involved had to quit his or her day job.

Now, the couple, along with Gensing and his wife, has brought together a group of 14 artists. They have performed at private events, jazz festivals, the Queen's Plate, and have even made an appearance on the Food Network, performing a jingle during an episode of *Recipe to Riches*.

Countermeasure has also received much acclaim, including from Tyler Stewart of Barenaked Ladies, who called the group "awesome."

The early success of a community group like Countermeasure should come as no surprise considering the popularity of music reality shows, as well as the television high school musical drama *Glee*, which can be credited for making glee clubs cool again.

The "a cappella couple," Elana Steingart and John-Michael Erlendson.

"I would say that shows like *Glee* have been a huge positive force for a cappella and for Countermeasure," Erlendson said.

"J-M [John-Michael] and I are actual *Sing Off* fanatics," Steingart added, referring to NBC's reality TV show that features a cappella groups competing for a Sony Music recording contract and $100,000.

"*Glee* has had a significant effect on promoting the a cappella genre, for both good and evil. As soon as a tune is on *Glee*, the collegiate a cappella groups go into overdrive learning those songs. But Countermeasure has always been kind of a response to the collegiate a cappella culture, providing an alternative to those kinds of approaches and sounds," Steingart said.

"*Glee* is to a cappella what [the] Indiana Jones [series] is to archeology: it is both wildly inaccurate and wildly popular. It might bring people into the scene, but it's loaded with a lot of misunderstandings."

Steingart confessed that she wasn't brought up in the world of music. Focused on her studies at United Synagogue Day School in Toronto and later, at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, she didn't have the opportunity to get involved in a music program.

But when she began her undergraduate degree at the University of Toronto Steingart discovered Varsity Jews, an a cappella choir based out of the school.

She instantly fell in love.

"What I love about a cappella is that all you need is your voice and your ears and other people," she said. "As long as you have a good support net around you that's happy to teach, you can learn it and become a musician. It's an amazing way to learn about music that doesn't require any theory background."

Erlendson on the other hand, said music has been pumping in his veins all his life – even before he was born.

"Both my parents are musicians," he said. "My mom and dad were folksingers in a band, so before I was even born I was just a fetus listening to their music... When I was born, I was in this culture that appreciated music and I took it as part of a way of life."

He played piano and drums throughout his childhood and went to Bayview Glen – a small private high school in North York – because he felt the school choir would give him the opportunity to expand his vocal knowledge and skills.

Eventually, his knowledge and passion for music led him to Varsity Jews, through which he and Steingart met in 2006.

Countermeasure hopes to build on its success.

At the time Steingart was in a long-term relationship. But when she became single in 2008, Erlendson's real pursuit for her began.

"He wooed me as hard as he could for an entire year before I felt ready to date him without any possibility of it being corrupted by rebound syndrome," Steingart said. "We got together after the March 2009 Varsity Jews spring concert and have been literally inseparable ever since. We are totally an a cappella couple."

The two are planning to wed next year.

As for the future of Countermeasure, Erlendson and Steingart hope to continue to build on the success the group has had so far. They've recently applied for a grant that would fund the recording of their first album.

They're also constantly looking for opportunities that will allow them to showcase their talent throughout Canada and abroad.

Countermeasure will be performing holiday concerts Dec. 10 and 11 at the Green Door Cabaret in Toronto.

"I like to talk about a cappella as the only post-apocalyptic art form," Erlendson said.

"If everything blew up and there was nothing but zombies roaming the streets and humans huddled in a little room, you could still sing."

For more information about the group, visit http://countermeasuremusic.com/.

More news for young Jews on heebonics.ca

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Sustainable Jew

Fred Winegust

Both below- and above-ground parking structures can accommodate more cars within the same perimeter of a flat outdoor lot by building up or digging down.

All three parking options allow cars to park side by side and require sufficient space for car doors to open without causing damage to neighbouring cars. Each requires lighting to ensure the safety of the users.

In an indoor underground structure, lights have to be on all the time, and ventilation must operate continuously to make the air breathable for parking patrons. Depending on the height or depth of the structure, both lit stairwells and elevators would draw electricity.

Through its North American subsidiary, an innovative Israeli company, Unitronics, is solving many of these parking-facility problems by applying principles used in physical warehouse logistics management to the automation of the parking process.

By automating the parking system, two to three times the number of parking spaces can be accommodated within the same volume (footprint and height or depth) as a conventional self-park, ramp-access garages.

Due to the precision of the computer-controlled automated vehicle-conveyor system, automated parking systems can use narrower spaces than self-park garages do. By storing the cars door-to-door and bumper-to-bumper and keeping a minimal clearance between them, occupancy density can be increased.

Since there will no longer be pedestrians in the parking garage, height requirements above the car can be reduced by 30 to 50 per cent, leading to another opportunity to increase parking density.

Without car owners in the garage and with cars being stored with their engines stopped, the need for ventilation is minimized and the need for air-conditioning is eliminated, thus saving in utility costs. Lighting would be required only for emergency or maintenance purposes and supporting personnel. The need for stairs and elevators is also eliminated as a result of this automation.

So what are you left with, a sustainable parking solution through reduced car emissions, reduced fuel consumption and lower power consumption. The construction of this type of parking facility would also require fewer materials to be used than a standard parking garage or underground facility.

Insurance costs dealing with collision and damage risk can be reduced as the risk of the owner or designated valet damaging the car is no longer incurred with automated machinery doing the work. Also, the storage area is secure, as it is not accessed by the public.

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salt and pepper

Grate potatoes and onions using grating disk of food processor. Remove from processor into colander over sink. Press on mixture to drain; repeat few times to remove as much liquid as possible. Grate zucchini, place shreds in their own colander over bowl to catch liquid. Sprinkle liberally with salt; toss well. Press on mixture to hasten draining. For added insurance, place zucchini shreds on stack of paper towels, blot up residual moisture.

Grate carrots. In large bowl, combine with drained zucchini and potato mixture. Add egg; mix well. Add matzah meal little bit at a time until mixture starts to dry. Drop by spoonful into hot oil, fry until golden and crisp on both sides. Drain on paper towels.

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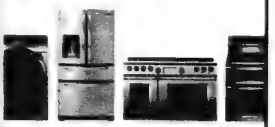
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BBYO members attend summit about equality in Boston. From left are Joey Harendorf, Benji Fages and Jesse Freedman.

Survivor of anti-abortion shooting pens memoir in Winnipeg.

Jack Shadbolt originals found in Jewish Museum and Archives of British Columbia.

Toronto shul offers program for intermarried non-Jewish women.

Tony Blair discusses multifaith volunteering at U of T.

Liberal justice critic Irwin Cotler calls for the release of Egyptian hunger striker.

Last month, hundreds of winemakers, waiters, bartenders, restaurateurs, importers and distributors traveled from across Israel to the Nokia basketball arena (Macabi Tel Aviv's home court), to attend the annual Sommelier exhibition to try out new wines.

In Hebrew

A chance encounter at a supermarket.

Ve'ahavta honours the repair people

Sometimes, we Jews have the opportunity to party. That's a good thing, since there have been many times when we've not felt like it or have been prevented from doing so. And, of course, there are the parties, festive and all, where we celebrate our survival, such as Purim, with schnapps and dance, but never forgetting the brokenness that brought us to the party room.

In some ways, Jewish celebrations are like a parody on partying.

Urban Writer

Avrum Rosensweig

Every year Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, holds an annual gala called Starry Nights. It's a beautiful event/fundraiser with song, of course food and consciousness raising. On Dec. 4, 700 people will come together at Koerner Hall in Toronto to celebrate life and talk about our great ability as Jews and non-Jews alike, to share our resources and our tremendous creativity with others toward the betterment of our world. We learn about the impact humanitarian gestures have on our souls and our lives. We embrace our commitment to chesed and tikkun olam.

And we celebrate the many lives we have affected and, in some ways, the brokenness of the world, and the need to have an organization like Ve'ahavta. Jewish merrymaking – a parody on partying.

Indeed the world is broken, some would say shattered. It needs repair. So at Starry Nights we feature the repair people, those individuals who have created a humanitarian toolbox and set about hammering together the shards of a vessel we refer to as our existence. These are brave handymen.

In the past we've had some pretty impressive repair people (keynote speakers), such as Eli Wiesel, Mia Farrow and Bob Geldof. This year, Starry Nights features international singer, songwriter and humanitarian Chantal Kreviazuk. The event will be hosted by Jian Ghomeshi of CBC.

And then there are the Tikkun Olam Awards – a moment when we recognize the simple, quiet and community repair people, the *anawim* (humble) individuals who have a clear understanding of "parodying on Jewish partying," as they have often lived the strife that came before the festivities and feast.

These are repair people who have spearheaded extraordinary tikkun olam projects without fanfare and ordeal. Some of our award winners over time include Dr. Michael Silverman, world renowned for his work on HIV/AIDS and infectious disease in developing nations, and Gerda Frieberg, a tireless Holocaust educator and activist.

This year the recipients include Alice Bartol (Humanitarian Award); Nate Leipciger and Pinchus Gutter (Remembrance); Dr. Isadore Lieberman (Medical); Karen Goldenberg (Community) and Bilaal Rajan (Youth Leadership).

Recently, I interviewed Karen and Nate on Ve'ahavta TV. Karen expressed to me the wonderment of her childhood, a time when she learned about tikkun olam from both her accountant parents. She said her father treated every client in a special way, and her mother made sure their grandmother had 24-hour care and companionship, from other members of the family. Nate talked about his passion for life despite the fact his mother and sister were murdered, and the fact he and his father were forced on long marches with thousands of other Jews and victims of the Nazis. He is a giant of a man, courageous and brave.

Starry Nights is a Jewish party. It reminds us to party and of the imperative to be valiant when called upon to do so, to enhance our world. Our parties feel different, but we know how to do them well. For more information on how to be a repair person or to attend, see our website at www.veahavta.org.

ARTSCROLL Leah Schapira

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This Week

National

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Yeshiva chancellor bemoans lack of community support. *Page 13*

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Lilian Broca's Esther panels have received critical acclaim. *Page 54*

Heebonics

Fashion designer is influenced by her travels. *Page 62*

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Retail boycott of Iran unnecessary: CIJA

Paul Lungen
Staff Reporter

Canada recently joined the United States and Great Britain in prohibiting financial transactions with Iran, but a major Jewish community organization believes anti-Iranian sanctions should be even tougher.

CIJA, the Centre for Israel and Jewish Affairs, is calling on the Canadian government to target the Iranian Revolutionary Guard Corps (IRGC) with an enhanced set of sanctions. At the same time, CIJA believes Canadians need not punish ordinary Iranian exporters by refusing to purchase Iranian goods, such as foodstuffs, at the retail level.

Avoiding Iranian goods, such as dates or carpets, would only hurt average Iranians. "Our grievance is not with the Iranian people, so we should have caution that sanctions not have an impact and cause more difficulties for people living under a brutal regime," said CIJA CEO Shimon Fogel. "Sanctions have to target the perpetrators."

Fogel noted that many expatriate Iranians hold a favourable view of Israel. "There was a time that a progressive and highly educated population had relations with Israel, so it's not entirely outside the realm of their experience to see Israel as something other than the little Satan," he said.

About two weeks ago, Ottawa announced a new round of sanctions that "prohibit financial transactions with Iran, expand the list of prohibited goods to include additional items that could be used in Iran's nuclear program and add[ed] new individuals and entities to the list of designated persons [that present a proliferation concern].

Continued on page 59

The Iranian Revolutionary Guard Corps [*File photo*]

Enjoying a new life with old foods

Recently arrived immigrants to Israel from Ethiopia settle into their new homes by eating traditional Ethiopian food, called *wat*, a hot spicy stew accompanied by *injera*, a large spongy pancake made of flour and water.
[*Flash90 photo*]

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Iranian nuclear program already targeted – please see page 50

CANADA

Claim Denied

MONTREAL — The Federal Court rejected an Arab Israeli's bid for refuge in Canada. Raiek Salim, 32, originally applied to come here on a work permit through the consulate in Tel Aviv. He wanted to become a licensed pilot and felt he could accumulate enough flying hours here. Although the consulate rejected his request on the grounds he would likely not find work here because of his lack of experience and facility in French, Salim settled in Montreal in 2005. He made a claim for refugee status, which was rejected in 2007. The Immigration and Refugee Board rejected his argument he was the victim of discrimination and harassment in his native country as a Muslim Arab, which prevented him from becoming a pilot. He asked the Federal Court for a judicial revision. Salim now says he can't return to Israel because he says it considers him "a threat to national security."

Farber Gets Award

TORONTO — Former Canadian Jewish Congress CEO Bernie Farber has been chosen to receive the Meir Hospital Israel Medal of Merit 2012, along with three other Canadians, doctors Amira and Michael Dan and Dr. Mary Jo Haddad, president and CEO of Toronto's Hospital for Sick Children. The award, to be presented April 22 in Toronto, is given under the auspices of the Canadian Friends of Meir Hospital (CFMH), which supports the Kfar Saba medical centre, Israel's seventh largest. The winners were chosen for their hard work, dedication to communities, remarkable compassion and commitment to improving the lives of others, CFMH said.

Relief Fund Set Up

TORONTO — In response to the worsening humanitarian crisis in the Cree First Nations community of Attawapiskat, on James Bay in northern Ontario, UJA Federation of Greater Toronto has established the Attawapiskat Emergency Relief Fund to raise money to assist the community with basic necessities of life. The federation will be working with agencies on the ground to ensure the supplies required most get to the people of Attawapiskat as soon as possible. For details, or to contribute, call 416-631-5705 or visit jewishtoronto.com.

Couple Gives Birthright Another $5 Million

WASHINGTON — Sheldon and Miriam Adelson are contributing an additional $5 million to Birthright Israel, which the organization says will move 2,000 applicants from wait-listed to travelling this winter.

The gift was announced Nov. 30, a day after the Adelsons were honoured in Washington by the group, doubles their contribution for this year to $10 million.

Sheldon and Miriam Adelson

"In light of this announcement, Taglit-Birthright Israel is now sending letters to 2,000 North American young adults who had applied for a trip this winter but were wait-listed, informing them that they will now be able to go on the free, 10-day educational trip in the coming months thanks to the new funding," the group said. "Nearly 22,500 North Americans had registered for Taglit-Birthright Israel trips this winter and over 10,000 young adults had been wait-listed."

The couple's foundation has given Birthright more than $100 million since 2007. Adelson, a casino magnate, is a major giver to Jewish and conservative causes.

WORLD

'Palestine' Endorsed

REYKJAVIK — Iceland's Parliament voted to recognize an independent state of Palestine. The Nov. 29 motion makes Iceland the first western European nation to recognize a Palestinian state. Earlier this year, several South American nations recognized Palestine, including Brazil, Venezuela and Bolivia.

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The Canadian Jewish news

Vol. XLI, No.48 (2,027)*

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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.

CCNA verified circulation
August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

*Under current ownership

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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The Canadian Jewish news

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Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836

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U of T grad students reject divestment motion

Sheri Shefa
Staff Reporter

The University of Toronto's Graduate Students' Union (GSU) defeated a motion that called on the university to divest from companies that do business with Israel.

During the Nov. 21 GSU council meeting, members voted 37-25 against a motion that was endorsed by the group Students Against Israeli Apartheid (SAIA), and presented by the GSU's social justice committee.

Andrew Gross

The motion, just three paragraphs long, called on U of T "to divest from and refuse to reinvest in BAE Systems, Northrop Grumman, Hewlett Packard, and Lockheed Martin."

In the past, SAIA groups on Canadian campuses have campaigned to have student unions vote on motions that endorse the boycott, divestment and sanctions campaign against Israel.

Last February, SAIA's Carleton University chapter tried to present a motion to its student union that condemned Israel and called on the university not to invest in companies that do business in Israel, but pro-Israel students succeeded in convincing council members to shelve it.

However, the motion presented to U of T's GSU last month was carefully worded to avoid mentioning Israel.

Instead it singled out companies that do business in Israel, asking for the university to divest from firms "involved in violations of international law."

Andrew Gross, a political science graduate student and a member of the GSU, said SAIA's new strategy was an attempt "to have their cake and eat it, too."

"On the one hand, they did not mention Israel in the motion itself, so that the motion would not raise any red flags, in that it would seem to be neutral," Gross said.

"On the other hand, had the motion passed... it would have been interpreted by SAIA as a very strong statement against what they call 'Israeli apartheid.'"

Despite SAIA's strategy to refrain from mentioning Israel in the motion, on Nov. 15, a week before the GSU council meeting, the social justice committee held a panel discussion for graduate students to decide whether the GSU as a whole should support SAIA's call for U of T to divest from companies "that support Israel's war and occupation of the Palestinian territories."

Gross was on that panel in an attempt to convince his peers that this motion would not speak for the majority of U of T's 14,000 graduate students.

He also tried to use the platform to dispel claims that Israel is an apartheid state.

In addition to the panel discussion, Gross said that during the council meeting, a social justice committee member distributed flyers with information about the call for divestment.

"It had to do with Israeli actions, the Gaza occupation and that kind of thing – and on the back of it, there was information about Students Against Israeli Apartheid."

Continued on page 26

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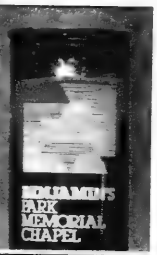

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Syria and surrealism

From the editor's desk…

At times, indeed very often, one gets the sense that the news emanating from the Middle East could aptly fit the bill in any topsy-turvy world. Lewis Carroll himself, imagining the upside-down Wonderland into which little Alice fell, would have been hard-pressed to surpass, for sheer surreal detail and disbelief, some of the stories we read of the Middle East.

Take for example, the news last month that in the midst of the unceasing campaign of slaughter and abuse by the Syrian government of its own people, UNESCO's executive board unanimously elected Syria to membership on two of the organization's committees, one of which deals with human rights matters.

Then one day later, the same Arab bloc that lifted Syria onto the UNESCO committees voted to suspend Syria's membership in the Arab League.

Go figure.

Hillel Neuer, executive director of the Geneva-based monitoring group UN Watch made the obvious observation about the Syrian ascension to UNESCO's working committees.

"It's shameful for the UN's prime agency on science, culture and education to take a country that is shooting its own people and empower it to decide human rights issues on a global scale."

Canada expressed shock and extreme regret over the UNESCO decision.

"While Canada was not involved in this decision," said Joe Lavoie, a spokesman for Canadian Foreign Affairs Minister John Baird, we find it deeply disturbing that Syria was designated by the Arab regional group at UNESCO as a member of the committee on conventions and recommendations, given [Bashar] Assad regime's continual and repeated violation of human rights."

Apparently, the vote was too much even for the conscience of UNESCO's executive director, Irina Bukova. Unable to continue to ignore the incongruity and the absurdity of Syria's elevation within the organization, Bukova, said that the decision was "unfortunate," but she could not intervene or set it aside as her hands were tied by UNESCO convention and protocol.

At the same time that the Syrian diplomats were getting used to the soft leather of the chairs in the UNESCO committee's hearing rooms, the head of the UN's human rights commission, Navi Pillay, pleaded with world leaders to protect the people of Syria from their government's "ruthless repression."

As of this writing, some 4,600 Syrians have been reported killed in the past eight months. The whereabouts of some 14,000 people are unknown. They are either being held in detention or also dead.

Adding depth to the nadir of the disbelief surrounding Syria last week, was the response of Russia. Russia (and China) immediately rose to defend the Syrian despot against any punitive measures from an outraged world.

"We would like to warn against illegal interference by outside forces even under the pretext of protecting human rights," said Russia's envoy to the Human Rights Commission Valery Loshchinin. "This will have serious and unforeseen consequences."

To prove to the world they were in earnest, the Russian government delivered anti-ship, supersonic, cruise missiles to Syria that, according to a Russian official, "will be able to protect Syria's entire coast against a possible attack from the sea."

Russian remonstration on behalf of Syria has increased lately in direct proportion to the increase in world – and it must be added, Arab – condemnation of Bashar Assad and his closely held security service. Now, with the Russians, and to a lesser extent the Chinese too, watching Assad's back, it seems less likely that Assad's blood-soaked hands will soon be stayed against his own people. The killing will continue, and if more Syrian soldiers defect from the army, it will intensify.

Last week, the Arab League approved a series of low-range sanctions against Syria.

The surreal, absurdity of the situation may bemuse. But the slaughter, detentions, rape, torture, anarchy and chaos are a travesty.

In addition and causing great worry, the turmoil in Syria poses an ever-expanding threat to a great many countries in the region, not only to Israel.

As is widely known, Syria is but a puppet regime of Iran. Iran funds the Alawite-run country in return for unfettered access through Syria to its Shia surrogates in south Lebanon.

Iran has grand, atavistic, hegemonic plans for the Middle East that are predicated upon its ambition of acquiring nuclear weapons.

It is, therefore, not only the Jewish state that keeps a careful watch on Syria and Iran. The Gulf states, foremost of course, Saudi Arabia, do too. For they are also within the sights, so to speak, of their ancient Persian nemesis.

Welcome to the topsy-turvy Middle East, where the gun is still the chief instrument of discussion and dialogue.

–MBD

SeeJN

HUMPERDINCK STROLLS IN JERUSALEM

British pop singer Engelbert Humperdinck visited the Old City of Jerusalem last week. Humperdinck was in Israel to perform in Tel Aviv. He decided to visit Israel despite a campaign that tried to convince him to cancel his scheduled performance.

[Flash90 photo]

THE ISRAELI SOURCE

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Mount Sinai expansion to boost maternity care

Carolyn Blackman
Staff Reporter

On the brink of opening six new floors of the Frances Bloomberg Centre for Women's and Infants' Health, Mount Sinai Hospital has come full circle.

Joseph Mapa, president and CEO of Mount Sinai since 2001, noted that the hospital opened its doors as a 33-bed maternity hospital in 1923. "Now the first major redevelopment project in recent history [involves] maternity," he said in an interview.

With the addition, which will increase its space by 30 per cent, the Frances Bloomberg Centre, which sees an average of 6,700 births annually, including high-risk obstetrics, will have extra family spaces to care for more than 1,000 infants a year in the neonatal intensive care; labour and delivery rooms that will be bigger and better equipped to deliver babies of high-risk mothers; private and larger rooms to accommodate an inter-professional team that can meet with parents and consult quietly; five operating rooms for Cesarean births, and a new intensive care unit for mothers and babies.

Mount Sinai Hospital which includes the building's six new floors.

From left, Lawrence S. Bloomberg, chair of the board, Mount Sinai Hospital, Premier Dalton McGuinty, Joseph Mapa, President and CEO, Mount Sinai Hospital at the funding announcement for the next phase of Mount Sinai's capital redevelopment.

On Sept. 21, Premier Dalton McGuinty announced that the province would further invest in the hospital's infrastructure to include upgrades to its surgical suites, emergency department, critical care unit and in-patient infrastructure.

The hospital – now a 472-bed, patient care, research and academic health sciences centre – has six main centres of excellence: the Samuel Lunenfeld Research Institute, the Frances Bloomberg Centre for Women's and Infants' Health, the Christopher Sharp Centre for Surgical Oncology, the Daryl A. Katz Centre for Urgent and Critical Care, the Centre for Inflammatory Bowel Disease, and the Centre for Musculoskeletal Disease.

Lawrence Bloomberg, a banker, businessman and philanthropist who joined the hospital board 25 years ago and has been chair for 10 years, said he's involved in other community non-profit organizations, but finds the health field most rewarding.

"The last eight to 10 years have been a period of profound transformation [for Mount Sinai.] There have been many milestones. Our budget went from $150 million to $500 million.

"When I was asked to be chair, I gladly accepted. I thought I could contribute to the hospital's mission, because lay people bring in their own skills."

The hospital's focus has also changed to one of patient care, he said. "Instead of being doctor-centric, we look at how we deliver care from a patient's point of view. A doctor's work revolves around quality of care. Our two priorities are talent first and at the same time patients first."

The Jewish community created Mount Sinai, he said, and since its inception, it has always reflected Jewish values. "You can't have a great organization without community support, and our community has always been supportive. [The hospital] takes care of the community at large, but it cannot fulfil its mission without [our] community support."

Mount Sinai is a gift of the Jewish community to Ontario, he said. "Ontario is a great medical centre, and Mount Sinai stands tall against the others."

Mapa said that Mount Sinai is the largest publicly funded organization in Canada founded by the Jewish community. "The ambassadorship of this hospital to the community is huge, and the symbolism is enormous. People identify this hospital with the community and [know] that it is dedicated to the public."

Bloomberg, who is the hospital's longest serving chair, called Mount Sinai a jewel. "It has taken 85 years to get here, but today we're here."

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UJA signs violate Vaughan bylaws

Both parties working to resolve issue

Frances Kraft
Staff Reporter

Representatives of UJA Federation of Greater Toronto are working with the city of Vaughan to come to a mutual agreement over 48 UJA signs that violate city bylaws.

The signs, stating "Jewish Toronto Lives Here," appear throughout the Greater Toronto Area in front of institutions such as synagogues, agencies and Jewish schools.

According to an article on yorkregion.com, federation was informed recently that a $500 fee applied to each sign.

For 48 signs, the total would amount to $24,000.

Alan Shefman

Vaughan Coun. Alan Shefman – who says his ward in Thornhill (Ward 5) has a Jewish population of "probably 65 to 70 per cent" – told *The CJN* that one of the city's enforcement officers had issued a notice to federation about the signs. "It's essentially a warning… that there is a problem here. We try to solve problems as opposed to punish people.

"We're obviously much more lenient when it comes to charities."

Steven Shulman

The issue was first addressed in an informal discussion at a recent meeting of Vaughan's Committee of the Whole attended by Steven Shulman, UJA's campaign director and counsel, and David Sadowski, executive vice-president of Jewish Community Properties of Greater Toronto. Federation representatives presented a deputation about the issue.

Both Shefman and Shulman characterized the tone of the discussions as positive. "The city is working closely with us in a friendly manner to ensure that we have some kind of agreement going forward," Shulman said.

"We have had signs up in the city of Vaughan for years," he noted.

The signs, which are put up annually – with different messages each year – appear during federation's UJA campaign, which begins in late August. The signs stay up "at least through December," Shulman said.

Their purpose is "simply to create awareness of what federation does," Shulman explained, citing work here, in Israel and internationally.

"Ultimately, it's part of a communications focus by federation to create pride in the Jewish community of Toronto, and when we say the Jewish community of Toronto, we're talking about the GTA.

"That was an issue with one councillor," he added, referring to Woodbridge West Coun. Tony Carella, who took exception to the wording of the signs, which referred only to Toronto and not to Vaughan.

Shulman said the cost of the signs and other marketing costs make up part of UJA's campaign budget, totalling "less than 10 per cent of the funds… which is better than virtually any large charity."

He noted that UJA funds "a great deal of social and other services" that benefit "people in Vaughan, and ultimately Vaughan itself.

"What we believe is that this will be brought back to council with a joint recommendation that will be agreed upon by both [parties]," Shulman said. "We expect that it will be early in the new year."

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Toughen the sanctions

"No greater threat exists to the security and prosperity of the Middle East than a nuclear-armed Iran," U.S. Defence Secretary Leon Panetta told a Brookings Institution forum last Friday. But no one appears to know what to do about it, and the frustration among Western foreign policy planners with the dangerous theocratic rulers in Tehran is becoming increasingly palpable each day.

Last week, a swarm of Iranians overran the British embassy, smashed windows, hurled petrol bombs and burned the British flag, forcing it to close and embassy staff to flee for their lives. Iranian police stood by facilitating the violence against Britain. The event had the obvious blessing of the Iranian government.

Justifiably, the EU and the West reacted to the Iranian brutishness with indignant outrage. The British expelled the Iranian diplomatic corps. But the Iranians merely smile at such retaliations. The European diplomatic responses to the ransacking of the British embassy matter little to the Tehran regime, much like the lives of the many innocents that have been taken by the terrorists in their pay or the conventions and norms of international law they constantly flout.

Thus, the invigoration last week of the sanctions by western governments was welcome. Canada is to be commended for joining the effort led by the United States and Great Britain. The new sanctions target Iran's banking system. They are in addition to the existing sanctions related to goods used in the refining of oil and the liquefaction of natural gas.

But in light of the fact that the world is in a race against a measure of time presumed by most to be not more than one year, are the new, tougher sanctions enough?

We believe they are not. We support the suggestion of Liberal MP Irwin Cotler that the sanctions should specifically target the Iranian Revolutionary Guard Corps (IRGC) as well. "The Iranian Islamic revolutionary guard corps has emerged as the epicentre of the nuclear weaponization program, of international terrorism from Argentina to Afghanistan and massive domestic repression," Cotler reminded the world in the House of Commons last week.

The Centre for Israel and Jewish Affairs (CIJA) also urges the Canadian government to specifically target the IRGC. (See the related story on page 1.) As CIJA chief executive Shimon Fogel told *The CJN*, "Sanctions targeting the IRGC as a whole would completely isolate it financially, curtail its ability to contribute to these core areas of concern and undermine the Iranian regime's ability to continue along its current trajectory."

The level of sanctions imposed by the West should directly relate to the level of urgency posed by the Iranian threat, of which, according to Panetta, none greater exists at the moment.

The West must impose even tougher sanctions on Iran.

25 years ago in *The CJN*

A three-justice panel of Israel's Supreme Court ruled the Interior Ministry could not write "convert" on the ID card of a woman who immigrated to Israel under the Law of Return after being converted by a U.S. Reform rabbi. Interior minister Yitzhak Peretz, head of the Shas party, said he'd appeal the ruling to a five-justice panel.

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Jews as indigenous peoples

Supporters of Israel should consider making use of the continuity of the Jewish people in the Land of Israel in trying to win sympathy for the Jewish cause. Jews never abandoned or surrendered their homeland but were subject to 2,000 years of continuous exile by the conditions created by foreign rulers. Jews became a minority in their homeland, but this does not diminish their rights at all, as the United Nations has determined that indigenous peoples do not lose their rights, so long as they maintain their continuity and their culture in their homeland.

Ever since the start of the Zionist attempt to establish a Jewish homeland in Israel, the Palestinians have insisted that the Jews have no rights at all in any part of Israel. The Jews should make use of their continuity in their homeland, and the UN declaration concerning the rights of indigenous peoples in their homeland, to prove to the world and to the Palestinians, that Israel could never have been a Palestinian land, as it never ceased being a Jewish possession.

One might consider it absurd to expect that the Palestinians would ever admit that Jewish rights in Israel are superior to theirs. But it seems peace can perhaps come in no other way. And if the rest of the world would become convinced of the Jewish case, then the Palestinians might find they would eventually have to adopt the new consensus position in the world.

Larry Feldman
Toronto

* * *

Jewish education

I agree with Israeli Foreign Minister Avigdor Lieberman who advocates informal and formal Jewish education from the earliest age ("Nothing more crucial that Jewish education" (Dec. 1). His commentary is more than food for thought. It requires the same initiative as the present, generous emphasis that is directed at acculturating our students for university, which unintentionally neglects elementary and high school educations, where foundations begin. I took the word "Jews" and turned it into the acronym J.E.W.S., which stands for "Jewish education warrants scholarship."

Victor Redlick
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

* * *

Disagrees with Goldstone

While I generally agree with his views regarding Israel proper, Richard Goldstone's Oct. 31 *New York Times* opinion piece reeks with egregious errors in saying that using "apartheid" to describe Israel's West Bank actions is slanderous ("Apartheid Charge a 'Slander': Goldstone," Nov. 10). He entirely ignores the Jewish settlements, their expansion, and resulting oppression of Palestinians through land seizure, usurping water resources, Israeli-only roads, beatings, checkpoints, special identity cards, and many other apartheid measures, including the creation of Bantustan-like West Bank divisions. His view of the "security barrier," which seriously encroaches on Palestinian land, is also false, as noted in the International Court of Justice's 2004 report. While not an apartheid state itself, Israel has instituted significant apartheid measures in the West Bank and justly deserves the charge.

Bernard Katz
Toronto

* * *

London club to celebrate centenary

Oxford and St. Georges Club members was set up in 1914 as a refuge for Jewish boys and girls in the east end of London whose families had fled the pogroms of eastern Europe. To celebrate its centenary, the club is making plans to organize a special function that might bring together many of the thousands of past and present members. A website – at www.ostg100.co.uk – has been created so that a newly formed committee will be able to ascertain the scale of interest that this occasion might attract. The name Oxford and St. Georges signified the club's founder, Sir Basil Henriques, hopes and ambitions for the Jewish children in the east end of London: "Oxford" for the university he attended and "St. Georges" for the parish where the club was located. Every member of the club was selected by his or her peers and become a proud owner of the club badge.

David Dryer, Chairman, O.St G Centenary Committee
Loughton, Essex
United Kingdom

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Can education alone save the Jewish People?

Students at play at Jewish pre-school in Toronto.

Since biblical times, we Jews have been a famously contrary lot, and the erosion of traditional values in the modern period has only deepened the divisions. Yet there is a single article of faith proclaimed with startling unanimity and certitude by all who profess to care about the survival of the Jewish people.

From one end of the broad Jewish spectrum to the other, from secular humanists to the most rigidly devout, Jewish education is promoted as the key to securing the Jewish future. In last week's *CJN*, Israeli Foreign Minister Avigdor Lieberman added his powerful voice to the chorus. As he put it, "Nothing is more crucial to advancing this goal [of ensuring the continuation of a strong Jewish identity] than Jewish education. At all levels, from the earliest age in the home, through formal and informal education at all levels, there is no alternative to exposing the next generation to Jewish values, traditions and identity."

I began entertaining doubts about the conventional wisdom regarding Jewish education years ago, and these have only increased as I raised my own children and became ever more involved in the lay leadership of the Jewish schools they attended. Let me make clear that I am not saying I no longer value Jewish education. Rather, what I mean is that in the distant past, the lives of our people were suffused with a critical mass of Jewish content, and this preserved in them a strong sense of self as Jews. Today, however, the great majority of Jews wish to replace the actual practice of Judaism with mere knowledge of Judaism. As a consequence of this shift, we tend to have overblown and unrealistic expectations regarding the efficacy of Jewish education in building Jewish identity.

Robert Eli Rubinstein

In 1986, the Canadian Jewish Congress, Ontario region, commissioned a "Task Force on Assimilation, Intermarriage and Jewish Identity", which I was privileged to co-chair. Following an intensive investigative process, the taskforce issued a report setting forth recommendations for counteracting the erosion of affiliation among Jews. Looking back, I am struck by the fact that almost all the recommendations involved promoting Jewish education in one form or another. In the years since, our community's deep conviction that Jewish education is the panacea for assimilation has continued to grow, as reflected by its ever-expanding investment in Jewish educational facilities and resources. Yet parallel to this trend and notwithstanding our heroic efforts, we have witnessed a relentless increase in the rate of attrition.

Some years ago, I was visiting in Borough Park, a Brooklyn neighbourhood heavily populated by readily identifiable chassidic Jews. While strolling along the main street on a sunny Sunday afternoon, I came across a group of people wearing baseball caps and clutching cameras, listening to a tour guide's animated explanation of the significance of the different types of garb worn by the local residents. I was intrigued to learn that these were members of a synagogue adult education group from Long Island, who had come to catch a glimpse of how their ancestors in eastern Europe lived long ago. They were no doubt having a fine educational experience learning about their ancient heritage, but this does not mean they had any interest in living significantly Jewish lives themselves. It is the difference between being a spectator at a sporting event and being a player: the self-perceptions and actual commitments of the two are simply incomparable. And if the goal of "Jewish education" is to ensure that there will be Jews in the world of the future, no one could seriously argue that the photo-snapping tourists from Long Island were as likely to have Jewish grandchildren as the bemused black-clad chassidim walking by.

Our Jewish community is one of the most affluent, generous, and dedicated in the world, and we are justifiably proud of the wonderful schools and other institutions that we have created. The great majority of parents I know who send their children to day schools wish them to be Jewishly knowledgeable, so that one day they will be in a position to make informed decisions about how they will choose to fulfil themselves as Jews. Deep down, they hope their children will ultimately vindicate their own life choices by choosing to be just as non-observant as they themselves are. Many are the stories of day school parents, including even some leaders of the community, who have called the principal to complain indignantly about a particular teacher who "brainwashed" their child into requesting that the family start having Shabbat dinners together on Friday nights, at an hour when the parents customarily go out with their friends.

I have acquired from my own Holocaust-survivor parents an appreciation for the sacred imperative after Auschwitz of transmitting a strong Jewish consciousness to the next generation. Although my parents never attended Jewish schools, which simply did not exist in small prewar European communities, their Jewish identity has always been unwavering and vigorous, absorbed intuitively from the personal example set by their own parents in the family home. Yes, I know, times have changed. For this reason, our challenge today is to identify the success factors of times past and try to make them work in our contemporary situation.

The truth is that it requires very little objective knowledge to live a vibrant Jewish life, and in our increasingly interconnected world, this knowledge is easy to attain. The real issue is the individual Jew's degree of motivation to seek it out and act on it. I can agree with Lieberman and many others that Jewish literacy is a worthy objective, but on the available evidence, I have my doubts that it necessarily leads to the development of a strong Jewish identity. One can acquire a comprehensive Jewish high school education, one can even become a university professor of Jewish studies, without necessarily forming an emotional commitment to living a Jewish life. The key to forming such a commitment is actually doing the rather simple things one has learned about, and doing them consistently. Such observance can move beyond mere nostalgia or folklore and become an integral part of a person's being. An individual who embraces an all-encompassing core of Jewish activity is apt to seek a like-minded spouse, and together they will strive to raise children on this model.

A respected Jewish community professional recently told me that she herself did not observe any Jewish rituals because she never had the benefit of a day school education. I responded that it does not take very much education to know how to light Shabbat candles, for example. All that is required is the determination to do it and the ability to strike a match. My ancestors, like hers, knew what they had to do to live richly satisfying Jewish lives, without having enjoyed a formal Jewish education. Clearly, something has changed dramatically. If we truly care about securing the future of the Jewish people, as we profess, we owe it to ourselves to examine what that "something" might be, and what we need to do about it.

The celebrated 19th-century German Jewish bibliographer Moritz Steinschneider was a modern man with modern sensibilities, unwilling to lend credence to any religion, including his own. People would ask him in puzzlement why a totally non-observant Jew had chosen to spend his days cataloguing musty old Jewish books with such loving devotion. His unsettling response was that he saw it as his mission to give Judaism a decent burial. If they wish to avoid being among the pall-bearers, the many present-day Jews who share Steinschneider's modern sensibilities yet yearn paradoxically for a bright Jewish future, need to discover meaning and satisfaction in the Jewish experience beyond merely being knowledgeable about it.

As we survey the contemporary scene, there is, to be sure, much to cause us consternation. But in all fairness, there is also much to give us hope. In Montreal and Toronto and other hubs of Jewish life, we see young people creating dynamic new communities where they devise innovative, stimulating and joyful new ways to reconnect to their sources and celebrate the age-old treasures of Judaism. Throughout our long and tortuous history, we Jews have rebounded from countless existential crises by pulling together. I am confident that in the end, we shall once again meet the challenge, for "a threefold cord is not quickly broken."

Robert Eli Rubinstein, a Toronto businessman, is the author of An Italian Renaissance: Choosing Life in Canada, *which won a 2011 Canadian Jewish Book Award.*

Repeal of 'Zionism equals racism' was key

This Dec. 16 will mark the 20th anniversary of the United Nation's repeal of the infamous resolution 3379, declaring Zionism to be racism.

The repeal was an extraordinary moment, a most unexpected moment especially because even Secretary General Javier Perez de Cuellar believed the General Assembly had never rescinded one of its resolutions. The Jewish community and the Israeli government are making a major mistake by not celebrating this surprising turn of events. Jewish activists need to see that sometimes the good guys win. And the world still needs to learn that singling out one form of nationalism – Jewish nationalism, meaning Zionism – and calling it racism, is untrue, unfair, antisemitic, and an obstacle to any kind of Middle East peace progress.

Gil Troy

in Montreal

The daunting challenges facing then-Israeli president Chaim Herzog in 1983 when, eight years after the resolution, he began campaigning for repeal included the UN's anti-Israel bias and its bias against overturning its own decisions. In fact, it had happened once before – when the General Assembly accepted Spain for membership in 1950, despite having barred Fascist Spain from the UN in 1946 because of its Axis ties. The bigger challenge was the continuing UN bias against Israel and the strong Arab-Third World bloc hostile to a change. But UN leaders realized that the resolution had hurt the world organization badly. Sir Brian Urquhart, the UN under-secretary general for 14 years, best known for proposing the blue helmets for UN peacekeeping forces, called the resolution "the stupidest thing anybody ever did at the UN… an absolutely mindless piece of provocation," which "did nothing for the Palestinians."

While Herzog pushed from Israel, Jewish communal leaders and grassroots activists worked on convincing their respective governments. The American Jewish Committee's worldwide network of representatives lobbied repeatedly for repeal. At many meetings, when the AJC representative raised the issue, the diplomats explained that "no resolution" had ever been repealed. They "basically were rolling their eyes," the AJC's executive director David Harris recalls, and thinking: "How quickly can I get these folks out of my office without being called an antisemite?" Eventually, the AJC held more than 100 meetings, swaying diplomats as far removed from the conflict as those from South Korea and Japan. The World Jewish Congress, B'nai B'rith and others joined the campaign. Harris calls this "*nudnik* diplomacy" – after the Yiddish word for a pest. But, "lo and behold, the *nudniks* prevailed."

They prevailed because western democracies such as the United States and Canada were fed up with the UN functioning as the Third World dictators' debating society. And the *nudniks* prevailed because when the Soviet Union collapsed, the newly freed eastern European countries voted for repeal to exorcise their Soviet-era crimes and mentality.

Of course, this story lacks a happy ending. Even though the Soviet Union collapsed and the UN repealed the revolting resolution, the ugly libel that Zionism is racism became the lens through which many of Israel's enemies saw Israel, Zionism and the Jewish people. And this new big lie received a new lease on life at the UN when in 2001, the UN's World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance, in Durban, South Africa, turned into an anti-Zionist, antisemitic, anti-western hatefest.

Irwin Cotler, a Canadian member of the Parliament and a leading human rights lawyer who attended – and returned ashen-faced – would remember it as "truly Orwellian… A conference dedicated to the promotion of human rights as the new secular religion of our time increasingly singled out Israel as a sort of modern-day geopolitical anti-Christ."

Still, Israel and the Jewish community should celebrate the repeal's 20th anniversary, because the repeal testifies to the power of communal concern and effective grassroots action. The repeal reminds us just how harmful the new big lie that "Zionism is racism" has been to Israel, the UN and the peace process – it is difficult to compromise or trust when you're being called a racist.

The repeal shows how the discourse about Israel all too often escalates from legitimate criticism of Israeli actions to broad attacks on Israel's very legitimacy and right to exist. It reminds us that words count and ideas matter – criticizing Israel is one thing, but making false accusations about racism or apartheid is something else. And, to our great sorrow, it reminds us that lies still must be combated aggressively, effectively and systematically.

Jumping off cliffs

There I stood, facing 18 women in Israel's Ramon Crater. I would be the first to rappel the cliffside. Over the years, I have watched six of my other tour groups do this frightening and beautiful descent down a cliff face, and I have chickened out on each one.

But this time would be different. I put on the helmet and the harness, and stepped out into the void, under me the vast red canyon and over me the blue sky. Holding me was my own strength, and the rope in the hand of the instructor. I climbed down the cliff, one foot at a time. Then there was no cliff at all, and I hung from the rope and looked around me at the grandeur of creation. A few moments later, my feet touched the ground. And I knew, at that moment, the feeling of pure fear mixed with pure faith.

I simply had to jump off that cliff in Israel just two weeks ago. It was symbolic, because after 20 wonderful and successful years as rabbinic director of Kolel in Toronto, I am moving on, and for me it is somewhat like leaping into the great unknown. In 1991, I opened Kolel with the support and vision of the Reform movement. We believed that Toronto was ready for a unique adult education centre that would teach traditional texts from a liberal perspective. Some people laughed at that idea: what liberal Jew would want to study Talmud, or devote several hours a week to tackle a traditional text? They predicted we would fold in six months.

Twenty years later, we have been an independent institution, had our own building, and become part of the Jewish community centre. I am proud to say we have taught literally thousands of students. We had 10 summer retreats where adults came for five solid days of serious Judaic study. We established the first one-day Hebrew crash course. We started a Tikkun Shavuot that became legendary. We offered the first-ever Women's Cantorial Concert. We initiated Conversations About Conversion, which reached out to prospective Jews-by-choice. We celebrated first 10 years and then 20 years of Half The Kingdom. We marked the 30th anniversary of the ordination of women with a panel of the first Reform, Conservative and Reconstructionist female rabbis, and it was the first time the three of these pathbreaking women had ever appeared together.

We offered the first Jewish 12-Step course. We ran the first interdenominational panel of rabbis teaching text together. We pioneered the concept of niche educational tours, including the never-heard-of-before idea of Israel culinary tours. We launched a full, online Jewish learning site, called Open Book. We ran seminars on everything from Gender and Judaism to Death and the Afterlife. We developed the two-year Learning for Leadership and the four-semester Hebrew Step Program. We have taught scores of interfaith couples how to live Jewishly. We have opened the gates of Judaism to those on the margins along with those in the centre. We have taught the teachers of day schools and supplementary schools. We have helped Jewish couples raise Jewish children. We have even made shidduchim between young Jews who ended up married.

Rabbi Elyse Goldstein

in Toronto

I am grateful beyond words for these years and for the relationships Kolel has forged with other rabbis and institutions in Toronto's Jewish community. I am proud of the time we operated mid-town Toronto and proud of the recent time we have been part of the Bathurst Jewish Community Centre and now the Prosserman JCC. It is almost the end of 2011, 20 years later. Change is challenging. Change is growth. I'm excited that Kolel's legacy will continue to thrive at the Prosserman JCC. For me personally, it is time to jump – pure fear mixed with pure faith.

I leave Kolel with a very fond thank you to all the people who have held my rope tight: my secretarial and rabbinic assistants, my rabbinic, cantorial and educator colleagues of every denomination who have taught courses, the JCC staff who have championed Kolel these last years, and all my students, from whom I have learned so much. I am remaining in my adopted hometown of Toronto and will begin a new project next fall with the incredible vision of the Reform movement once again. I will continue to write this column monthly, another source of great joy for me, so stay tuned here for more details, and happy jumping.

Arab Spring is still a work in progress

A year ago this month, a young street vendor in Tunis, Mohamed Bouazizi, set himself ablaze after police threatened to confiscate his wares. He was impoverished, deeply in debt and his family's sole breadwinner. Eighteen days later, he succumbed to his wounds, a burning symbol of the injustices, economic disparities and heavy-handed authoritarian political system weighing down Tunisian society.

Bouazizi's death touched off mass demonstrations and forced the president, Zine El Abidine Ben Ali, to resign and flee into exile in Saudi Arabia after 23 years in power. Shortly afterward, inspired by Bouazizi's martyrdom, a 49-year-old Egyptian restaurateur, Abdou Abdel Moneim Jaafar, set himself alight in front of Egypt's parliament building. He, too, was a catalyst. His self-immolation led to nation-wide protests against the status quo, as exemplified by president Hosni Mubarak's regime.

When Mubarak stepped down after 18 days of turmoil, the Arab world was already inflamed by the so-called Arab Spring, a spontaneous, leaderless mass movement whose effects were already felt in Bahrain, Saudi Arabia, Jordan and Yemen and would soon engulf secular dictatorships in Libya and Syria.

The revolutionary fervour, a watershed in the modern Middle East, was suppressed in Jordan and Saudi Arabia when the monarchies there offered cosmetic concessions. But elsewhere, the regional upheavals have left an indelible impact and empowered Islamic political parties.

In Egypt, the largest and most powerful Arab country, the status quo essentially remains in place despite months of unrest.

Mubarak, charged with corruption and complicity in the deaths of more than 800 demonstrators, was succeeded by his long-serving defence minister, Field Marshal Mohamed Hussein Tantawi, the head of the Supreme Council of the Armed Forces, a self-appointed body composed of 20 generals.

With the military still at the helm, little has changed. The Egyptian armed forces ousted the monarchy in 1952, and ever since then, its leaders have been in charge. Gamal Abdel Nasser ruled from 1954 until 1970. His successor, Anwar Sadat, was an army officer as well. After Sadat's assassination in 1981, Mubarak, his vice-president and a former air force commander, took over.

Tantawi is a member of that old boy's club. He sacrificed Mubarak and his closest associates so that the military could preserve its powers, prerogatives and privileges.

Mubarak and his two sons, Gamal and Alaa, are currently under house arrest and face the death penalty.

Sheldon Kirshner

in Toronto

Their trial, which began last June under the full glare of television cameras and was widely seen as a populistic sop to the masses, has been adjourned until Dec. 28.

At first, Tantawi promised to turn over control to a civilian government by September. But then, to the consternation of many Egyptians, he announced he would stay on until parliamentary elections, ratification of a constitution and election of a president in 2013.

Tantawi has not lifted the 30-year state of emergency, and he has sought powers that would enable the armed forces to interfere in domestic politics and render that institution immune from civilian oversight.

As a result of renewed protests in Tahrir Square in late November, which claimed the lives of more than 40 demonstrators, Tantawi agreed to accelerate the transition to a civilian government.

But his associate, Gen. Mukhtar el-Mallah, announced that the military has no intention of ceding power, even after last week's phased parliamentary election, the results of which will not be known for months. "Egypt is not Tahrir Square," he declared. "We will not relinquish power because of a slogan-chanting crowd."

According to some observers, Egypt's exercise in democracy has been devised to marginalize liberal, progressive and secular Muslims and the nation's Coptic Christian minority, all of whom were in the forefront of last winter's revolution. With the economy stagnating and the suspicion growing that the military is stoking sectarian divisions for its own ends, Egyptians are once again in a cranky and rebellious mood.

The ripple effects of the Arab Spring have inundated Syria, the self-styled beating heart of Arab nationalism.

Syria's president, Bashar Assad, has promised to enact sweeping reforms since rioting broke out last March. And while he has tinkered with the system to placate opponents, he has not fundamentally changed it. Instead, his security forces have dealt brutally with dissenters, having committed war crimes in killing more than 3,500 civilians.

Initially, protestors demanded real changes in governance and policy, but Assad's crackdown has been so bloody that they now demand regime change. Once basically peaceful in nature, the popular revolt in Syria has grown increasingly violent as soldiers and officers have defected in droves from the army.

Under the leadership of the Free Syrian Army, a militia composed of hundreds or possibly thousands of defectors, guerrillas have attacked Syrian military convoys, the offices of the ruling Baath party in Damascus and air force intelligence headquarters outside the capital. Assad's standard claim that "armed gangs" are behind the troubles has become a self-fulfilling prophecy as Syria lurches closer to a civil war.

Never in its history has Syria been so isolated as it is today. The Arab League suspended its membership and imposed sanctions on Syria after Assad failed to abide by an Arab League plan to end the violence. Assad had pledged to remove armoured vehicles from the streets, halt violence, release all political prisoners and allow special monitors and journalists into the country. But he reneged on these promises, prompting the usually ineffectual Arab League to take action. Prior to this unprecedented development, King Abdullah II of Jordan became the first Arab ruler to openly call for Assad's resignation.

With U.S., European Union and Canadian sanctions also in place, the Syrian economy is beleaguered.

Gen. Mohamed Hussein Tantawi

Assad has managed to alienate even friends. Turkey's prime minister, Recep Tayyip Erdogan, and Russia's president, Dmitri Medvedev, have urged him to step down if he cannot implement promised reforms. Even China, one of his staunchest allies, has advised Assad to move faster to honour his promises.

In all probability, Assad will try to "tough" it out, hoping he can somehow prevail. If this is the route he chooses, his fate may be bitter. Assad may go the way of Moammar Gadhafi, the eccentric dictator of Libya, who was killed in ignominious fashion by rebel fighters in October after failing to crush a revolt that had spiralled into a full-fledged civil war.

The situation in Syria has not reached such depths, and NATO has no plans to intervene in Syria, as it did in Libya. But Assad's days may well be numbered.

Yemen's dictatorial president, Ali Abdullah Saleh, has finally stepped down after three decades, having transferred his powers to colleagues and family. But Yemen is still awash in violence.

In Tunisia, where the least bloodshed has occurred, a moderate Islamist party won a plurality of the votes in a recent election. In Bahrain, where pro-democracy protests were put down by the king's security forces and troops from Saudi Arabia and the Gulf Cooperation Council, resentment runs deep.

It's clear that the last chapter of the Arab Spring has yet to be written.

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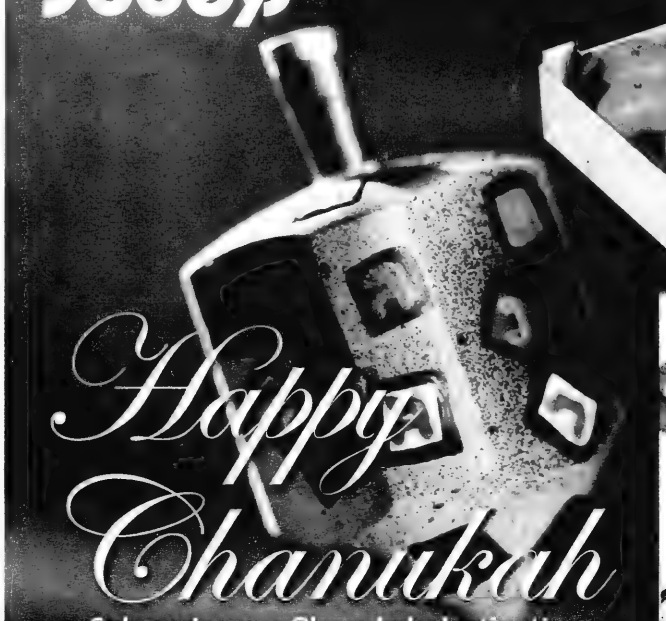

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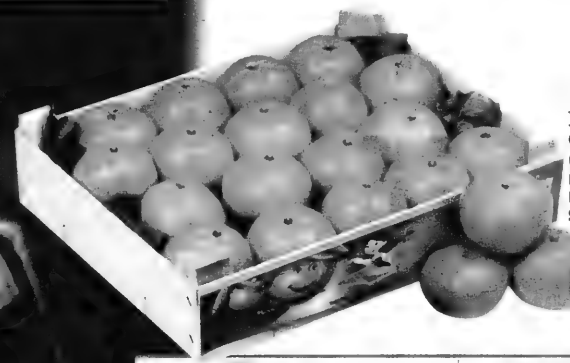

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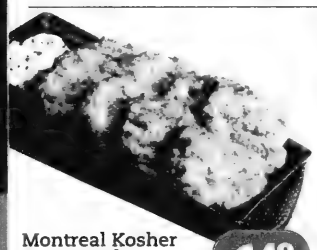

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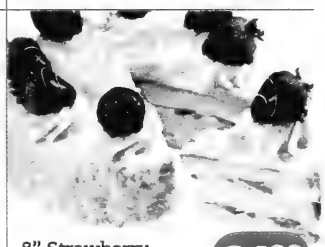

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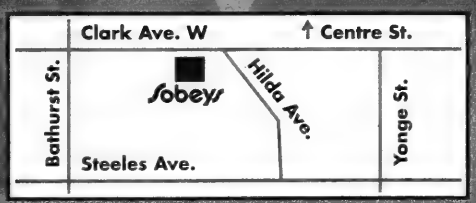


Canadian yeshiva holds first convocation

Chancellor decries lack of community support

Frances Kraft
Staff Reporter

A dissonant note was struck at the inaugural convocation of the Canadian Yeshiva and Rabbinical School when its newly installed chancellor bemoaned the lack of Jewish community support for the new institution.

"I was deeply disturbed and even distressed when I heard that certain sectors of the local community have not given the support that this sacred institution deserves. Rather, they sought to crush it as millstones crush wheat," said Rabbi Daniel Sperber at the celebratory event Nov. 27 at the University of Toronto's Isabel Bader Theatre.

The school, which began offering classes to the community in September, expects to open its seminary in 2012. It needs the "total support of all members of the Toronto Jewish community and indeed the Canadian Jewish community," Rabbi Sperber said.

"Some elements of this community may find difficulty in accepting the fact that a new institution is being created which may challenge certain basic tenets of their Jewish position. To them, I would ask that they be silent."

Rabbi Sperber also noted the uniqueness of the school being part of the Toronto School of Theology (TST), a consortium of seven theological seminaries affiliated with the University of Toronto. A veteran of interfaith dialogue, he noted that such interactions clarify areas of common ground and "fortif[y] our own faith," while at the same time fostering an appreciation of other religions.

Martin Campbell, chair of the board of governors of TST, expressed its commitment to supporting the new yeshiva.

Among other speakers at the convocation was Senator Linda Frum, who brought greetings from Prime Minister Stephen Harper. Former British prime minister Tony Blair, who now runs a foundation he established to promote understanding about religions, expressed support in a video.

Rose Wolfe, chancellor emerita of the University of Toronto, also took part as installing officer.

The new yeshiva, which has an interfaith advisory board, is housed at U of T's University of St. Michael's College. It is not affiliated with any Jewish denomination. Instead, the school hews to what is described on its website as "classic" or "pre-denominational" Judaism.

In an interview following the convocation, Rabbi Roy Tanenbaum, the school's rosh yeshiva and the driving force behind its creation, told *The CJN* that supporters of the Conservative movement's Jewish Theological Seminary "might worry that this will draw away from the Jewish Theological Seminary, when we don't think it will, because JTS follows a much different pattern of Halachah than we do."

The inaugural convocation of the Canadian Yeshiva and Rabbinical school included a Torah dedication by the family of Irving Teperman. From left under the chupah, facing the camera, are Rabbi Daniel Sperber, in academic robes, Rabbi Roy Tanenbaum (hidden), Rabbi Wayne Allen, Jerry Grafstein, Randall Starr and Senator Linda Frum. *[Frances Kraft photo]*

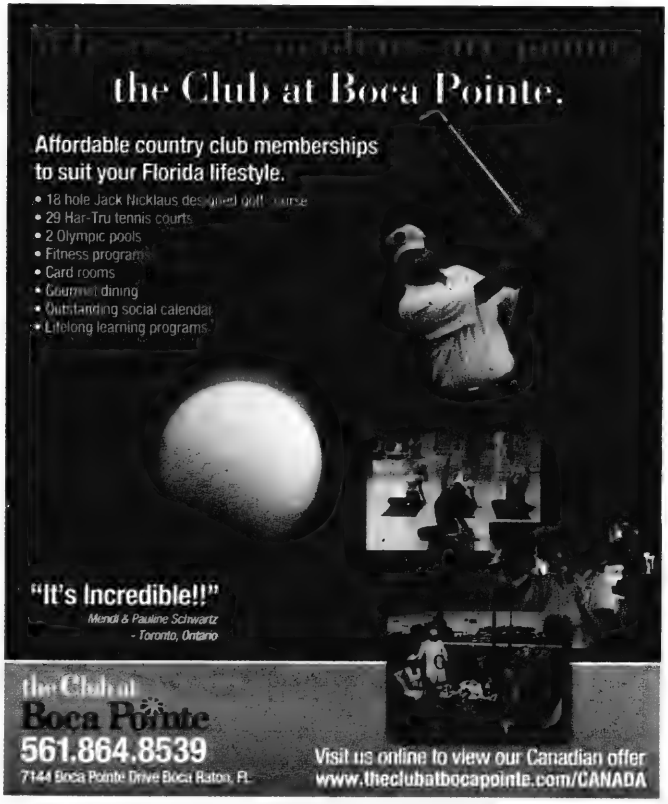
As well, he added, some Orthodox people question whether the yeshiva is "really" traditional, because of the Conservative background of some of its faculty members.

Rabbi Tanenbaum served as a second rabbi at Toronto's Beth Tzedec Congregation until his retirement in 2009. Beth Tzedec ended its affiliation with the United Synagogue of Conservative Judaism in 2008. Rabbi Wayne Allen, the yeshiva's provost, was longtime spiritual leader of Beth Tikvah Synagogue, which is Conservative. Rabbi Sperber, a 1992 recipient of Israel's prestigious Israel Prize for his scholarship, is a professor of Talmud at Bar-Ilan University and president of its Jesselson Institute for Advanced Torah Studies. He describes himself as centrist Orthodox.

Explaining part of the raison d'être behind the establishment of the new yeshiva, Randall Starr, chair of its board of governors, said at the convocation, "Up until now, Canada has had to go outside its borders to fill its pulpits and other rabbinical positions."

In his address at the convocation, Rabbi Tanenbaum said the school is initiating "a 25-to-50-year plan to reinvigorate Canadian Jewry. Each year, we aim to send out another wave of rabbis – rabbis who understand and speak Canadian – to organize, to develop and to lead underserviced Jewish communities."

The yeshiva's honorary chair, retired senator Jerry Grafstein – who once considered pursuing rabbinic studies – called the convocation "a splendid and striking event."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New consul general announced

Andy Levy-Ajzenkopf
Staff Reporter

Israel's current consul general to Toronto and Western Canada, Amir Gissin, still has more than seven months to serve, but his replacement has already been named.

Next summer, Australian-born DJ Schneeweiss will replace Gissin.

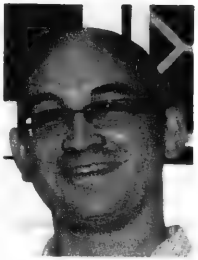
A Nov. 29 report in the *Australian Jewish News* confirmed Schneeweiss as the heir apparent to Gissin.

Asked for his thoughts on his replacement, Gissin told *The CJN* he was happy with the pick.

"Schneeweiss is one of the Israeli foreign service's rising stars, and his appointment to Toronto reflects the importance of this city for the government of Israel."

The CJN interviewed Schneeweiss –Israel's former deputy ambassador in China – in March while he was in Toronto as co-ordinator of Israel's anti-boycott, divestment and sanctions (BDS) strategy department, his current role with the country's foreign service.

The paper will interview Schneeweiss on his new post closer to his arrival next summer.



DJ Schneeweiss

Yonatan Oliver (left), vice-president of Project Tish and Yaakov Freedman, president. Freedman was the first place winner of the cholent cook-off.

Cholent cook-off

Michelle Bitran
Intern

It might not look so appetizing, but it tastes delicious. Cholent has been a staple of Jewish food around the world for hundreds of years. That is the reason why Project Tish, a grassroots organization dedicated to giving young Jews a Shabbat experience, chose to hold a cholent cook-off that would crown the creator of Toronto's best cholent.

Project Tish, named for the traditional festive gatherings after Shabbat dinners, has been active for the last five years. The organizers host Shabbat dinners, often in their homes, for the university-aged Jewish community, regardless of levels of religious observance. Each dinner attracts 20 to 30 guests, and cholent is often on the menu.

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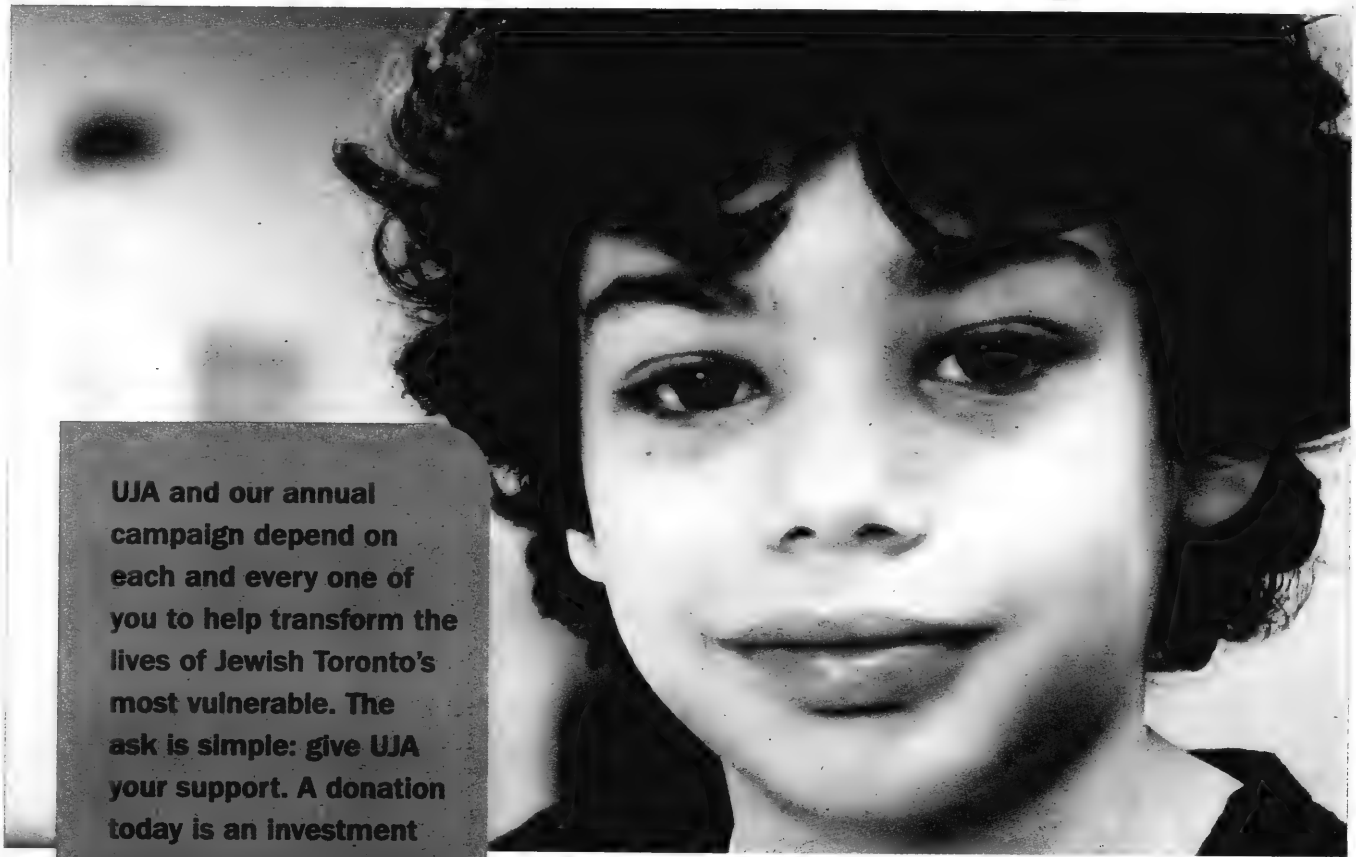

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Ontario MPP proposes Jewish Heritage Month

Andy Levy-Ajzenkopf
Staff Reporter

Ontario Liberal MPP for Eglinton-Lawrence Mike Colle wants May declared Jewish Heritage Month in Ontario.

On Nov. 30, Colle moved a private members' bill at Queen's Park – the Jewish Heritage Month Act – that he said would, if passed, offer Ontarians an opportunity to "recognize the important contributions that Jewish Canadians have made to Ontario's social, economic, political and cultural fabric."

The bill already has all-party support. It was co-sponsored by New Democratic Party MPP for Parkdale-High Park, Cheri DiNovo, and Conservative MPP for Thornhill, Peter Shurman.

Colle, in a statement on his website, said May was chosen because it is "a significant month for the Jewish Canadian community. Various Jewish artistic and cultural events such as the UJA Walk for Israel, Toronto Jewish Film Festival and Jewish Music Week occur in May. Holocaust Remembrance Day and Israeli Independence Day also frequently occur in May."

Mike Colle

The bill is slated to come up for debate in early 2012.

Speaking to *The CJN* after he put forward the bill, Colle said the impetus behind drafting the bill stemmed from the proclamation of June being Ontario's Italian Heritage Month when Bill 103, the Italian Heritage Month Act, received royal assent in the legislature last October.

Shurman was also a co-sponsor of this bill.

"I thought we should do something to celebrate all the contributions that came from the Jewish community," Colle said.

Asked if these bills could open the door for controversy if other communities want to have their own months of recognition, Colle said there are already months dedicated to other groups, including a Chinese Heritage Month, as well as the Italian Heritage Month.

"If they're done in the vein of inclusivity and social harmony... I'm approaching this as we will celebrate and honour any group that's made a positive contribution to Ontario. We don't want to limit anyone," he said.

He said he envisions Jewish Heritage Month as a way to educate all of Ontario's children about the Jewish community.

Colle said he'd consulted with many of his Jewish constituents about this for the past year and received "overwhelming" support from them for the idea.

David Spiro, Greater Toronto co-chair of the Centre for Israel and Jewish Affairs (CIJA), commended Colle on the bill.

"The Jewish community has a long, distinguished heritage in this province spanning well over 200 years. More than half of our country's 360,000 Jewish Canadians live in Ontario. We are proud of the role our community has played in the province's history, and will continue working with Ontarians of all backgrounds to help ensure that Ontario remains a great home for future generations," he said in a statement.

"We hope that, through our varied programs and events, Jewish Heritage Month will be meaningful not only for the Jewish community, but for all the people of Ontario."

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דזשערי קעין

אליעזר שטיינבאַרג
דער פֿערטער קלאַסיקער אין דער יידישער ליטעראַטור
פֿון שמחה סימכאָוויטש

די מערעסטע פֿון אונדז, וועמען מיר דערמאָנען די גרינדער פֿון אונזער מאָדערנער יידישער ליטעראטור, דערמאָנען נאָר דריי קלאַסיקער – מענדעלע, פֿרץ, און שלום עליכם. אָבער עס זיינען אויך דאָ פֿיל קנענער און לייענער פֿון יידיש וואָס וואָלטן געקרונען אליעזר שטיינבאַגר ווי דעם פֿערטן קלאַסיקער. ער האָט צוגעגעבן אַ נייַ יידש פּנים צו דעם ליטעראַרישן זשאַנאַר וואָס מיר רופֿן משלים: פֿייבלס אַף ענגליש

שטיינבאַרג, געבוירן אין 1880 אין ליפקאָן בעסאַראַביע איז געשטאָרבן אין 1932 יידער ער האָט באַווייזן אַרויסצוגעבן זיין בוך משלים, וואָס ער האָט געהאַט צוגעגרייט . אין משל "דער שפּיגל און דער מלאך" האָט שטיינבאַרג ווי פֿאַרויסגעזען זיין איגענעם גורל,שרייבנדיק:

שטאַרבן מוז א קינסטלער ער זאָל מאַכן ערשט אַ דושם?
נאָכן טויט מיד זאָגן שבחים? אַחרי מות קדושים?

שטיינבערג האָט ממשיך געווען די משלים-זשאַנער, וואָס עס האָבן אַריינגעפֿירט אין דער יידישער ליטעראַטור שלמה עטינגער, יהואש א.א. ער האָט אויך פֿיל געלערנט פֿון די באַרימטע משלים שרייבער עזאָפּ, לאַ-פֿאָנטען און קרילאָוו. אָבער זיינע משלים זיינען דאָך געווען נייַ און אָריגינעל אין פּרט פֿון דער קאָנטוע, לשון, שטוינג און פֿאָנטאַזיע. שטיינבאַרג איז געווען ניט בלויז אַ גרויסער ליב האָבער און קענער פֿון יידש לשון און פֿאָלקלאָר, נאָר אויך פֿון די אַלטע יידישע מקורים: דעם תנך, תלמוד און מדרשים. זיינע משלים זיינען דעריבער דורכגעפֿלאָכטן מיט אידיאָמען, וועריטלעך און באַגריפֿן פֿון דער טראַדיציאָנעלער יידישער ליטעראַטור און פֿון דודרוחדיקן יידישן לעבנס–שטייגער.

שטיינבאַרג לעבט אויף אין זיינע משלים ניט בלויז די היימישע בעלי–הײַם, אָדער די וואַלד-חיות נאָר אויך געוויקסן און דוממים. די טויטע זאַכן ריידן בייַ אים מיט אַ פֿולן מויל; די ניי-מאַשין זידלט דעם וואַנט-זיגער, די בּאַרשט רייצט זיך מיט דעם קאָמאָס און אַזוי ווייטער. ער פֿלעכט אַריין אין זיין יידיש לשון-קודשדיקע ווערטער און זאָגונגען און ער באַרייכערט אַזוי אָרום די בילדערישקייט, די אַלוזיעס און אַסאָציאַציעס, ווי אויך זיין גראַמען-אוצר. ער גראַמט למשל, 'שיר-השירים' מיט 'שירעם', זכותו איגן מיט 'שלאָגן' און ער דרייט איבער ליענותדיק דעם תהילימדיקן 'למנצח על הגיתית' אויף 'למנצח על הגייט עס'. אָבער ניט שפּילערייַ און ליצנות איז שטיינבאַרג אויסן. זיינע משלים הייבן אָרויס טיפּע אמתן וועגן דער מענטשליכער נאַטור און לעבן.

אויב איר האָט בעדאַנקען וועגן אונדזער חינוך לאָזט מיינען, זענדט פֿאַקס
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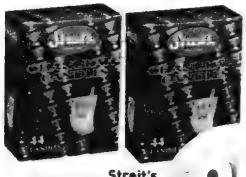

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Author takes aim at 'western self-loathing'

Ron Csillag
Special to The CJN

Western self-loathing, which has led to a decline in western values, the growing radicalization of Islam, and the sham of human rights commissions were all grist for Mark Steyn's mill last Thursday night.

The columnist, essayist and author, known for his strident criticism of militant Islam, staunch defence of western values and gleeful disregard for political correctness, spoke to a packed, appreciative house at Holy Blossom Temple.

In a freewheeling conversation with local Jewish educator Elliott Malamet, Steyn took aim at what he said has become the looseness and complacency of western conduct and beliefs.

At the root of anti-Americanism "is western self-loathing." But he chided Americans for becoming soft. "You can't be a great power and go to the beach. You cannot be a hyper-power and say, 'We'll watch *Dancing With the Stars*.'"

While many believe America is "scary," a lot of people are beginning to realize it's "not scary enough." Meantime, the West's lack of self-confidence "gets worse in each generation. And we're to blame."

Steyn, whose latest book is titled *After America: Get Ready for Armageddon*, said that "it's easy to fight evil. The hardest thing is to recognize it."

One example is the alleged Islamic honour killings of the Shafia sisters, a horrific case now before the courts in Kingston, Ont. "Ninety-eight per cent of Canadians look away," Steyn said. "We have to be dragged inch by inch to face what happened — in Canada.

"It's not enough to sing *O Canada* and swear allegiance to the Queen. Future generations will curse us when they understand the freedoms we inherited and squandered because it was easier to look away."

Mark Steyn

U.S. President Barack Obama is another example of someone who doesn't understand radical Islam, Steyn went on.

What Obama and others "ignore" is the transformation of Islam. "Islam itself has changed. Seventy per cent of the vote in Egypt [last Monday] went to Islamic parties. Egypt got worse because the Muslim world got worse. When the president cannot see that and speak the truth, we are in deep, deep trouble."

Steyn, who affably referred to himself as "a right-wing lunatic," took aim at Canadian human rights commissions, which have been attacked by the right for squelching and policing free speech. Steyn himself, together with commentator Ezra Levant, were the subjects of a Canadian Human Rights Commission probe for publishing controversial remarks and images about Islam.

Steyn said he is "staggered at how far the left will go" to protect and advance the work of human rights panels.

"Bernie Farber [the former CEO of Canadian Jewish Congress] and a lot of Canadian Jews are on the wrong side of this issue. Jews of all people should know that empowering the state to police what you think and what you say will not turn out well," Steyn said to applause.

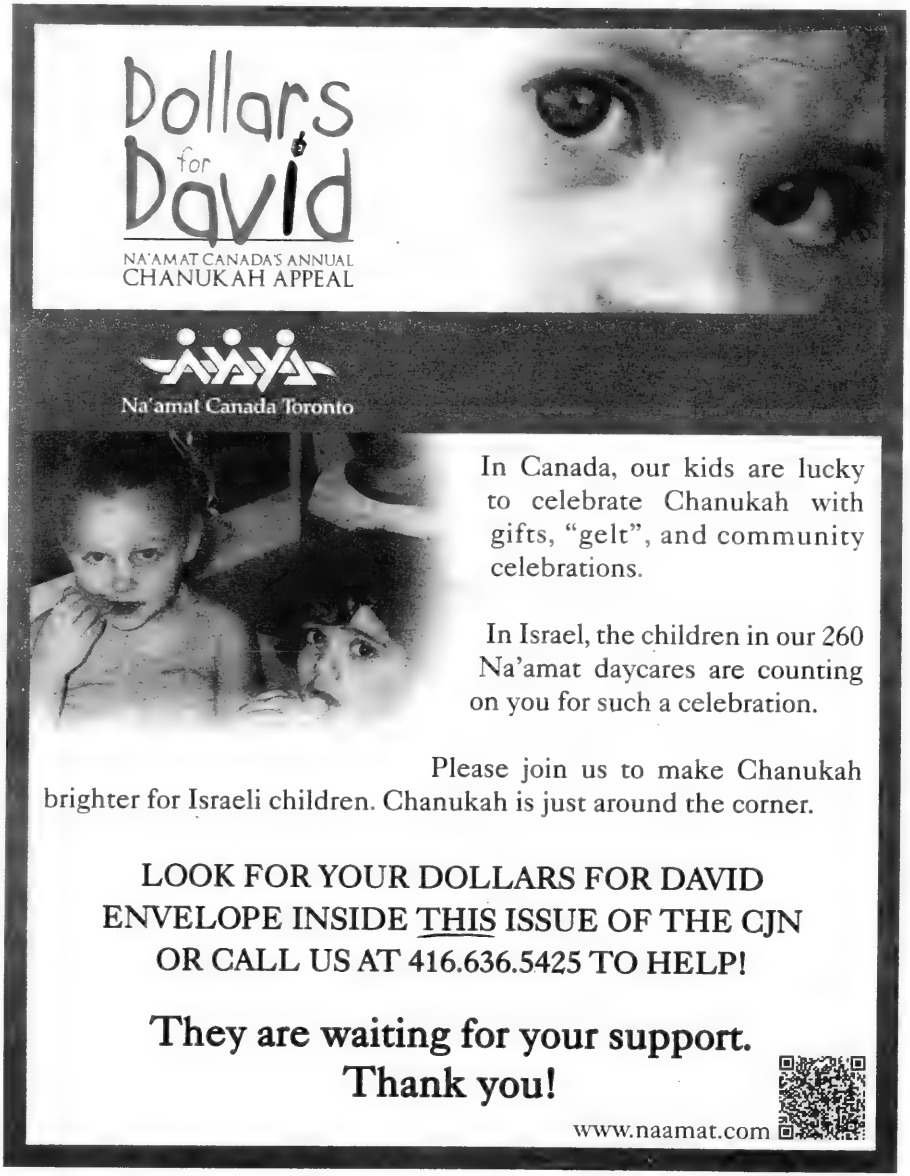
If and when a law eliminates human rights commissions, "you can call it the Steyn-Levant law," he said to further applause.

On the subject of Israel, Steyn said more and more western intellectuals are publicly saying that the creation of the Jewish state had been a mistake. "There is something proudly wicked about that."

He warned that the "complicity" of the West, if allowed to continue, will lead to the "most evil events of all."

Referring to the superiority of western, particularly British values, Steyn said that "there's a reason Haiti is Haiti and Barbados is Barbados. And somehow, it's impolite to mention that."

The evening was co-sponsored by Torah in Motion.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READY FOR SHABBAT: Adial Ben-Ezra, a student at the Joe Dwek Ohr Haemet Sephardic School, made challahs and a challah board as part of a Grade 1 Shabbat unit.

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Time to broaden dialogue on Israeli Arabs: UJA

Andy Levy-Ajzenkopf
Staff Reporter

Helping Israeli Arabs succeed economically and socially will guarantee a strong Jewish and democratic state.

That was the message put forward at a Nov. 27 conference hosted by the UJA Federation of Greater Toronto's committee on Israeli and Arab issues.

A packed hall of about 150 people at the Lipa Green Building listened intently.

It was the first conference in Toronto of its kind, and was part of a series that had held prior events in Washington, D.C., and Philadelphia.

The committee, created in May 2010, exists to encourage dialogue within the mainstream Canadian Jewish community on the sometimes thorny topic of how Israeli Arabs are treated in Israel.

Jeffrey Stutz, the committee's chair, said its goal is to communicate the importance of strengthening the Israeli Arabs' social, economic and educational situation.

"Israel will be strengthened as a Jewish and democratic state by ensuring that its Israeli-Arab minority enjoys equal rights and opportunities," he said.

Israeli Arabs constitute about 20 per cent of Israel's population.

Aside from Stutz, speakers at the conference included Israel's consul general to Toronto, Amir Gissin; Prof. Elie Rekhess, an expert on Arab-Israeli relations with Tel Aviv University's Moshe Dayan Center for Middle Eastern and Arab Studies; Abeer Halabi, a Druze social worker with Israel's Merchavim Institute for the Advancement of Shared Society; Raji Srouji, a Palestinian and the sports manager of the city of Nazareth, and Rabbi Baruch Frydman-Kohl of Toronto's Beth Tzedec Congregation.

Also speaking were two Israeli medical students living in Toronto, one Jewish, the other Palestinian – Anat Kapelnikov and Alaa Amash respectively – who spoke of their experiences getting to know each other's cultures and breaking through social barriers to become friends.

Gissin said he was speaking as a representative of all Israelis and that the 1.4 million Israeli Arabs had been "marginalized."

"It's reflected in the way resources are allocated to them," he said. "Under Israeli law, all citizens are equal. When Israeli citizens stand before the court, there is no difference between Jews and Arabs. No, the difference is on another level."

Gissin then laid out two sets of statistics that caused the crowd to gasp. The first was the comparison of how many Jewish – excluding the haredi community – and Israeli-Arab women participate in Israel's workforce.

Nearly 66 per cent of Jewish women versus only 23 per cent of Arab women are participants in Israel's working sector.

"This gap represents hundreds of thousands of women who could be in the workforce," Gissin said.

The next statistic, the one that drew the more audible gasp from the audience, was the comparison of Jews to Arabs living at or below Israel's poverty line as defined by Israel's statistics bureau.

While approximately 12 per cent of Israeli Jewish households fell into this category, more than 57 per cent of Arab households were defined as poor.

"This is an unacceptable gap," Gissin said. "The main challenge of the Israeli government is to narrow these gaps."

During his address to the audience, Rekhess said that Israel's real problems don't lie in the West Bank or Gaza. The challenge going forward is how to keep the country both Jewish and democratic.

"There cannot be a more controversial topic," he said. "There is a demographic problem. The Arab birthrate… is still higher than the Jewish growth rate."

And 83 per cent of the population of Arabs in Israel identify as Muslim, with the other 17 per cent split evenly between Christian Arabs and Druze.

This leads to serious questions on how to continue to integrate the majority Israeli-Arab Muslim population into a Jewish democratic state.

The conference provided no answer to that question. Instead, it was intended to engender debate on the issue.

Rekhess said the government has to "acknowledge" this issue as a first step. Furthermore, he said, it's both a Jewish and moral imperative to solve the problem, and that by doing so, Israel's economy and its international image will improve.

Elie Rekhess, left, and Jeffrey Stutz
[Andy Levy-Ajzenkopf photo]

He said there would be "a price for neglect."

For her part, Halabi said she has grown to understand both the Jewish and Arab points of view on Israel's nature, but that as a Druze, she still feels uncomfortable with her own identity.

"I'm a Palestinian, a Druze and an Israeli. But my identity is in conflict," she said.

Srouji said he felt that as a Palestinian, he could integrate into a Jewish Israel and still keep his identity. But there were serious issues for the government to address.

"Only three per cent of the government workforce is Arab," he said, adding that nearly 500 Arab towns within Israel's current borders had "disappeared" since 1948.

He said his programs helping Jewish and Arab children play sports together in Nazareth held out the rays of hope for a future peace between the peoples.

"Children [naturally] play together when you leave them alone," he said.

Rabbi Frydman-Kohl said he believes there are ways to help Israel stay Jewish and still be a true home for Israeli Arabs as well.

By way of example, he used the Canadian and Israeli national anthems to illustrate how solutions can occur and identities are maintained without strife.

He noted that the French version of *O Canada* contains a line that speaks of "marching with the cross."

"Canadian Jews know how to deal with that… they don't sing that line," he said to laughter, alluding to how Israeli Arabs might choose to deal with a similar awkward moment in *Hatikvah*.

In his closing remarks, Rabbi Frydman-Kohl said conferences such as this one help "maintain the possibility that we can hold Israel together as both a Jewish and democratic state."

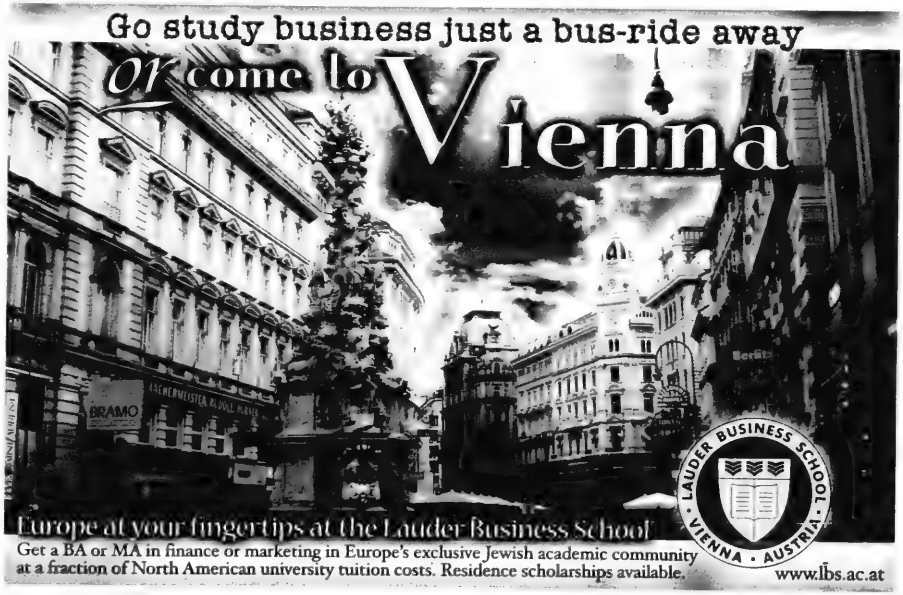
Stutz said his committee will now focus on efforts to publicize more events, recruit volunteers and ultimately become part of the Jewish Federations of North America's (JFNA) Social Venture Fund for Jewish-Arab Equality and Shared Society.

The cost of joining the fund is $50,000 a year, Stutz said. Twenty members currently administer the fund.

"It would give us a seat at the table and help [the Canadian Jewish community] have a say" on what projects the funds are allotted to in Israel, he said.

Gail Zucker, JFNA's senior director of consulting, told *The CJN* that the social venture fund has "raised more than $3.5 million since its inception in 2007 and allocated over $3 million towards a portfolio of programs in the areas of education and economic development, with a particular focus on women's empowerment and capacity building."

For more information, visit www.jewishfederations.org/page.aspx?id=176993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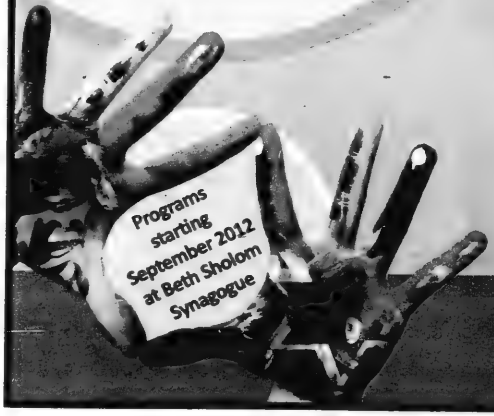

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JIAS celebrates its 90th anniversary

Sheri Shefa
Staff Reporter

Marking the Jewish Immigrant Aid Services Toronto's 90th anniversary, author and filmmaker David Bezmozgis spoke at the agency's annual general meeting about his family's immigration experience with JIAS Toronto 30 years ago.

Bezmozgis, who is the celebrated author of *Natasha and Other Stories* and *The Free World*, and was named one of *The New Yorker*'s 20 most promising fiction writers under the age of 40, centred his speech around his family's JIAS Toronto file.

Reading from a copy of his family's file, which was opened in 1979, Bezmozgis became emotional, choked back tears, and said more to himself than the audience, "I didn't expect that."

Bezmozgis, a Latvian who immigrated to Toronto with his parents in 1980 when he was six years old, said that throughout the file, his family was described as "refugees," and "stateless."

"It is strange and eerie to see us reduced this way in clerical black and white," he said.

"It is true? Did this happen? Is this really who we were?"

He said his "need to tell a story about this [immigrant] community, a story that hadn't been told before," compelled him to write two books, a number of short stories and a feature film about his experience.

He said that while reading the file, he was struck by "how much in the past it all is."

Bezmozgis said that today his family is "as far removed from the USSR immigration as the previous generation, the generation of Holocaust survivors, was removed from theirs, when we arrived in Canada in 1980.

JIAS Toronto executive director Janis Roth and author David Bezmozgis. ***[IsaacImage photo]***

"By the time we arrived in Canada, those people had been ensconced in this country for three decades."

He recalled visiting his parents' friends who had moved to Toronto about three years earlier.

"I remember being astounded by their fluency with the culture and the language – so much further along than we were. How envious I was of them. How inconceivable it seemed that we would one day attain their ease, the ease that comes with being in a country for a grand total of three years."

Thirty years later, he added, "here I am, standing before you, recalling those early days."

He said he also learned details about his parents and grandparents that he'd never known from some of the documents in his family's JIAS file.

"Many of our parents and grandparents kept no record, no diaries or journals, and much of what documented their lives in the Old Country was left behind," Bezmozgis said.

"In addition to the great help JIAS provided to three generations of immigrants, it also gives us a rich trove of historical data, data that likely exists no where else."

Bezmozgis said it's hard for him to contemplate "an organization that has been so intimately involved in the great dramas of Jewish life over the past 90 years… and not wonder what it'll look like in another 30 years, let alone 90."

JIAS Toronto executive director Janis Roth also addressed the agency's staff, board of directors, volunteers and clients about its accomplishments, developments, challenges and aspirations.

"For the first time since 2003 we have seen our budget slip into the red and all indications are that budgets will get tighter and tighter in the years to come," Roth began.

She said Citizenship and Immigration Canada is cutting $30 million from its Ontario budget in 2012.

"[But] against this backdrop of budget freezes and cuts, JIAS Toronto had a most remarkable year."

In addition to the expansion of services, programs and scholarships, JIAS Toronto launched a rebranding campaign.

Roth said JIAS Toronto clients encouraged the staff to share stories of hardships and new beginnings with the community.

"We realized we needed a new face, a fresh start – one that would capture the profile of the immigrants moving here and would reflect the fresh start they were making," Roth said, adding that changes to their website and information materials now reflect that.

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Professor Jean Baumgarten is Director of Research, National Centre for Scientific Research in Paris, France. His primary research is Old Yiddish literature, popular Jewish religion and the cultural history of Ashkenazi Jewry (Middle Ages–18th century). Professor Baumgarten has written a number of books including Introduction to *Old Yiddish Literature*, 2005 which was recently revised and translated into English. This new edition provides students and scholars of medieval, Renaissance, and early modern European cultures with an exemplary analysis of the broad and deep literary tradition in Yiddish. The diverse world of Ashkenazic Jewry comes alive in this survey of its literature.

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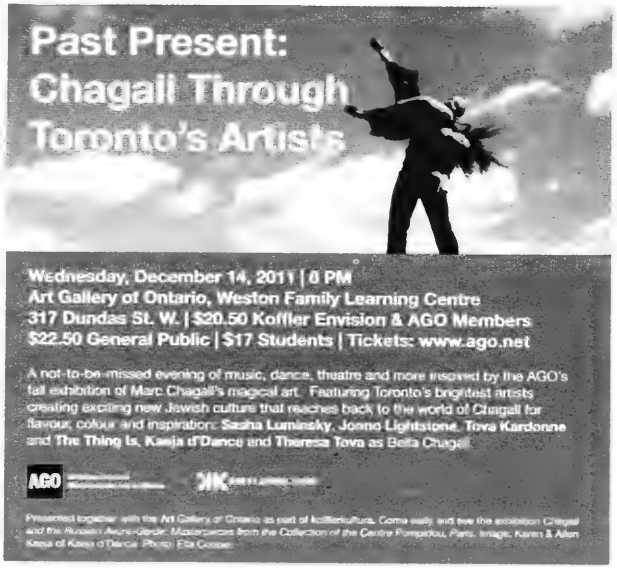
DECEMBER 2011



Wednesday, December 14, 2011 | 6 PM
Art Gallery of Ontario, Weston Family Learning Centre
317 Dundas St. W. | $20.50 Koffler Envision & AGO Members
$22.50 General Public | $17 Students | Tickets: www.ago.net

A not-to-be-missed evening of music, dance, theatre and more inspired by the AGO's fall exhibition of Marc Chagall's magical art. Featuring Toronto's brightest artists creating exciting new Jewish culture that reaches back to the world of Chagall for flavour, colour and inspiration: **Sasha Luminsky, Joono Lightstone, Tova Kardonne** and **The Thing Is, Kasija d'Dance** and **Theresa Tova** as Bella Chagall.

AGO

Presented together with the Art Gallery of Ontario as part of kolleKtivaTura. Come early and see the exhibition *Chagall and the Russian Avant-Garde: Masterpieces from the Collection of the Centre Pompidou, Paris*. Image: Karen & Allen Kaeja of Kaeja d'Dance. Photo: Eda Gosser.

Sunday, December 11, 2011 | 10:30 AM – 4 PM | FREE
Prosserman JCC, 4588 Bathurst Street
All ages welcome

- Koffler School of Music group performance
- Magnetic by Ballet Edge Group with live music
- Make Your Own Musical Instrument with Eric Lee
- Family Pottery with Vivian Lee
- Physical Workshop (Ages 10+) with Diana Hamilton
- Drawing of the Human Body at Varied Art Studio and Environment
- FREE pizza lunch from 12:30 – 1:30 PM, RSVP required

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Starts January 10, 2012

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Tuesdays, 9:30 AM – 12:30 PM
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Starts January 7/8, 2012

Made with Nature, Ages 4 – 7
Sundays, 9 – 10 AM
Starts January 8, 2012

Painting & Drawing, Ages 8 – 15
Saturdays, 9:30 – 11:30 AM
Sundays, 12 – 2 PM
Starts January 7/8, 2012

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Saturdays, 1 – 3 PM
Sundays, 11:30 AM – 12:30 PM; 1 – 3 PM
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Toronto Memory Program is an OHIP funded medical clinic specializing in the diagnosis & treatment of Alzheimer's disease and related disorders.

www.torontomemoryprogram.com

Protecting kids is our sacred trust

Rabbbi Sean Gorman

Over the last several weeks, we have been witness to another display of abuse, scandal, and cover-up.

We have watched as revelations of sexual exploitation have rocked Penn State University. We have seen a president and a beloved coach lose their jobs over this disaster, appropriately. Sadly, we will continue to watch as the victims of this series of crimes suffer the nightmares for years to come.

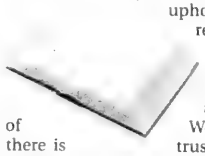
While witnessing the ongoing travails in Pennsylvania, the Jewish community has been reading about the Akeidah – the binding of Isaac on the altar, the subsequent birth of Rebecca, the death of Sarah, and the marriage of Isaac to Rebecca.

Jewish tradition performs "midrashic math" to conclude that Isaac was 37 years old at the time of the Akeidah. The math is predicated on the fact that Sarah was 90 years old when Isaac was born, and 127 years old when she died. The Akeidah took place right before her death.

The problem with this midrashic math is that Rebecca was born during the time between the Akeidah and Sarah's death. This means, Rashi says, that Rebecca was three years old at the time of her marriage.

There are many issues with the calculation of Isaac's age. For starters, how could a three-year-old

Rabbinic Reflections



Rivkah bring water for all of the servant's camels? But there is another concern though of much greater significance. Rebecca agrees to go with the servant to marry a man she has never met. Jewish values can never countenance a midrashic tradition that allows a mere toddler to commit herself to such an adult undertaking, with all of its intimate ramifications.

Ibn Ezra, a Spanish commentator from the late 12th century, reads our text differently. He sees Isaac as a teenager. This places 13 years between Isaac and Rebecca, and removes the stench of crime and betrayal from our tradition.

We have been entrusted with raising and protecting our children. This sacred trust is so much more than feeding them and placing clothing on their backs. We uphold that sacred trust by reporting what we know as soon as we know it, with no regard to whether or not it has already been reported. We uphold that sacred trust by flatly rejecting any text that seems to indicate that our youngest and most vulnerable might be subject to such treatment. We uphold that sacred trust when we remember that protecting our children must not be only a set of actions, but also a constant theological mindset.

Rabbi Sean Gorman is spiritual leader of the Pride of Israel Synagogue in Toronto.

Propaganda in an academic guise

Recently, the Olive Oil Project that I initiated four years ago was launched with a wildly successful gala reception for 500 people at the Royal Ontario Museum in Toronto. It was hosted by the consuls general of Israel, Greece, Italy and France. The evening was capped by a wonderful tasting, where we all basked in the glow of friendship and fraternity that the evening had brought about. It was a moment to be treasured.

The next day consisted of a scholarly conference organized and hosted at St. Michael's College at the University of Toronto by its principal, Prof. Domenico Pietropaolo. The week before, Pietropaolo had organized a moving presentation on the Holocaust in Italy as part of Holocaust Education Week. It highlighted St. Mike's commitment to, and friendship and solidarity with, our community.

I was expecting the usual pedantic, academic presentations on olive oil from the conference, which Pietropaolo had so ably put together. But the papers presented covered a broad range of topics, from the 20th-century German poet, Gottfried Benn's fascination with Italy and the olive, to an examination of the olive oil industry at the ancient site of Tel Ekron, located on the coastal plain of Israel between Jerusalem and the Mediterranean.

Ekron was the first major industrial olive oil complex so far discovered in the Mediterranean. The complex dated to the 7th century BCE, when the mighty Assyrian Empire held sway over the eastern Mediterranean coast. (It was the Assyrians who destroyed the northern kingdom of Israel in 722/721 BCE and deported some of its inhabitants, giving rise to the legend of the Ten Lost Tribes).

Past Forward

Alex Gropper

But amid all of these fascinating, but mostly esoteric, talks there was a hidden time bomb. The title of the last paper briefly got my antennae up. It was called "A Comparison of the Olive Oil Industries in Tuscany and Palestine." The word Palestine should have been a warning, but I attributed no malevolent motives to its use. However, the talk itself turned out to be nothing more than pro-Palestinian propaganda masking itself in an academic guise.

As chair of that session, I was confronted with the choice of letting the speaker, a "reputable" academic, continue talking, or stopping her and thus denying her "academic freedom." The day of the talk was Remembrance Day, and out of respect for the occasion, when we honoured those who had died defending freedom of speech, I decided to let her speak, even though I disagreed with what she was saying.

Dan Bahat, the well-known Israeli archeologist, who is a visiting professor at St. Mike's, sat in the audience. He and Judith Cohen of York University stood up and vociferously challenged the speaker on her half truths and innuendos.

But it still leaves the question as to how far one has the right to exercise academic freedom. The conference brought home the fact that even in the spirit of co-operation that it was designed to foster, one has to be ever mindful of the sinister and devious evolution of both antisemitism and anti-Zionism.

Thanksgiving at Chanukah

Midrashic Moments

Rachael Turkienicz

The holiday of Chanukah is approaching and every year it's important to refresh our thoughts about the event as we enjoy family, candles, dreidels and latkes. We are well aware of the victory of the Maccabees and how the few were victorious over the many. We remember that the war against the Jews was waging on two fronts – there was engagement with a foreign enemy as well as an internal one, the traitors within the Jewish people. There was a tremendous call for Jewish unity as the Maccabees rallied around the cry, "Whoever is for God should come to me."

The women of that era were as involved as the men in maintaining a strong front against the enemies. While the men were away, engaged in warfare, the women were in the towns and cities maintaining Jewish culture and paying the ultimate price. We study the story of Judith and how her victory and inspirational leadership reads into the story of Chanukah. But it's important to remember all the details and see what we can learn from them as well.

The hero of the Jewish people was Judah the Maccabee. We learn of his strategies in battle and his perspective on the enemy. The Book of the Maccabees describes to us how he rededicated the Temple and cleaned up the abominations that had been brought into the Temple, including foreign gods. We pay attention to the name Maccabee and connect the meaning to the word "hammer." We have paid attention to everything except his first name: Judah.

Because we're so familiar with this name and are so comfortable with it, we forget to ask what we can learn from his name that connects to Chanukah. The first time the name Judah is used by a Jewish person brings us to yet another woman: Leah. Our matriarch, Leah, gives birth to her fourth child and states that she is now giving thanks to God, and she named the baby Judah. The name itself means thanking God. The midrash tells us that until Leah came up with that concept, no one had thanked God.

We say prayers on Chanukah that clearly express our gratitude to God, and it's the hero himself, Judah, whose name directs us to this gratitude. Yet at the same time, we're taught to be careful about gratitude for victory in war. It's clear that while we're thankful for our victory, is that the same thing as rejoicing over the death of the enemy?

There's a midrash that states that when we thank God for a victory, the sages quote a verse that says, "Give thanks to God" but does not then say "*ki tov*" (for He is good). According to the sages, "The Holy One does not rejoice at the downfall of the wicked."

There was no limit to the cruelty enacted against the Jewish people as described in the Book of the Maccabees, but we don't gauge our gratitude according to the wickedness of the enemy. We follow the name of Judah and always give thanks to God, but we must separate that from rejoicing over the death of an enemy.

Rachael Turkienicz is director of rachaelscentre.org.

Nobel and the Jews: a repeat affair

Jewish & Digital

Mark Mietkiewicz

When the Nobel Prizes are presented on Dec. 10, five of the 13 individuals who will be honoured are Jewish. Once again, those winners will be disproportionate to a community that represents 0.2 per cent of the world's population. Today, some theories behind those numbers.

First the facts. The Jewish Virtual Library has put together a list of Jewish Nobel Prize winners since the Nobel Foundation of Sweden first awarded prizes for excellence in physics, medicine, chemistry, economics, literature and world peace. "Between 1901 and 2011, around 850 Nobel Prizes were handed out. Of these, at least 170 [recipients] are Jews." **[http://bit.ly/jnobel8]**

When looking at why so many Jews have excelled at the Nobels, one must surf carefully. You can find yourself mired in Jewish websites that not only take pride in these accomplishments, but also take a swipe at other ethnic groups who have not fared as well. Then there are the antisemitic sites that are happy to point out that not only do Jews control the banks and media, but they also have a corner on the fields of literature, chemistry, medicine, physics, economics, and even peace. And finally, there are the sites that I recommend – those that exhibit pride (and hopefully, humility) in the achievements of what members of the Jewish community have been able to produce.

According to Uzi Arad, director of the Institute of Policy and Strategy at the Interdisciplinary Institute, in Herzliya, Israel, "the reason for the disproportionate number of Jewish winners is the premium Jews have placed on learning and scholarship. The tradition of reflection and scholarship has sharpened the inquisitive Jewish mind. It takes an inquisitive, nonconformist mind to break into new areas and make discoveries." **[http://bit.ly/jnobel11]**

Writing in *Commentary*, Charles Murray used the Nobel statistics as a starting point for asking why Jews have excelled disproportionately in the arts and sciences since the 18th century. He examined historical factors like "occupational selection," the importance of literacy among Jews, and heredity – and he set off a firestorm of reaction. **[http://bit.ly/jnobel12]**

One writer took him to task for using the Nobel Prize as a gauge for intelligence. "Consider that women comprise some 50 per cent of the world's population, but fewer than five per cent of Nobel Prize winners (one of Mr. Murray's favourite metrics). Sweden, with only one-10th of a per cent of the world's population, has contributed approximately five per cent of Nobel laureates. Are Swedes therefore smarter than women?" **[http://bit.ly/jnobel13]**

One of the most interesting pieces I came across is by Lazar Berman of the American Enterprise Institute. Using the Nobel numbers as a starting point, he delves into the nurture versus nature debate and traces Jewish (Ashkenazi and Sephardi) achievements since the Middle Ages. He focuses on IQ as a predictor "of success in academic subjects and most jobs" and points to studies in which Ashkenazi Jews score significantly higher than surrounding populations. **[http://bit.ly/jnobel16]**

Israeli Aaron Ciechanover, the 2005 Nobel Prize co-winner for chemistry, was succinct when he explained why his country excels at the Nobels. "The human brain is the only natural resource that Israel possesses." **[http://bit.ly/jnobel14]**

Mark Mietkiewicz can be reached at highway@rogers.com.

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Winnipeg Hillel introducing new leadership model

Myron Love
Prairies Correspondent

WINNIPEG — Hillel Winnipeg is in the process of adopting a new leadership model that is intended to cast a wider net and attract more student participation.

"We are just beginning to implement our new approach," says Hart Jacob, Hillel Winnipeg's director. "Rather than having a formal structure with a formal executive, we are creating a number of micro committees – smaller interest groups under the Hillel umbrella."

Jacob came up with the idea for the new direction last summer after attending the Hillel Leadership Institute in St. Louis. "This is a model that is being tried on some American campuses," he says.

Last year, he points out, Winnipeg Hillel had a small group of core students who ran the organization. "They worked well together, but there was too much for them to do," he says. "We believe that our new program will engage more students and expand student involvement."

He reports that before starting on the new direction, he met with last year's Hillel student leadership and solicited their views. "There was some hesitation about doing away with titles," he says, "but, in the end, everyone was on board."

Hart Jacob, Hillel Winnipeg director *[Myron Love photo]*

One of the limitations that Hillel Winnipeg has faced over the years in attracting students, Jacob notes, is that Winnipeg's two universities are commuter campuses. Students live at home rather than in university dormitories, unlike Queen's University, he said, where there are a number of Jewish students in residence. The Winnipeg Jewish students have long-established friendships and aren't looking to university to meet new people and make new friends.

The micro groups, he says, would be driven by students' interests. For example, Jacob notes, young Chabad Rabbi Shmuley Altein comes to the University of Manitoba every Tuesday for a lunch-and-learn program studying Jewish religious texts with students under the Hillel banner.

"We also have an Israel advocacy group, a sports group, a Shabbat group and a social group established," Jacob says. "And we have a social-action group in the works."

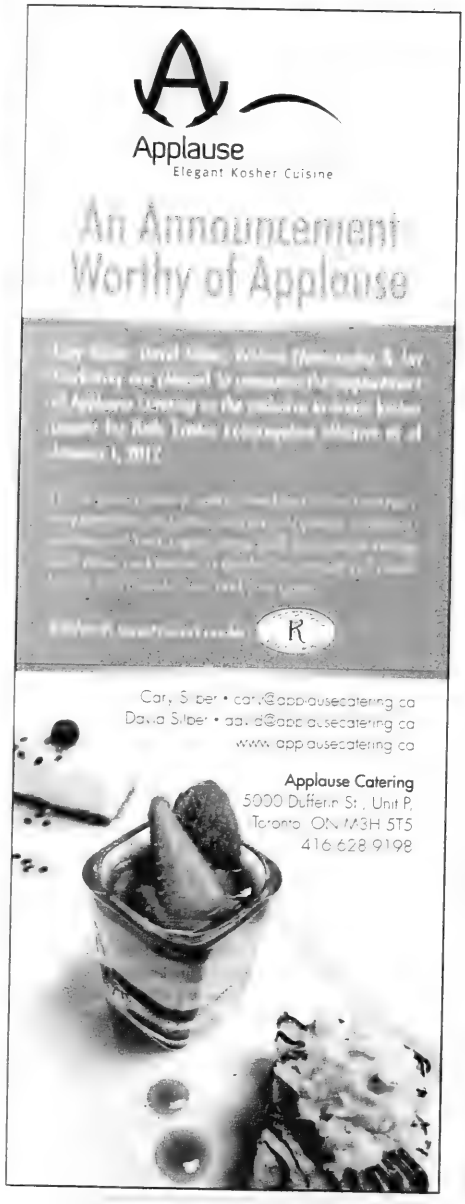
He notes that the new approach should encourage students to focus more on their interests and take ownership of their groups. Each group would have a leader or contact person. Jacob's role would be that of the co-ordinator providing support, resources and guidance to the different groups.

Jacob will continue to organize macro programs, such as visiting speakers from Israeli universities, and arrange for fellowships, scholarship and travel to Jewish-themed conferences for Jewish students on campus.

He estimates that there are between 600 and 800 Jewish students enrolled at the University of Manitoba and the University of Winnipeg. Many of them are from families that have immigrated from South America, largely Argentina, and Israel in the last 10 years.

Jacob says the Russian/Israeli and South American-born students prefer to integrate with the Canadian-born students rather than form their own cultural groups.

"From the point of view of the larger group, it's great having students from a different country and culture and perspective involved," he adds. "They bring different ideas and excitement to our groups and programs."



Although motion rejected SAIA refuses to concede defeat

Continued from page 3

As students debated whether the motion should pass, Gross said council members eventually put an end to the debate, deciding that they spend more time focusing on issues that directly affect U of T's graduate students.

In the end, a majority voted against the motion.

"I am relieved that the motion failed, because cooler heads prevailed," Gross said.

"We showed very clearly that the motion was inherently duplicitous and false... and a harmful act of propaganda."

Brandon Lablong, Hillel of Greater Toronto's special programs co-ordinator, said he worked with the Centre for Israel and Jewish Affairs to help students at U of T develop a strategy and present arguments that would get the motion defeated.

"The beautiful thing about this is that it really was a student initiative. These grads, who are all academics, were able to independently learn up on the issues," Lablong said.

Although the motion was voted down, the social justice committee and SAIA haven't conceded defeat.

The committee had planned to urge the GSU this past Monday to have each section of the three-paragraph motion considered as a separate resolution.

The first paragraph calls on U of T to divest from the four aforementioned firms. The second calls on it "to refrain from investing in all companies involved in violations of international law," while the third urges it "to work with students, faculty and staff to undergo a democratic and transparent process to ensure accountability of its investments to principles of social and environmental justice."

The committee would have needed to get the approval of two-thirds of the roughly 100 GSU council members to break up the motion and have each part considered individually, Gross said last week, ahead of the Dec. 5 meeting.

Lablong predicted that even if the committee were to secure that approval, "It won't go very far because separately, it's very vague.

"And the first part of the motion, which calls for the divestment from the four companies, has already been [defeated]."

BUDDY DAY: On Nov. 22, all the students at Robbins Hebrew Academy Beth Tzedec campus participated in the first Buddy Day of the year. Younger and older students paired up and took part in a fun activity: they worked together to create a collage of their dream school, then presented it to the other groups. They explained their ideas in English, Hebrew and French. Pictured, from left, are Emily Gertin, Noah Shap and Benny Barish.

ISRAEL WEEK: Grade 11 students at Ulpanat Orot participate in an activity about Israel as part of the inaugral Israel Week at Bnei Akiva Schools planned by the school's shlichim in honour of *Kaf Tet B'November*, Nov. 29, 1947, the day the UN Partition Plan for Palestine was accepted at the United Nations, paving the way for the establishment of the State of Israel. Pictured, back row from left, are Maytal Perlman, Sarina Brenman, Leora Mayer, Tamar Gross, Sarah Gomolin, Leora Newman, Kayli Green, Sarah Laszlo, Debra Felsher, Elisheva Riaboy, and, front row from left, Keshet Eklove, Mrs. Rachel Frankel, Tali Serman and Talia Shiel.

BLUE AND WHITE DAY: Leo Baeck Day School's Thornhill campus celebrated the anniversary of the UN vote for the partition plan, which happened Nov. 29, 1947, with a blue and white day at school. Pictured are Grade 3 students and school shinshinim Ariel Levy and Michal Cohen.

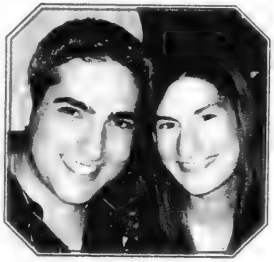
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 20th birthday Jordana. May the coming decade see the realization of all your hopes and dreams. Love always, Mom & Dad.

Mazel tov to Jennifer Kirsh & Michael Gavendo on their recent wedding. Love, Marion & Gary Kirsh and Linda & Leon Gavendo.



We are excited to announce the engagement of Aviva Levy & Adam Walman. Mazel tov!

Mazel tov Frieda & George Vale on their 60th anniversary, from your children and grandchildren. We love you.

Ryan Ben Dankevy is adored by big brother, Ethan Nissim, and big sister, Lilah Pearl. Mazel tov to Rebecca & Stuart on their Oct. 31 treat!

Elli & Irwin Horner, Madelon & William Hanley announce the engagement of Jenna & Eric. Excited siblings are Brad and Evan Horner and Ryan Hanley.

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Deadline reminder: Dec. 12 is the deadline for the issue of Dec. 22. Please note there is no paper Dec. 29, so all items that would have been in that issue must be submitted by Dec. 12. Due to the holidays, Dec. 19 is the deadline for the paper of Jan. 5; Dec. 28 is the deadline for the paper of Jan. 12. Phone 416-391-1836, ext. 269; fax 416-391-0829 or e-mail whatsnewcjn@gmail.com.

Thursday, Dec. 8

LITHUANIAN ANTISEMITISM

Vivian Felsen discusses "Antisemitism in Lithuania Today," 12 noon, Free Times Café, 320 College St. $16 (includes lunch). RSVP yiddishvinkl@yahoo.ca.

THE HOLOCAUST IN ISRAEL

Yael Seliger discusses "Remembering and Forgetting the Holocaust in Israel Today," 7:30 p.m., Temple Har Zion.

PEOPLE ENJOYING PEOPLE

The PEP Group (People Enjoying People) invites new members to its meeting at Earl Bales Community Centre, for refreshments and entertainment, 12:30 p.m. Call **Terri**, 416-785-0335.

Saturday, Dec. 10

B'NAI SHALOM

B'nai Shalom Congregation of Halton-Peel, a Conservative, egalitarian congregation, meets in Oakville at 10 a.m. www.bnaishalom.ca or 905-901-9889.

Sunday, Dec.11

THE HEART FROM AUSCHWITZ

The film *The Heart From Auschwitz* will be shown at Congregation Habonim, 5 Glen Park Ave., 7:30 p.m.

CHORAL CONCERT

Cantors Benjamin Maissner and **Tibor Kovari**, the Lachan Jewish Chamber Choir and the Beth Tikvah Choir perform music from the classical Jewish choral repertoire, Chanukah melodies and Israeli folk songs, Beth Tikvah Synagogue, 7:30 p.m. Tickets reserved $36; $22 advance/ $27 at the door. Call 416-221-3433 or helen@bethtikvahtoronto.org.

Tuesday, Dec. 13

LUNCH AND LEARN

Rabbi Jarrod Grover speaks about "The Jewish People at a Crossroad," Beth Tikvah Synagogue, 12 p.m. Tickets $20, by reservation only. Call 416-221-3433, ext. 352, or helen@bethtikvahtoronto.org.

CONSERVATIVE JUDAISM

Rabbi Jennifer Gorman discusses, "Preserving Masorti/ Conservative Judaism in Israel," Beth David Synagogue, 8 p.m.

THE ZOHAR PROJECT

Rabbi Larry Englander discusses "The Zohar Project: Putting the Torah in New Clothing for Our Own Time," Temple Har Zion, 7:30 p.m.

ISRAEL PHILATELISTS

The Society of Israel Philatelists meets at Antibes Community Centre, 140 Antibes Dr., 7 p.m. A slide presentation of Turkish Post Offices in Palestine will be shown. Call **Philip Elias**, 416-226-2050, or p.elias@rogers.com.

Wednesday, Dec. 14

JEWISH GENEALOGY

Barbara Borenstein speaks about "How to Develop Your Family History Video," Temple Sinai, 8 p.m. Annual general elections before the program. www.jgstoronto.ca.

Continued on page 29

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Continued from page 28

CHANUKAH CONCERT

The Toronto Jewish Folk Choir, conducted by **Alexander Veprinsky** performs Chanukah songs in Hebrew, Yiddish, Ladino and English at the Barbara Frum Library, 20 Covington Rd., 7 p.m. Call 416-395-5441.

Thursday, Dec. 15

WOMEN'S FOLK DANCE

Kehillat Shaarei Torah Sisterhood presents an evening of international folk dance with **Teme Kernerman** and **Riki Adivi**, shopping boutiques and refreshments, 2640 Bayview Ave., 7:30 p.m. Proceeds go to One Family Fund Canada.

DANI DAY

DANI (Developing and Nurturing Independence) is organizing a city-wide DANI Day. Almost 50 businesses will donate part of their day's proceeds to the organization, which serves young adults with special needs. Information at www.dani-toronto.com/events/dani-december-day.

Other News

VOLUNTEERS NEEDED

Drivers needed to deliver kosher meals on wheels. Mileage reimbursed. Call **Inna**, 416-373-4100.

Jewish Information Service of Greater Toronto needs volunteers for its information desk in the Lipa Green Centre, Monday and Tuesday mornings. Call **Barbara Barak**, 416-631-5843 or bbarak@ujafed.org.

Volunteer tutors are needed for a homework club sponsored by Ve'ahavta at Briar Hill Junior Public School (Lawrence Heights) Tuesday afternoons. **Tessa**, 416-964-7698, ext. 216, or volunteerinfo@veahavta.org.

GENEALOGY EXHIBIT

The Jewish Genealogical Society presents its 25th anniversary exhibit featuring family trees and photos, Beth Tzedec Congregation Museum until Dec. 15. Call 416-781-3514, ext. 232, or www.jgstoronto.ca.

BEREAVEMENT GROUPS

Support groups for people who have lost a child or a loved one begin in January at Hospice Thornhill. Call **Bonnie Strand**, 905-764-0656, ext. 227.

MINYAN RESUMES

Beth Radom Congregation is resuming its evening minyan, Monday to Thursday, 6:30 p.m., 18 Reiner Rd. 416-636-3451, ext. 24.

MEET AND SPEAK HEBREW

People who want to meet to speak Hebrew are invited to register at www.meetup.com/talkinghebrew. The group is free and everyone is invited to join.

CHANUKAH CELEBRATIONS

Dor L'Dor Chapter of Canadian Hadassah-Wizo holds its Dreidel Bash Dec. 8, 9 p.m. at 6 Degrees Nightclub, 2335 Yonge St. Tickets $20 in advance, $30 at the door. For tickets, http://dreidlebash.eventbrite.com or dreidelbash@gmail.com.

Sar-El holds a Chanukah party Dec. 11, 2 p.m., 788 Marlee Ave. RSVP toronto@sarelcanada.org or 416-781-6089.

Morris Winchevsky School holds a Chanukah party, Dec. 11, 11 a.m., 918 Bathurst St. **David Wall** and **Josh Engel** lead Chanukah songs, and **Naomi Kates** leads a community art project. $5 per person/ $10 per family. Call 416-789-5502 or www.winchevskycentre.org.

Shaar Shalom Synagogue hosts a Chanukah Oneg Shabbat for singles (45+), Dec. 16, 7 p.m. Kiddush and mingle after services. Call **David**, 416-224-9494.

Shaar Shalom holds a Chanukah carnival, Dec. 18, 1-4 p.m. www.shaarshalom.ca.

Oraynu Congregation for Humanistic Judaism holds a family Chanukah festival, Dec. 18, 10 a.m., 131 Fenn Ave. $8/adult; $4/child;$20/family.

Henna Khawja discusses "Jews and Muslims Sharing Experiences as Minorities During the Festive Season," at Oraynu's adult Chanukah event, Dec. 26, 7 p.m., 18 Wynford Dr. Call 416-385-3910 or www.oraynu.org.

Beth Emeth Bais Yehuda Synagogue holds a Hip-Hop Chanukah party Dec. 21, 6 p.m. Non-members, children $10/adults $12. RSVP by Dec. 16 416-633-3838.

Temple Kol Ami hosts Night of a Thousand Menorahs, a festive Shabbat service, Dec. 23, 6:30 p.m.

Temple Har Zion celebrates Chanukah with family activities, services and dinner, Dec. 23, 5:30 p.m. $36 for a family of four; $10 for each additional adult; $6 for additional child. RSVP by Dec. 18 to lisalubelski@gmail.com or 905-889-1809.

Chabad of Markham hosts a Chanukah skating party with a concert, Fire and Ice Show, arts and crafts and more, Markham Civic Centre, 101 Town Centre Blvd., Dec. 26, 2 p.m. Call 905-886-0420.

JF&CS GROUPS

All programs require pre-registration. Call **Janice Shaw**, 905-882-2331, ext. 232, or www.jfandcs.com.

Adolescents and Divorce: For parents who have adolescents and are going through a separation or divorce, Dec. 14, Promenade Mall, Suite 313, 7 p.m.

When You're About to Separate – What to Tell the Kids: For parents in the early stages of separation, Dec. 15, Promenade Mall, Suite 313, 6:30 p.m.

FOR SENIORS

Association of Jewish Seniors holds a Chanukah lunch and entertainment, Dec. 15, 11:30 a.m., Shaarei Shomayim Synagogue. Pre-paid reservations required. Call **Tammy**, 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips. Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Hairdresser/barber Dec. 8. Casino Rama Dec. 14. Tuesdays, gentle exercise with a personal trainer 10 a.m.; Wednesdays, duplicate bridge 12:30 p.m.; Thursdays, social bridge 12:30 p.m.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Sheila**, 416-665-3333.

Bernard Betel Centre 416-225-2112. Wellness lecture on infection control, 1:30 p.m., Dec. 8.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. **Aviva Chernick**, accompanied by **Josh Engel**, sings Chanukah music in Ladino, Hebrew and Yiddish, Dec. 15, 1:30 p.m. By reservation only.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Daycare and preschool registration for the 2012/13 school year is open. Spaces available for preschool, nursery, junior kindergarten and senior kindergarten. Call **Kailah Rubin**, ext. 4351.

Register now for winter break camp to be held at Toronto Heschel School, ext. 4039, or lauren@centrecamp.ca.

Duplicate bridge, Thursdays, 12:-3:30 p.m.

Register now for all winter children's programs. Children's fun zone closed Dec.19-Jan.8.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Register for winter programs, members Dec.8; non-members, Dec. 14.

The Toronto Jewish Film Society's 2012 season is on sale now. Call **Joelle Malka**, ext. 139.

Shlomo Schwartzberg looks at specific film genres, Dec. 12, westerns, 7 p.m.

The adult daytime choir is looking for members, Tuesdays 1 p.m. No auditions needed. gillians@mnjcc.org.

Stories Without Words, string quartet meets contemporary jazz, Dec. 9, 8 p.m. www.algreentheatre.ca or ext. 0.

Textiles, an exhibit by Sheree Rasmussen, is at the gallery until Jan. 2.

What's New is not online this week. We are upgrading our website. It will return soon.

SAVING CHILDREN

Amanda Belzowski, 14, and her brother, Joshua, recently presented the story of Save a Child's Heart to the group the Funding Network – Toronto, to get support for funding the surgical training of the first pediatric cardiac surgeon from Jimma, Ethiopia. A Funding Network auction at the event raised $10,000 for the initiative. Save a Child's Heart is an Israeli-based organization that performs lifesaving cardiac surgery on children from developing countries.

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SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Dennis, Pearl	Nov. 20/11	7460 Bathurst St
Nachumov, Valentina	Nov. 21/11	
Morris, Edythe	Nov. 21/11	170 Red Maple Rd
Maierovitz, Helen	Nov. 21/11	2 Neptune Dr
Gemeiner, Judith	Nov. 22/11	
Lipton, Grace Patricia	Nov. 23/11	Private
Covrigaru, Tuly	Nov. 23/11	25 Canyon Ave
Mechanic, Nathan	Nov. 23/11	485 Lytton Blvd
Marcovici, Ruben	Nov. 24/11	27 Homer Square
Wulfand, Beniek	Nov. 26/11	3560 Bathurst St
Zipenyk, Fania	Nov. 25/11	Private
Goldlust, Zelda	Nov. 25/11	Private
Jarzombek, Sara	Nov. 26/11	
Malinova, Berta	Nov. 27/11	Private
Greenblatt, Thelma	Nov. 27/11	36 Whitburn Cres
Klein, Myer	Nov. 27/11	185 Sentinel Rd
Goldstein, Adele	Nov. 27/11	914 Bathurst St
Feldman, Eleanor	Nov. 22/11	1101 Steeles Ave. W
Little, Dorothy	Nov. 20/11	1201 Steeles Ave. W
Shier, Lawrence	Nov. 29/11	5444 Yonge St

BENJAMIN'S PARK MEMORIAL CHAPEL

Jack Ostroff	Nov 17/11	597 Nomad Road
Myra Marcus	Nov 18/11	784 Centre Street
Ruthe Goldman	Nov 18/11	484 Steeles Avenue, W.
Mildred Silverstein	Nov 17/11	162 Old Forest Hill Rd.
Marvin Bernstein	Nov 18/11	73 Hidden Trail
Selina Bresver	Nov 17/11	1555 Finch Avenue East
Dana Marks	Nov 18/11	68 Winona Drive
Didi Urbach	Nov 18/11	1055 Don Mills Road
Alan Wayne Snider	Nov 19/11	5 Fishervill Road
Helen Rocket	Nov 20/11	33 Delisle Avenue
Abie Marshall	Nov 21/11	7250 Yonge Street
Morris Vigoda	Nov 18/11	351 Christie Street
Charles Slater	Nov 20/11	625 The West Mal
Malka Siegel	Nov 21/11	65 Spring Garden Ave.
Oscar Wolfman	Nov 21/11	97 Leslie Street
Dr. Wilfred Leith	Nov 22/11	645 Castlefield Ave.
Harold Stone	Nov 24/11	7071 Bayview Avenue
Jack Hershoran	Nov 25/11	3705 Bathurst Street

HEBREW BASIC BURIAL

Tatiana Rudner	Nov 22/11	22 Norfinch Drive
Harvey Kay	Nov 21/11	1 Clark Avenue West

The unveiling of a monument to the memory of the late
ISABELLA FRIEDMAN ע"ז
will take place
Sunday, Dec. 18th at 2:30 p.m.
Bathurst Lawn Memorial Park
Shomrai Shabbot Congregation Section
Relatives and friends are invited to attend

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Watch this space each week for monument dealers & shiva caterers

Israel has an interest in Jordan's stability

According to Reports
By PAUL MICHAELS

The Middle East is undergoing unprecedented change and uncertainty, with Islamist forces in the ascendency. They've been pre-eminent in elections held recently in Morocco and Tunisia, a role many expect will be repeated through the complicated election process underway in Egypt. In this atmosphere, in which Islamists are openly hostile to the Jewish state, Israel finds itself increasingly isolated.

It's all the more surprising, then, to read in the Nov. 29 *New York Times* not only that Israeli President Shimon Peres met with Jordan's King Abdullah the day before in the king's palace in Amman, but that Abdullah announced it publicly. That's not the act of an Arab leader who fears negative consequences from the country's Palestinian majority and the prominent Muslim Brotherhood.

What accounts for this unusual development?

Ostensibly, King Abdullah's rationale for meeting Peres was to try to promote re-engagement between Palestinians and Israelis in what many consider to be a moribund peace process. After all, Palestinian Authority President Mahmoud Abbas has refused to return to the negotiating table with Israel without preconditions. Instead, the Palestinians have sought statehood recognition at the United Nations and have formed (however symbolic) a "unity" government with Hamas – a movement that calls for Israel's destruction.

It would seem that King Abdullah, who recently met with Abbas in Ramallah, is fighting a major uphill struggle to keep Israeli-Palestinian negotiations alive, a role previously played by Egypt under former president Hosni Mubarak.

But just how much currency can Abdullah expect to gain with this diplomatic initiative? Some analysts point to Abdullah's increasingly tenuous hold on power, with challenges from the Muslim Brotherhood, a restive Palestinian population demanding an end to second-class status, and now elements of his traditional political base: the "East Bank" Bedouins who are suffering economically.

At a deeper level, King Abdullah may not be seeking to placate the Palestinians in his kingdom, but rather to preserve his Hashemite rule against the rising tide of Islamist forces, including those coming from Iran, which also exerts growing influence in Iraq on Jordan's eastern border.

According to Nicolas Pelham ("Jordan Starts to Shake," *New York Review of Books*, Dec. 8), although this has gone largely unreported, hundreds of Jordan's well-trained security personnel gave substantial help to the Saudi-led crackdown on the Shia rebellion in Bahrain several months ago. "But in their new guise as the Gulf's security contractor, the East Bankers have found a new role. Jordan's inclusion in a larger club of Bedouin tribes further enhances their status and leverage in dealing with the kingdom's Palestinian majority," Pelham writes.

In turn, the Saudis have surpassed the United States as Jordan's biggest financial backer, underwriting the monarchy with more than $1 billion this year. For the Saudis and other members of the Gulf Co-operation Council, the main threat to be addressed is Iran. On this crucial subject, Israel's interest in a stable Jordan melds with Saudi Arabia's, even though this fact remains largely unspoken.

* * *

Jeffery Goldberg and Marc Ambinder's cover story in the December issue of the *Atlantic* magazine ("The Ally From Hell: What to Do about Pakistan") is a gripping, deeply disturbing must-read. This goes even for those who, over the years, have followed reports about the double game nuclear-armed Pakistan has been playing with the Americans. While tentatively engaged in the fight against Al Qaeda and other terrorist organizations, major elements of Pakistan's security service have supported groups that strike American forces in Afghanistan and have co-ordinated terrorist attacks in India.

The value of the Goldberg-Ambinder 10,000-word essay, the result of six months of interviews, is in the details, such as: "In a country that is home to the harshest variants of Muslim fundamentalism… including Al Qaeda, the Haqqani network, and Lashkar-e-Taiba… [small tactical] nuclear bombs capable of destroying entire cities are transported in delivery vans on congested and dangerous roads."

Iran's looming nuclear threat is bad enough, but the more immediate risk that's insufficiently discussed in the media is the possibility that Pakistani weapons could fall into the wrong hands in the very near future.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

NCSY honours leaders

Compiled by CJN Staff

NCSY Canada recently honoured Fran and David Woolf for decades of leadership in our community.

Forty years ago, the Woolfs and a small group of like-minded people took on the responsibility of funding, fostering, and leading the growth of a youth organization dedicated to inspiring and educating unaffiliated Jewish teens. Today, NCSY Canada runs dozens of programs every week, numerous Shabbatons throughout the year and summer programs in Israel. In the 1970s, participants numbered in the dozens. NCSY in 2011 reaches thousands of teens across in the Toronto area and across Canada.

David Woolf was NCSY Canada's chair for more than 40 years, and he has also served on the boards of B'nai Torah Congregation and Jewish Family and Child, "David and Fran exemplify leadership and devotion to the community," said Rabbi Glenn Black, CEO of NCSY Canada "Their house was always open to young people, and their hearts have always been open to the needs of klal Yisrael."

From left are NCSY Canada's honorees, Fran and David Woolf, and CEO of NCSY Canada, Rabbi Glenn Black. ***[Arieh Rosenblum photo]***

The Woolfs were recognized at NCSY's sold-out 31st annual concert, featuring the band Eighth Day, Lev Tahor and Shlomo Simcha, at the Toronto Centre for the Arts on Nov. 27. A scholarship fund has been established in their honour.

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Last shul in downtown Ottawa sells building

Diane Koven
Ottawa Correspondent

OTTAWA — Congregation Beth Shalom is on the move again, this time quite literally. Having accepted an offer from a local developer to buy its valuable downtown Ottawa property because it can't afford to maintain it, the congregation will now have to decide where and when to move.

In a 142-24 vote on Nov. 6, shul members approved the sale, which closes in March.

The offer from condominium builder Claridge Homes was for $15 million, with a possibility that the price could increase by up to $9 million if the city allows the developer to increase the site's density, the *Ottawa Citizen* reported.

The money will go toward finding a new location and erecting a new building, likely in suburban west Ottawa.

As the oldest congregation in the city – an amalgamation of the two earliest congregations, Adath Jeshurun and Agudath Achim – the 350-family Beth Shalom has faced its share of challenges over the past few years as demographics and synagogue attendance practices have changed.

Beth Shalom Synagogue
[Michael Regenstreif/Ottawa Jewish Bulletin photo]

Having been an Orthodox congregation until a decision in 2003 to offer mixed, "family seating," the congregation hoped that the new arrangement would attract new members. Unfortunately, that didn't happen. In addition, the Orthodox rabbi and cantor at that time both left the synagogue. Eventually, after being unaffiliated for several years, the congregation joined the Canadian Council of Conservative Synagogues.

In 2005, the congregation embarked on a major refurbishment project, hired a new rabbi and introduced new programs, all in an effort to increase membership and bring people back downtown from the suburbs. By 2008, with the renovations complete, the congregation celebrated with a festive 50th-anniversary party.

Architectural designer Murray Cohen told *The CJN* at the time: "I have been a member of the shul since 1954. I was brought up on York Street. I think that architecture is like literature and art, part of our culture. I was proud to participate in creating a design that will satisfy the vision today and, hopefully, last another 50 years."

Now, only three years later, a number of factors led to a decision to sell the property and move to another location. The present building was, until a few years ago, occupied by both Beth Shalom and the Jewish Community Centre (JCC) as well as the offices of the former Ottawa Vaad Ha'ir and various other Jewish communal offices.

When the JCC moved to the new Jewish Community Campus in Ottawa's west end in 1998, the synagogue opted to stay put. That left it with a great deal of vacant space, which it rented out to various tenants.

Synagogue president Ian Sherman, whose family is among the congregation's founding families and who is now serving his third two-year term as president, said, "We have an 81,000-sq.-ft. property that frankly is too big for us. We are a landlord for a significant portion of the property. We want to be in the shul business, not the property management business."

A development task force, chaired by Brent Taylor, made a recommendation to the shul's board of governors to sell the property and relocate the congregation.

Although there is a certain amount of nostalgia for the current shul building and not all members are happy with the decision, Sherman noted that there was an 85 per cent approval rate to proceed.

"The emotions of doing what we are going to be doing are as intense for me as they are for anyone," Sherman said. "This is my life. My 52 years of shul life has been spent at Beth Shalom, but it is the right thing to do, the right time, and an incredible opportunity to capitalize on our value."

The next phase of finding a new location and actually moving will take from 30 to 48 months. "In the meantime, it is business as usual," Sherman said.

Nursing home auditor files report

Myron Love
Prairies Correspondent

WINNIPEG — The ongoing saga of the Simkin Centre – also known as the Sharon Home – Winnipeg's longtime Jewish nursing home, seems to be taking a more positive turn following the Nov. 25 release of a new report by consultant Peter Kafka that focuses on board accountability and staff management.

"Peter Kafka clearly understands our situation and our community," said Jonathan Kroft, a former Jewish Federation of Winnipeg president and new Simkin Centre board member who has been designated to speak for the board. "Our board has unanimously accepted all of his recommendations in principle."

Harriet Berkal Sarbit also voiced her group's approval of Kafka's report. She's the spokesperson for a group of families who have made public their concerns about cases of poor care for Simkin Centre residents.

The controversy was touched off about a year ago following the death of Lilyan Peck, a 93-year-old resident of the home, shortly after she was transferred from the home to a hospital, where she was found to be suffering from severe, untreated bed sores.

"We feel vindicated by this report," Berkal Sarbit said.

Kafka has been CEO of the Louis Brier Home, Vancouver's Jewish nursing home, for the past eight years. He was asked by the Winnipeg Regional Health Authority to study accountability and staff management at the Simkin Centre. His report is based on a number of on-site visits and interviews with stakeholders in September and October.

In examining the operation of the Simkin board, Kafka described a closed shop where there are no criteria for board membership or term limits. He recommended maximum term limits, clear nomination guidelines that open the board to participation from a wider range of community members, an orientation program for board members and annual evaluations of board members.

Kafka painted a picture of poor staff morale brought about by a combination of factors, including ongoing negative publicity over the past year, unrealistic expectations from some of the families, "a lack of perceived leadership" and a "lack of trust" among some members of the staff.

Continued on page 34

Na'amat Canada

expresses its sincerest condolences
to the family of the late

RIVKA SHAFFIR ז"ל

Immediate Past President of Na'amat Canada
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May the family be comforted
among the mourners of Zion and Jerusalem.

Orit Nusbaum Tobe
National President

Vivian Reisler
Executive Vice President

Congregation Habonim Documentary Film Series

www.cbc.ca/strombo/show-video/the-heart-of-auschwitz.html
http://instinc.ca/media_library/files/4b1427b1b3e3e.pdf

THE HEART OF AUSCHWITZ

It sits like a jewel in a museum showcase, a cloth-and-paper valentine created in the midst of horror.

The Heart of Auschwitz is a book made in the shape of a heart by Auschwitz inmates to celebrate the 20th birthday of fellow prisoner Fania Feiner. It contains wishes of its 20 authors who risked their lives to present this gift. Through a remarkable journey around the world to find the authors, the filmmaker brings the women's beautiful gesture back to life.

Sunday December 11, 2011
Time: 7:30 pm
Place: Congregation Habonim
5 Glen Park Avenue
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Cotler wants inquiry into 'byelection' calls

Janice Arnold
Staff Reporter

Mount Royal Liberal MP Irwin Cotler feels vindicated now that the Conservative Party has acknowledged that it authorized the spate of partisan phone calls to his constituents in November.

But the battle is not over yet.

Where he and the Tories continue to differ is exactly what was said by the callers, who represented themselves as pollsters, during those conversations.

The Conservatives maintain they were trying to identify supporters and have not broken any rules. The proposed scenario of Cotler's resignation was not an outlandish one because rumours of Cotler's resignation have been circulating since he was first elected in 1999, said Conservative House leader Peter Van Loan.

Irwin Cotler

Cotler maintains that, according to the numerous testimonies from those called that his office has received, they were falsely told that a byelection was coming soon because he was stepping down.

The Conservative admission came after Cotler provided the House of Commons with what he described as further evidence that the party is behind the calls.

On Nov. 22, Cotler rose for a second time on a question of privilege to press his case that the Standing Committee on Procedure and House Affairs should investigate the matter. He first raised the matter Nov. 16 and is awaiting a ruling by Speaker Andrew Scheer.

In that first intervention, Cotler identified the Ontario-based polling firm Campaign Research as responsible for the calls, and noted its ties to the provincial and federal Tories. Cotler now cites a quote since then from Saulie Zajdel, the Conservative candidate in Mount Royal in the May 2 federal election: "I have nothing to do with it. It is a party thing." It is contained an interview published Nov. 18 on the website iPolitics.ca, which describes itself as independent and non-partisan.

Since the election, Zajdel was hired as a regional aide to Canadian Heritage Minister James Moore and Industry Minister Christian Paradis.

Cotler also quotes Conservative Party spokesperson Fred DeLorey from the same article as saying the party "does not comment on operation matters," when asked about the polling.

"To my mind, [this] implies some level of involvement," Cotler said.

A list of people known to have received the calls, which spoke of an "impending" or "imminent" byelection, has already been submitted to the House. Some were told by the caller that they were acting on behalf of the Conservatives or Prime Minister Stephen Harper and that their support was requested, he said. Cotler's office received one report from a Hampstead household that it was solicited for a financial donation to the Conservatives for the "byelection."

Cotler, who denies that he is vacating the seat, reiterated that the calls are not only false and causing confusion, but are impeding his ability to perform his duties effectively, which constitutes a breach of privilege, according to parliamentary rules. After this latest foray, he received support from Bloc Québécois MP André Bellavance and Green Party leader Elizabeth May.

"As the honourable member says himself, if there is a rumour in his riding of a byelection, the honourable member becomes a lame duck," Bellavance said. "We have to shed light on what is happening."

May said, "I suggest that this is mischief-making at a local level in relation to a member's intentions and to the member's good standing… Mr. Speaker, your ruling on this kind of unhelpful, deliberate misleading of the electorate, which is clearly anti-democratic at its very base, will put it to rest and make it stop."

Winnipeg child, family services marks 60 years

Myron Love
Prairies Correspondent

WINNIPEG — Winnipeg's Jewish Child and Family Service (JC&FS) will celebrate its 60th anniversary and the 100th anniversary of Jewish social services in the city throughout 2012.

The JC&FS was established in 1952 to bring all the disparate Jewish social service organizations together under one roof.

The JC&FS is planning to kick off its Century of Caring celebrations on Jan. 22, with a family carnival at the Asper Jewish Community Campus. The celebrations culminate with a gala evening on May 24 at the Fort Garry Hotel (the hotel provides kosher catering), featuring internationally known Canadian jazz singer Sophie Milman, herself an immigrant to Canada from Russia via Israel.

Throughout the year, said JC&FS president Heather Leonoff, the agency will be carrying on a fundraising effort called L'Dor V'Dor, to raise money for an endowment fund to help secure the agency's long-term financial needs.

"As a child growing up in the Jewish community here, I took many things for granted," says Sheree Lercher Davis, who is co-chairing the gala evening with Tracy Leipsic. "As an adult, I have come to appreciate the social safety net that the Jewish Child and Family Service provides for our community and especially the children. It is because of the support of the agency that needy Jewish children can have bar and bat mitzvahs, go to camp and participate in the March of the Living."

The JC&FS operates a wide range of children's program, including protection services and foster-home placement; family support and counselling programs; seniors programs and programs to help new immigrants. The agency also has free-interest loan programs.

"We are the only religious-based community given a mandate to care for its own," Leonoff said.

She noted that when the JC&FS was founded 60 years ago, 30 community leaders stepped forth to establish the agency. "The last of that group passed away a few months ago," Leonoff said. "Now it's time for the next generation to step forward. The agency was there for our parents and grandparents. We must ensure that it is there for our children and grandchildren."

Winnipeg's first Jewish community was established in the 1880s with the arrival of the first small group of Jewish immigrants from Russia. Over the next couple of decades, the Winnipeg Jewish community grew slowly. By 1901, according to figures reported in historian Alan Levine's *Coming of Age: A History of the Jewish People of Manitoba*, the Jewish population here was 1,156.

Jewish communities historically looked after their own. The small community had established its own (first) cemetery in 1883 and had started several synagogues. But as far as self-help organizations are concerned, 1912 was the watershed year for Winnipeg's still young Jewish community. Between 1901 and 1912, the Jewish population grew to more than 9,000, with another 2,500 to 3,000 living in rural Manitoba. It was in 1912 that members of the community began creating social service organizations to help the needy in the community.

In 1912, two Jewish orphanages, which soon amalgamated, and a nursing home for Jewish seniors were founded. And the next year, the first landsmanshaft – or free loan association – was started up. By 1926, according to the late Harry Gutkin's *Journey Into Our Heritage*, there were 32 Hebrew loan societies operating in Winnipeg, with a combined membership of more than 1,000.

Regular staff meetings recommended

Continued from page 32

He recommended holding regular staff meetings and conducting annual staff satisfaction surveys. He also urged managers to circulate among staff, patients and families in order to improve access and communications.

"While most families are satisfied with the care and support their family members receive," Kafka wrote, "lack of access to and lack of visibility of senior staff was a common theme. Many families did not feel welcomed by the staff and felt the staff resented their involvement."

Kafka called for specific protocols to deal with complaints from family members and rapid response to those complaints. He also called for the creation of a family council, as well as regularly scheduled family events such as open houses to make family members more comfortable, and he recommended Sunday and holiday recreation activities that would include family members.

Although he didn't criticize Simkin Centre CEO Sandra Delorme directly, Kafka described at great length the kinds of the qualities that a CEO should exhibit.

While Delorme capably oversaw the institution's move from its longtime north Winnipeg location to its new south Winnipeg home in the early 2000s, the CEO's focus now, he wrote, should be on engaging staff, families and residents and creating a positive atmosphere at the home.

Last February, Simkin's board renewed Delorme's contract for another five years, but she has been on indefinite leave since October.

"We hope she will be back soon," Kroft said. "We will have to see how things go.

"Overall, Mr. Kafka praised the quality of care at the Simkin Centre," Kroft added. "But in health care, no institution is ever perfect."

The Simkin board has created a task force to implement Kafka's 35 recommendations "as quickly as is reasonable," adding, "This will takes some years."

Kafka foresees a timeline of one to three years. "The most important aspect of my report is what kind of impact it will have on Simkin Centre residents and their families," he said.

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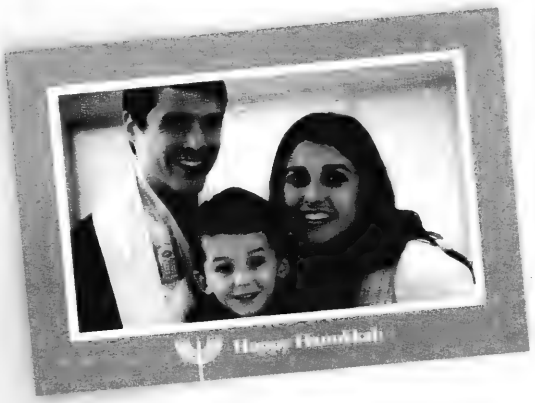

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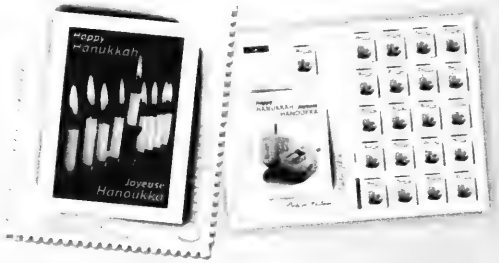

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Stretching can reduce lower back pain

Stretching and strengthening your body can improve mobility and ease many types of pain, from arthritis to lower back pain.

A new study published in the *Archives of Internal Medicine* found that yoga or intense stretching classes can help improve function and reduce symptoms of chronic lower back pain. The study used adults with chronic, moderately impairing lower back pain and divided them into three groups. One group did a weekly yoga class, the second group did a weekly intensive stretching class, and the third group used a self-care book about reducing back pain.

Fitness Corner

Felyce Zomparelli

More than 50 per cent of the participants in the yoga and stretching groups showed a substantial improvement, compared to only 23 per cent in the self-help group.

Both the yoga and the stretching groups reported a decline in lower back pain and a reduction in their use of medication. Yoga's benefits are largely a result of the physical aspect of stretching and strengthening the muscles.

The yoga and stretching participants reported benefits lasting for about six months from when they started taking the classes. Sixty-two per cent of the yoga class and 82 per cent of the stretching class enjoyed the benefits so much they said they practised at home three or more times a week, improving their results.

Most individuals who suffer from chronic lower back pain and arthritis tend not to move enough, or at all. Over time, this inactivity makes the pain worse.

This study, the largest to date on yoga and back pain, reinforces the message that exercise is safe and beneficial for individuals with chronic lower back pain. Stretching regularly can help keep you more flexible, and thus help your body distribute its weight more efficiently.

Both yoga and stretching help relax overly tight muscles that contribute to pain, stiffness and immobility. An exercise program may also help you lose weight, which can reduce the stress on your joints, also decreasing pain.

For best results, an exercise program should include both flexibility and strength training modified to your specific needs. But always check with your doctor before starting any new exercise program.

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DOUBLE DONATION: Mya Lax, left, who attends Hebrew school at Beth Shalom Synagogue, and her mother, Stacey, recently donated their hair for wigs for children with cancer. Mya, 8, has been learning about mitzvot at Hebrew school. "As a mitzvah, I wanted to donate my hair because I knew that another child would enjoy it as much as I do now," Mya said. "I asked my mom because it made me feel like we were doing a double mitzvah, helping two kids."

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Treats to satisfy your sweet tooth

Daphna Rabinovitch
Special to The CJN

Looking for a new treat for the family? Or to sell at this year's bake sale? Or tote to a family reunion?

Well, look no further. The roster of recipes below will surely fit the bill and satisfy any sweet tooth. Quite apart from being a perennial favourite, the addition of chocolate nougat to brownies elevates them from the merely excellent to the unimaginably divine. The cupcakes have the added sophistication of espresso powder, subtle enough to be ignored by kids, but approved of by adults. They're also great without the icing as a mid-morning treat.

CHOCOLATE NOUGAT BROWNIES

1/2 cup unsalted butter
2 oz. unsweetened chocolate, chopped
1 oz. bittersweet chocolate, chopped
2 eggs
1 cup granulated sugar
1 tsp. vanilla
1/2 cup all purpose flour
1/4 tsp. baking powder
pinch salt
1 cup chopped Toblerone bar

Preheat oven to 350. Lightly grease an 8-inch square baking pan.

In a small saucepan set over low heat, melt butter with unsweetened and bittersweet chocolate, stirring constantly. Set aside.

Using hand-held or upright mixer, beat eggs until broken up. Gradually pour in sugar; beat until pale and thickened. Beat in vanilla. On low speed, beat in chocolate. Using wooden spoon, stir in flour, baking powder and salt. Stir in 3/4 cup of the chopped chocolate bar. Transfer mixture to prepared pan.

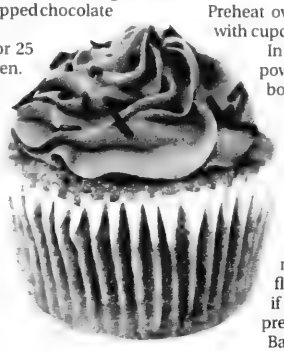
Bake in centre of preheated oven for 25 minutes. Carefully remove from oven. Scatter remaining 1/4 cup of chopped chocolate bar on top. Bake for another 5 minutes. Cool in pan on rack. Makes 16 squares.

BANANA ESPRESSO CUPCAKES WITH CHOCOLATE BUTTERCREAM

1-1/2 cups all-purpose flour
1-1/2 tsp. baking soda
1 tsp. instant espresso powder
1/2 tsp. salt
1-1/2 cups mashed bananas (about 3 large bananas)
1/4 cup milk
1/2 cup unsalted butter, softened
3/4 cup granulated sugar
1 egg
1/2 tsp. vanilla
2/3 cup miniature chocolate chips (optional)

Chocolate Buttercream:

1/2 cup unsalted butter, softened
1 cup icing sugar
3 oz. bittersweet chocolate, melted
2 tbsp. whipping cream



Preheat oven to 350. Line 12-cup muffin tray with cupcake liners.

In bowl, combine flour, soda, espresso powder and salt; set aside. In separate bowl, stir together bananas and milk; set aside.

Using hand-held or upright mixer, beat butter until creamy. Gradually add sugar; beat until light and fluffy. Scrape down sides of bowl. Beat in egg. Beat in vanilla.

With wooden spoon, alternately stir in flour mixture and banana mixture, beginning and ending with flour mixture. Stir in chocolate chips, if using. Divide batter evenly among prepared cups.

Bake in centre of preheated oven until tops of cupcakes are golden and centre of cakes spring back when lightly pressed, 25 to 30 minutes. Cool in pan on rack.

Buttercream: Using hand-held or upright mixer, beat butter with sugar until fluffy. Slowly beat in melted chocolate, scraping bowl often. One tablespoon at a time, beat in cream. Ice each cupcake. Cupcakes can be refrigerated for up to 3 days. Makes 12 cupcakes.

A taste of Yiddish nostalgia – in English

Dorothy Lipovenko
Special to The CJN

Millions of cooks are in each other's kitchens every day without leaving home, posting so many good recipes online that cookbooks are longer my go-to source for innovation.

But cookbooks are still irresistible, if not for their lush photographs, then as a must-read for the culinary backstory of a people, their culture and history. That's why *The Yiddish Family Cookbook*, like a home-baked, sugar-dusted kichel cookie, is a nostalgic treat for food historians and recipe enthusiasts alike.

Almost a century has passed since H. Braun's Yiddish-language *Dos Familien Kokh-Bookh*, rolled off the presses of the Hebrew Publishing Co. in New York in 1914. (No one knows for certain H. Braun's gender, but it's assumed the author is a woman.) Braun aimed to give immigrant Jewish women a primer on tasty, healthy cooking that stayed faithful to Jewish dietary laws in their new home in America, where diverse, sometimes overwhelming food choices might have little resemblance to what they put on the table in the old country.

But Braun had something else in mind too: to make newcomers comfortable not just in the modern American kitchen, but also as consumers in the marketplace. To that end, she wrote in Yiddish and gave readers a transliteration of modern terminology to boost their confidence with shopkeepers and merchants.

Bracha B. Weingrod
[Henry Mietkiewicz photo]

Bracha Weingrod was given a copy of *Familien* as a housewarming gift when she and her husband moved into their new apartment in Israel in the early 1970s. The text was banged up and dirty, but appreciated by the Winnipeg native and Yiddish educator who'd been raised with a love of the mamaloshen.

The book sat untouched for many years, and not until Weingrod retired from teaching would she renew her acquaintance with it. But when she did, it blossomed into an ambitious project – a translation of the Yiddish text into a slimmed down, English-language edition for a new generation of readers.

"It was a labour of love," Weingrod said on a recent visit to Montreal, where she spoke about *The Yiddish Family Cookbook* at an event sponsored by the Jewish Public Library and Na'amat Canada.

"It was as if my Aunt Sonia, leaning on the kitchen counter, was giving me a recipe and instructing me in the tricks of the trade of good cooking, peppered with her Old Country wisdoms and humour," Weingrod writes in the preface.

Prospective publishers didn't bite. So Weingrod published the manuscript herself, using a crisp, clean format that mixes wonderful vintage photos (tenement kitchens, exteriors of knish and pickle stores) with dozens of recipes culled from the original 600.

She had much to choose from, since Braun had cast a wide net with recipes for traditional Jewish fare (fish, appetizers, meat), as well as modern eats such as sandwiches, "macaronis" and even candies.

But regardless of what was on the stove, Braun's recipes "spoke" to readers in a voice that was equal parts teacher, neighbour and welcome wagon.

Braun knew her audience: eastern European women who stuffed goose and rolled strudel but would sniff the fresh culinary breeze blowing through their kitchens with creations such as Lemon Ices and Indian Trout. And, as a champion of lighter foods to improve digestion, Braun is prescient in touting olive oil as the best fat to cook with, and swapping lemon juice for salt. But it is Braun's prose that makes the book such a delightful treasure, flecked here and there with high culture: "'Sauce, says a French cook, 'is the tone setter of food.'"

To soften what might be culinary culture shock, Braun told it like it was: "Sandwiches play a great role in the diet of Americans. And this is very important."

Recipe hounds will delight in recipes for Horse Cake and English Soup, while those with a sweet tooth will run to the stove to try Chocolate Caramels. And readers who just want to journey back in time will surely hear the manic chopping of herring before they taste it Braun's way.

The Yiddish Family Cookbook can be purchased at Amazon.com.

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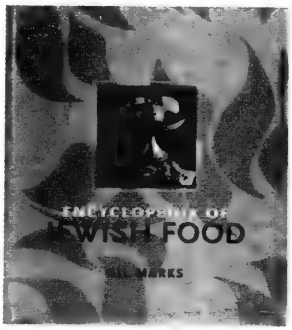
Latkes – where did they come from?

Norene Gilletz
Special to The CJN

"Latkes derive originally from Italian ricotta pancakes. Being fried and made with dairy made them suitable for Chanukah. The Germans began using potatoes for pancakes in the late 18th century, after which it evolved into the classic recipe of eastern Europe." (From *The Encyclopedia of Jewish Cooking* by Gil Marks)

A rabbi, historian, social worker, chef and teacher, Marks spent three years doing diligent research, which he eventually compiled into 700 pages of detailed entries spanning continents and centuries of Jewish cuisine. His "encyclopedia" also includes 350 recipes of traditional Jewish dishes. Marks explores how Jews have adopted local dishes and adapted them to Jewish tastes, dietary laws and lifestyles, then helped transmit these foods from one area and culture to another.

Marks was selected as one of the 50 most influential Jews of 2010 by *The Jewish Daily Forward*. He won a James Beard Award for his book *Olive Trees and Honey*. Self-taught (he never took a cooking class in his life), he used to complain about his mother's food. She told him to make his own, so he did! Marks loves to cook – he told me he rarely buys bread and prefers to make his own. He loves traditional Jewish food but enjoys the diversity of Sephardi and other cuisines.



In his impressive reference book, *The Encyclopedia of Jewish Cooking* (Wiley), Marks helps readers learn about the foods and culinary traditions of various communities, including how the humble latke has evolved over time.

"Before there were pans, and long before ovens, ancient cooks dropped a little gruel on a hot rock of a campfire, resulting in thin cakes that were tastier than plain gruel or cakes cooked directly in the embers of the fire. From these rudimentary beginnings sprang a vast array of breads and pancakes, but the two were originally the same. After the advent of pottery, flatbreads and legume patties were cooked on terra cotta griddles and later on metal griddles or skillets. To prevent sticking, these pan breads were often cooked in a thin layer of fat or deep-fried, for added flavor and texture.

He describes the continuing culinary adventure of how pancakes and latkes have evolved to become the latkes that we know today.

It seems that around the same time that pancakes were experiencing a revival in Medieval Europe, two forms of food emerged as traditional Chanukah fare – fried foods and dairy foods.

After the Spanish expelled the Jews from Sicily in 1492, the exiles introduced ricotta cheese pancakes (called *cassola* in Rome) to the Jews of northern Italy. Consequently, cheese pancakes, which are a combination of fried and dairy foods, became a natural Chanukah dish. A biblical term for pancakes, as well as the modern Hebrew word, is *levivot*. The most prominent Ashkenazi term for pancake is the eastern European latke, derived from the Ukrainian word for pancake and fritter, *oladka*, by way of the Greek *eladia* (little oilies), ultimately from the Greek *elaion* (olive oil).

Marks explains that soft cheese and butter were luxury items in northeastern Europe, and that oil was scarce and expensive. The principal fat available for frying was schmaltz, which was prohibited with cheese. More tweaking of the pancake batter occurred over time, substituting rye or buckwheat flour, turnips and other vegetables. And then the potato arrived.

The potato latke is actually a relatively new innovation. Marks writes: "The Maccabees never saw a potato, much less a potato pancake. When the Spanish first brought the potato to Europe from its native South America, it was considered poisonous and many centuries passed before it gradually gained acceptance as food."

German Jews began making potato pancakes from mashed cooked potatoes, potato flour or grated raw potatoes. Since geese were the source of much of the schmaltz in central and Western Europe, potato pancakes were generally fried in it and were often served with *gribenes* (cracklings) as an accompaniment to roast goose for Chanukah. Upper-class Germans viewed the potato as "poor man's food."

In 1840, potatoes were planted in large numbers in Ukraine and Poland after a series of crop failures. Potatoes quickly emerged as the staple of the eastern European Jewish diet, providing a cheap way to feed the exploding Jewish population. The humble potato latke eventually gained respectability and became the most widespread eastern European Chanukah pancake, accompanied by braised brisket instead of roast goose. Applesauce became the most popular topping, replacing sour cream, which was forbidden with meat dishes.

Potato pancakes came to America in the mid-19th century along with German immigrants. Recipes appear in both *Aunt Babette's* (Cincinnati 1889) and the first edition of *The Settlement Cookbook* (Milwaukee 1901), both written by German Jewish authors.

Crisco vegetable shortening was introduced in 1911, and shortly after, advertised itself for frying "Chanukah latkes." Vegetable oil later became popular and sour cream once again became an acceptable accompaniment.

In the 1950s, packaged potato pancake mix appeared, later followed by commercial frozen latkes. Cooks then began using ingredients in their latkes such as cauliflower, spinach and zucchini, even adding Cajun spices and jalapenos. Miniature latkes, topped with sour cream and caviar, became chic fare at cocktail parties.

Potato latkes, crisp on the outside and tender on the inside, still remain the favorite Ashkenazi Chanukah pancake. Some like their spuds coarsely grated, producing a lattice of crispy, golden brown shreds, some prefer them minced, while others like a combination of the two textures.

Gil Marks not only knows the history and evolvement of latkes, he also knows the secret to success. He writes: "The secret to making crispy potato latkes without absorbing a lot of fat is to fry the batter in enough hot oil or schmaltz (about 1/4 inch), enough so that the latkes glide in the pan."

GIL MARKS' ASHKENAZIC CHEESE PANCAKES (KAESE LATKES/LEVIVOT GEVINAH)

2 cups (16 oz.) farmer cheese, pot cheese, or drained ricotta cheese
4 large eggs
about 3/4 cup all-purpose flour
2 tbsp. sugar or honey
1/2 tsp. vanilla extract
about 1/2 tsp. table salt or 1 tsp. kosher salt
vegetable oil or butter for frying

In a large bowl, beat together the cheese, eggs, flour, sugar, vanilla and salt until well combined.

In a large skillet or griddle, heat a thin layer of oil over medium heat.

In batches, drop the batter by heaping tablespoonfuls and fry until the top is set and the bottom is lightly browned, about 3 minutes. Turn and fry until golden, about 2 minutes.

Serve with sour cream, yogurt, maple syrup, jam, cinnamon-sugar or fresh fruit. Makes about 26 3-inch pancakes.

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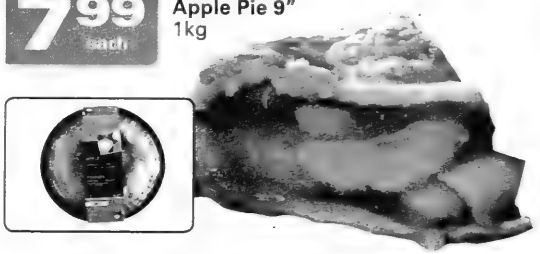

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Chanukah fare in the Roman Jewish ghetto

Randy Fingrut
Special the CJN

This past October my husband, Jack, and I enjoyed the trip of a lifetime. We toured Italy and it was glorious. Italy is breathtakingly beautiful. We visited not only the well-known cities of Italy, all so very different from each other, but also more than half a dozen Tuscan medieval hill towns, walled cities perched high on mountains.

I can't tell you how many of my 1,700-plus photos are of bakeries, gelaterias, fruit and vegetable markets, restaurants, cheese, meat, olive oil and wine stores, but there are a lot. We also had the pleasure of being able to attend the International Chocolate Exhibition in Perugia, which, to my joy, started the day we arrived in Perugia.

During our travels, we were quite surprised to learn that almost all of the restaurants in Italy serve Italian food. It may be regional, but it is still classic Italian cuisine. You do not find sushi, souvlaki or spring rolls anywhere.

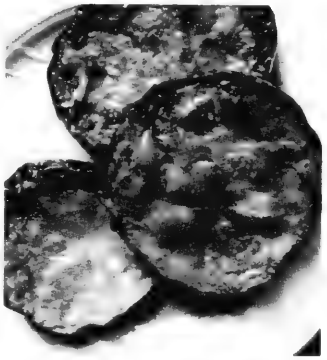
Our last stop before leaving Italy was the Roman Jewish ghetto, a small, quaint part of Rome. It has a beautiful, stately synagogue, Il Tempio (The Temple), which boasts a wonderful museum of Roman Jewish life.

The ghetto's main street, Via Portico d'Ottavia is still the centre of Jewish culture in Rome. The street has a fascinating area of historical ruins existing beside old Roman-style homes and storefronts. But most notable is the fact that the street is abundant with Jewish restaurants. Oddly, with a few exceptions, the menus of these restaurants look very much like those in every other restaurant in Italy. They serve mostly traditional Italian food, but with *cucina ebraica*, flavours of the Italian Jewish kitchen.

Italian Jews have always been exceptionally fond of vegetables and have developed countless ways to prepare them. It is said that the Jews brought the artichoke and the eggplant to Italy, much to the dismay of the Christians, who believed them to be the vile food of the Jews. The Roman Jews, using olive oil, which was inexpensive and plentiful, battered all types of vegetables, then fried them in the olive oil, creating wonderful *fritti misto*. It was a great delicacy to tempt Romans both inside and outside the ghetto.

In Italy, the preferred Chanukah foods are customarily these fried vegetables as well as other fried Roman Jewish treats. There is quite a range of fried foods served at this holiday. Savoury fritters, for example *Frittelle Di Patate*, potato latkes, are served along with the *fritti misto*. They are followed by sweet fritters, like *Frittelle Di Chanukah*, doughnut-like puffs made with fruit and honey, fried pastries such as *Cartellate E Pinoli*, honey and pine nut pinwheels. *Frittelle Di Riso Per Chanukah*, Italian rice fritters, are also enjoyed by the Roman Jewish community at Chanukah. Consider featuring some of these tasty Roman treats at your table for a wonderful change this Chanukah.

If you plan to make these delicious treats, start with the pinwheels. Then you can reuse the olive oil for the *fritti misto* (the fried vegetables) if you wish.



CARTELLATE E PINOLI
HONEY AND PINE NUT PINWHEELS

2 1/2 cups all-purpose flour
1/8 tsp. salt
1/4 cup sugar
2 tbsp. olive oil
1 egg, beaten
1 tbsp. dry sherry, warm
1/2 cup warm water
2/3 cup olive oil, for frying
Topping
1/4 cup honey
1 tsp. ground cinnamon
1/2 cup toasted pine nuts

Place the flour in a large bowl. Make a well in the centre and add salt, sugar, olive oil, egg, sherry and water. Mix until it forms a ball. Knead mixture until dough is smooth. Cover with plastic wrap and let it rest for one hour. Roll out the dough to less than 1/4-inch thick and cut into strips about 1 inch wide by 8 inches long.

Pinch one end of the strip and then continue to pinch about every 3/4 inches all the way along. Roll the dough into a circular shape by crimping it together along the strip. Use a toothpick to fasten. Heat olive oil and fry the pinwheels until they turn a deep golden colour. Drain on paper towel and remove toothpick. Place pinwheels on a parchment-covered cookie sheet. Warm honey in the microwave, add the cinnamon and pine nuts. Place a tablespoon of the mixture in the top of each pinwheel. Serve immediately or store in a paper bag.

FRITTELLE DI MELANZANE
EGGPLANT FRITTERS

2 large eggplants
salt
1/4 cup flour
2 eggs, beaten
3 garlic cloves, crushed
1 tbsp. dried parsley or 1/4 cup fresh parley chopped finely
1 tbsp. dried basil or 1/4 cup fresh basil chopped finely
2 cups breadcrumbs
1 cup grated Parmesan cheese
1/4 cup olive oil plus more if needed
1 lemon

Peel and slice the eggplant about 1/2-inch thick, salt both sides and let drain on paper towels for about 30 minutes. Pat excess water out of the eggplant with dry paper towels. Prepare three flat bowls or plates. In the first, place the flour, in the second the eggs, and in the third the remaining dry ingredients mixed well. Dip both sides of each eggplant slice first into the flour, then the egg, then the breadcrumb mixture. Press additional crumbs down onto each eggplant slice making sure they are completely covered.

Heat olive oil in a large frying pan. Cook about four eggplant slices at a time until they turn golden brown on both sides, and are fork tender. Add more oil if necessary with each batch. Drain well on paper towels. Serve hot or cold with a drizzle of lemon juice.

Note: Eggplant slices may be baked on a foil-covered baking sheet. Preheat oven to 350. Drizzle olive oil over foil, making sure all areas are well covered. Place eggplant slices in oil and then turn them over so that both sides have touched the oil. Bake for 30 minutes until golden brown and fork tender.

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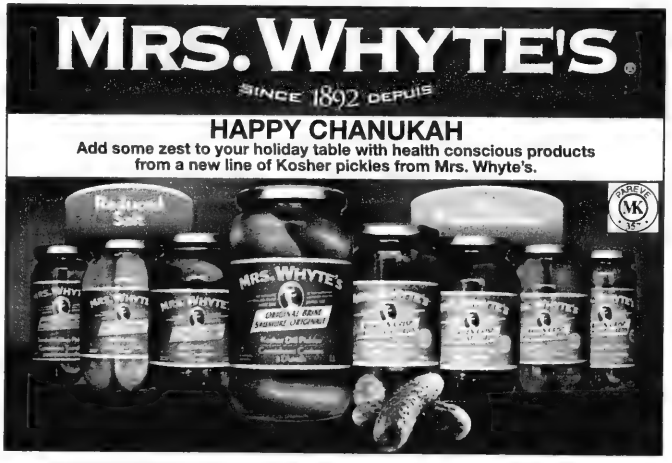
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Lots of latkes

Rivka Tal
Special to the CJN

Chanukah without those crispy fried potato pancakes known as latkes would be like… Purim without hamantaschen –unthinkable!

Fried foods commemorate the Chanukah miracle of the oil that lasted eight days, and the Hasmoneans' victory over the Greeks. And somehow, latkes became the star of the eight-day Chanukah show. Even the sound of the sizzling, bubbling oil – not to mention the smell – evokes memories of holidays gone by and is exciting for the kiddies.

Yes, you can buy ready-made frozen latkes, and some of them aren't bad at all, but making them yourself is a time-honoured tradition worth the effort.

The following important decisions are up to the hostess. Do you want to serve your latkes topped with applesauce alongside the traditional brisket for a meaty meal? Or in line with the Chanukah tradition of serving dairy foods, do you prefer the just-as-traditional sour cream toppings? Maybe a spin of a dreidel can help you decide. Not to worry: Chanukah lasts eight days, so you can have it both ways. And even try some potato alternatives, like zucchini latkes.

Here are some latke tips:

Be sure to use russet, also known as Idaho potatoes. They have lower moisture content than other potatoes and will fry up better.

Grating the onion along with the potatoes helps keep the potato mixture white.

Keep the oil hot. When oil is kept very hot (around 350 degrees F), foods tend to absorb less of the oil. Make sure to adjust the heat to ensure the oil stays hot but does not burn.

Latkes can be browned first in a small amount of oil, and then baked at a high temperature to finish off the cooking process. Baking at around 425 can produce a crispy pancake.

Latkes falling apart? Be sure to squeeze out the excess moisture from the shredded potato mixture very well. Add a bit of flour, if necessary.

POTATO LATKES

2 lb. russet potatoes, peeled
1 large onion
1/4 cup flour
3/4 tsp. salt
1/4 tsp. pepper
1 egg, lightly beaten
1/3 cup vegetable oil

Shred or grate about half the potatoes using a hand grater or food processor fitted with the medium shredding disc.

As the potatoes are shredded, transfer them a bowl of ice water. Grate the onion and add it to the potatoes. Shred remaining potatoes. Set aside for 5 minutes and then drain the potatoes in a large colander, rinsing under cold water. Squeeze or press out excess water.

Place the potatoes in a large mixing bowl. Stir in flour, salt and pepper. Add the onion and egg; mix well.

In a large, heavy, non-stick skillet, heat 1 tablespoon oil over medium heat. Using a tablespoon, spoon potato mixture into skillet, using about 2 tablespoons per pancake. (Skillet should hold about 4 pancakes at a time.) Flatten mixture slightly with a spatula. Cook the latkes until browned at the edges, about 4 minutes. Then flip and cook another 4 minutes or until golden brown, crisp and cooked through.

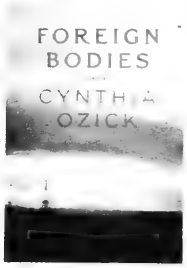
Remove latkes from the skillet. Drain on paper towels and then transfer them to a serving platter. Keep warm in a 250-degreee F oven until serving.

Cook remaining pancakes in batches, using 1 tablespoon oil in the skillet for each batch. Makes about 16 latkes.

For the book lovers on your list

Compiled by CJN Staff

Fiction



Cynthia Ozick's sixth, and possibly her best novel, is modelled after *The Ambassadors* by her idolized "master" Henry James.

Set in postwar Paris, *Foreign Bodies* (Houghton Mifflin Harcourt) is a shimmering sea of exquisite sentences that washes over the shore of the reader's consciousness, wave after wave bearing the delightful flotsam of keen allusions, puns, symbols, metaphors and memorable phrases.

* * *

At the heart of *The Joyful Child* by Norman Ravvin (Gaspereau Press) is a charming sketch of a father-son relationship. The joyful child of the title is four-year-old Nick, innocent, playful wide-eyed and curious.

Ravvin's third novel is a subtle, sensitive piece about the ephemeral nature of life and childhood innocence.

* * *

David Bezmozgis's Giller-finalist *The Free World* (Harper Collins) is certain to reinforce his reputation as top-rate writer.

Set in 1978, the novel focuses on three generations of the Krasnansky family, who travel together from Riga to Rome, where they subsist in a bureaucratic purgatory as a panoply of consular officials determine whether their final destination will be Canada, America, Israel or some other country.

* * *

Gary Shteyngart's third novel *Super Sad True Love Story* (Random House) is a dystopian novel of an Orwellian future in which an almost-totalitarian America is ruled by one party, the Bipartisans. Shteyngart's writing is highly satiric and explodes with energy and inventiveness. He can well be compared with Nabokov for his wordplay, Huxley for his vision and Woody Allen for the humour.

* * *

In *The Dovekeepers* (Simon & Schuster), author Alice Hoffman deftly remasters and retells the iconic story of Masada from the viewpoint of four ficticious women.

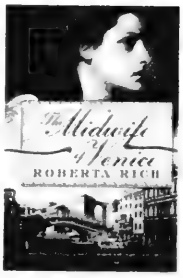
The author of *Here on Earth*, an Oprah's Book Club selection, covers a period of four years around 70 CE as the Romans sack Jerusalem and wage war against 900 Jewish rebels and their families in Masada.

* * *

Sherlock Holmes returns in Anthony Horowitz's *The House of Silk* (Mulholland Books), the first book officially sanctioned by the Conan Doyle Estate.

In this exciting page-turner, Holmes and Watson chase criminals through London's seedy back streets and opium dens and discover a secret group that includes the highest levels of government.

* * *



In 16th-century Venice, Hannah Levi, a midwife, is awakened from sleep in her small home in the Jewish Ghetto by a Christian man who wants her to assist in his wife's difficult delivery. This is forbidden by her rabbi and by a Papal Edict.

She agrees to do it in exchange for enough money to rescue her husband from slavery in Malta. *The Midwife of Venice* (Anchor Canada), Roberta Rich's debut novel, is simply outstanding.

Continued on page 45

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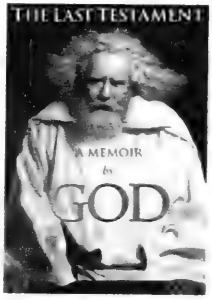
Book straddles the line between truth and fiction

Continued from page 44



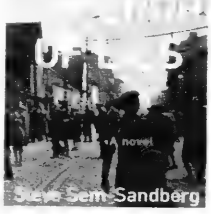
Fourteen centuries after the release of His last game-changing, *The Qur'an*, God returns with his latest tell-all, *The Last Testament: A Memoir by God* (Simon & Schuster).

Such is the premise behind co-author David Javerbaum's funny but highly irreverent and blasphemous book that mocks all three major faiths.

* * *

The Emperor of Lies, (Anansi) by Swedish author Steve Sem-Sendberg manages to straddle the line between fiction and non-fiction.

The Emperor of Lies is about Mordechai Chaim Rumkowski, the real-life 63-year-old Jewish businessman and orphanage director, who ruled over the Lodz Ghetto like a king. Was he an opportunist or a pragmatic strategist who managed to save Jewish lives?



Non-fiction

Kenneth Slawenski's *J.D.Salinger: A Life* (Random House), published just a year after Salinger's death at 91, is an impressive, balanced and masterful literary biography of one of America's most famous — and famously reclusive — authors.

For Salinger fans, *J.D. Salinger: A Life* is an illuminating account that fills in a great many mysteries about a writer who has earned the worshipful reverence of legions of fans.

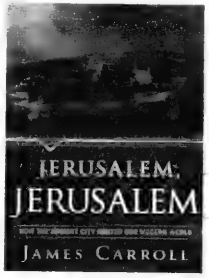
* * *

In *An Exclusive Love: A Memoir* (Knopf Canada) author Johanna Adorjan imagines the last day of her Holocaust surviving grandparents' lives, from the moment they wake up to their final minutes together holding hands as they commit suicide at night.

In the hands of another writer, this memoir could have been mushy and overly sentimental. But Adorjan sensibly avoids that trap and it reads like an ode to her beloved grandparents.

* * *

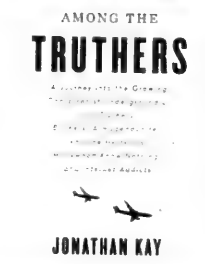
In *Jerusalem, Jerusalem: How the Ancient City Ignited Our Modern World* (Houghton Mifflin Harcourt), James Carroll attempts to show how Israel's capital city has been the fulcrum of most major events in world history, from ancient times to 9-11.



As a concise history of the western world, describing the dichotomy between the actual city and the apocalyptic fantasy it has inspired, *Jerusalem, Jerusalem*, makes for fascinating and thought-provoking reading.

* * *

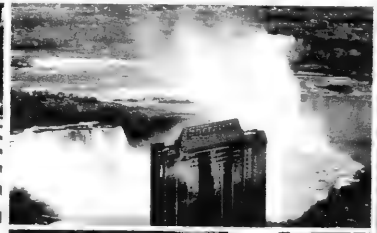
Jews control the world. Israel harvests the internal organs of murdered Palestinians. Barack was born outside the United States. The Mossad warned Jews to stay away from New York City on 9-11.



As crazy as these claims sound, they are treated as the gospel truth by the tenacious and self-assured band of conspiracy theorists explored in *In Among The Truthers* (Harper Collins) by Toronto journalist Jonathan Kay.

* * *

Continued on page 46



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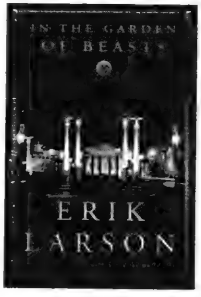


Continued from page 45

Hank Greenberg's decision to sit out a baseball game because it fell on Yom Kippur endeared him to Jewish fans and defined him for the rest of his career.

But ironically as Mark Kurlansky points out in his first-rate biography *Hank Greenberg: The Hero Who Didn't Want to Be One* (Yale University Press), this was possibly the only time in his adult life he actually observed Yom Kippur.

* * *

Treasures from the Attic by Mirjam Pressler (Doubleday) is an important addition to the canon of Anne Frank literature.

Based on a treasure-trove of letters and documents found in an attic belonging to Anne's aunt, Helene Elias (Otto Frank's sister), this moving and heart-warming book is an insightful look at the Frank family before, during and after the war.

* * *

The Garden of Beasts: Love, Terror, and an American Family in Hitler's Berlin (Crown) is author Erik Larson's gripping and remarkably full account of William E. Dodd's (America's ambassador to Berlin in 1933) time in Hitler's Third Reich.

It is a chilling book that reveals the dark soul of not just one but a whole nation of psychopathic killers whose demonic rampage would leave Europe and Russia strewn with millions of dead.

* * *

Maus, one of the best-known books addressing the Holocaust, has received a new and intriguing treatment from its author.

Presented alongside a dazzling collection of illustrations, *MetaMaus* (Pantheon) is a weighty and lavishly produced volume built around substantial interviews *Maus* author Art Spiegelman gave to Chicago-based academic Hillary Chute between 2006 and 2010.

* * *

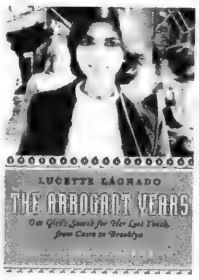
In *The Arrogant Years: One Girls' Search for Her Lost youth from Cairo to Brooklyn* (Ecco), Lucette Lagnado pens a parallel memoir to her award-winning 2008 book *The Man with the Sharkskin Suit.*

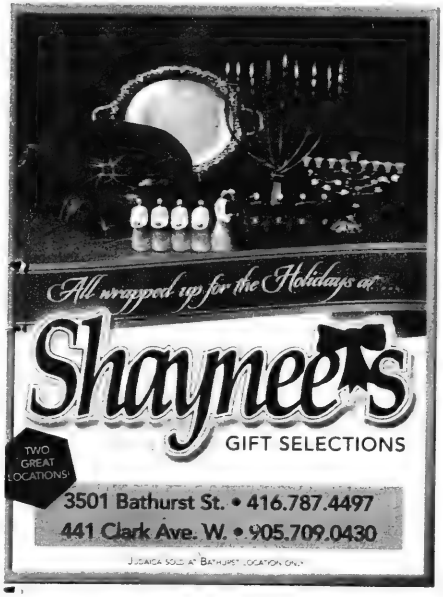
While that book focused on her father, this one highlights her mother, Edith, as well as the author's own difficult adolescence in her new country.

* * *

The role of Jewish Americans in the U.S. Civil War is laid out in considerable detail in *Jews and the Civil War* (New York University Press), an eclectic collection of essays edited by Jonathan D. Sarna and Adam Mendelsohn.

Continued on page 48

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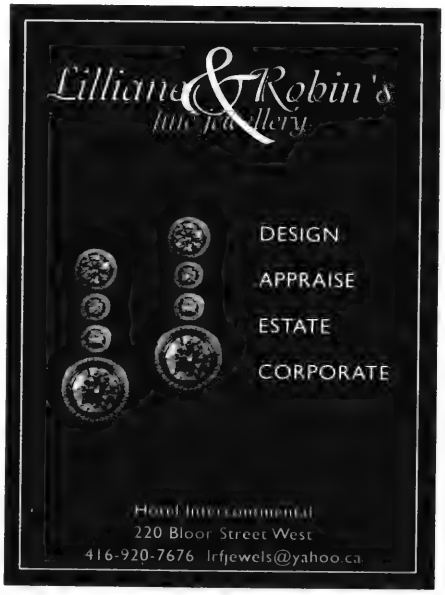

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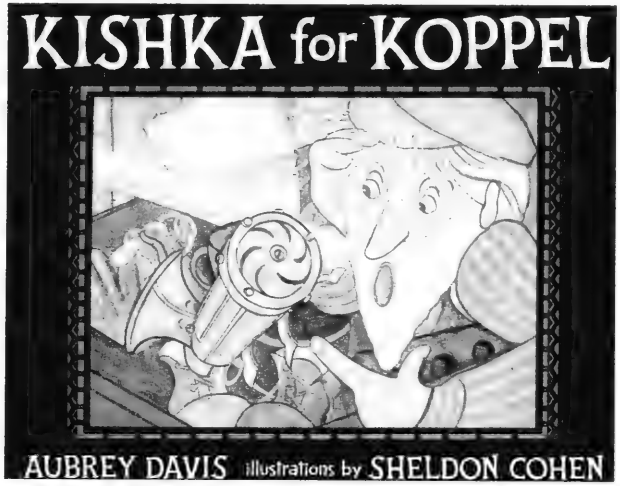
Books for children



Mordechai Ben-Dat
Editor

I Go to the Dentist is a positive, upbeat tale of a visit to the dentist by two young children and their mother. The mother and her young son watch smilingly as the little girl sits in the dentist's chair.

Told in playful rhyme, reminiscent of a kindergarten nursery tale, *I Go to the Dentist* is the most recent offering of the seven-piece set in the Toddler Experience series by Hachai Publishing, based in Brooklyn, N.Y.

Written and illustrated by Rikki Benenfeld, the book is a light and delightful text colourfully illustrated on each page. In keeping with Hachai Publishing's mission, the story comes with a theological message that buttresses the story's cheerful message.

* * *

Kishka for Koppel (Orca Book Publishers) is a heartwarming tale of magic and unbelievable events in the lives of a poor husband and wife, Koppel and Yetta.

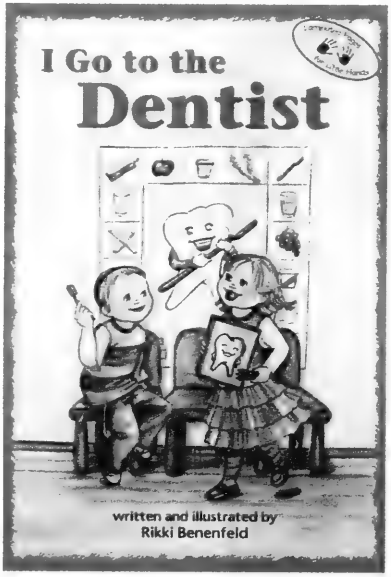
Koppel is a junk collector who works hard, struggles to make a living and loves his wife very much. They live in a simple home. And it is obvious that their lives are not easy.

But Koppel and Yetta's lives change forever when Koppel brings home a magic meat grinder. Imagine! A meat grinder that has such fantastic powers and spellbinding abilities that it can change the world.

And it does change Koppel and Yetta's world. The old married couple has a wild adventure as they cope with the magic of the meat grinder and the consequences of their wishes.

Aubrey Davis has written a clever, playful story for young children loaded with wondrous surprises, happiness, a bit of heartbreak, a lot of kishka and a great deal of special meaning.

Sheldon Cohen's illustrations are full-bodied, richly coloured and add extra nuance to Davis' words. Young readers will be delighted with the story.



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Under Heaven *is Gavriel Kay's best novel yet*

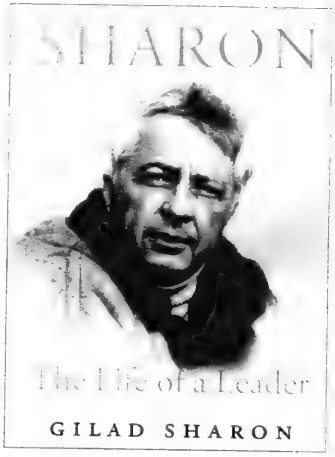
Continued from page 46

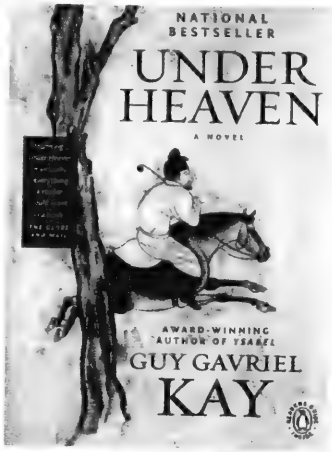
It covers a range of topics, from the relationship of Jews with slavery and the role of Jewish soldiers in the conflict.

* * *

Gilad Sharon's newly released *Sharon: The Life of a Leader* (Harper Collins) is a 625-page tome, the culmination of more than four years of research and interviews by the youngest son and confidant of former Israeli prime minister Ariel Sharon.

It spans the life of the senior Sharon, from his youth through to his turbulent military career and ending with his role as the leader of Israel.





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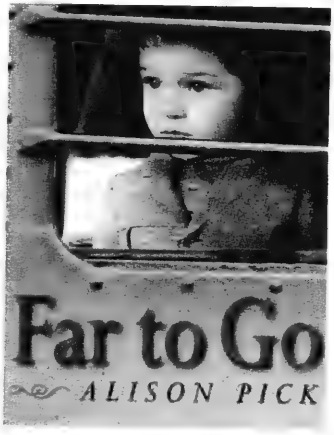
New in Paperback

Alison Pick's award-winning *Far to Go* (Anansi) is inspired by the harrowing five-year journey her grandparents took from Czechoslovakia to Canada during World War II. It is an epic historical novel that traces one family's journey through these tumultuous and traumatic events. *Far to Go* made the longlist for the 2011 Man Booker prize for fiction.

* * *

Under Heaven (Penguin) is fantasy writer Guy Gavriel Kay's best novel yet. Set in the rich cultural landscape of 8th-century China, the story follows Shen Tai, who spent the last two years burying forgotten soldiers of war. In return, he was offered an overwhelming gift – one that will change his life.

Under Heaven is an unforgettable story of a far-off time and place vividly brought to life by the Canadian author. A true gem.



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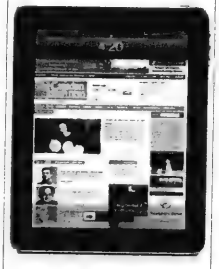
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Iran pressures Hamas not to leave Syria

Avi Issacharoff and Amos Harel
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JERUSALEM — Iran has applied intense pressure to Hamas in an effort to persuade it not to leave Damascus, threatening even to cut off funds to the organization if it did so, Palestinian sources have told *Ha'aretz*.

The Iranian pressure also included an unprecedented ultimatum – namely, an explicit threat to stop supplying Hamas with arms and suspend the training of its military activists.

According to the sources, Hamas is abandoning its headquarters in Syria and looking at other Arab states as an alternative location for its political command centre. Hamas' move comes despite intense Iranian pressure on the organization to refrain from relocating.

A Syrian opposition spokesman said recently that once Assad is toppled, his successors have no intention of preserving the strategic alliance between Damascus, Tehran and Hezbollah.

According to the Palestinian sources, only "second and third-ranking" Hamas activists are leaving Damascus, while senior members of the organization's political wing, headed by Khaled Meshal, are remaining in the Syrian capital.

The Hamas activists on the move, the sources say, are those responsible for the activities and funding of the organization's military wing, as well as some members of the political leadership. Most have left together with their families to a number of destinations, including Gaza, Sudan, Qatar and Lebanon.

The Palestinian sources have defined the relocation activities as a hasty abandonment of Syrian President Bashar Assad, who until recently was Hamas' strongest ally in the Arab world.

Efforts on the part of the Syrian and Iranian regimes to ascertain whether Hamas is indeed fleeing Damascus have been met with denials from the organization's leadership.

"Hamas has not made any new decision, and there has certainly not been a decision to leave Syria," a member of Hamas' political bureau, Salah Al-Arouri, told *Ha'aretz*, adding that if a family or two had left Syria, they had probably done so for personal reasons.

"The organization's top officials are here in Damascus. Our relations with the state and Syrian people are excellent," Al-Arouri said. "We respect all Syrians whomever they are. We have no intention of interfering in Syria's internal affairs."

Nevertheless, in recent days, a number of Hamas officials, particularly among the leadership in Gaza, have called explicitly for the organization to distance itself from Damascus in light of the ongoing violence and bloodshed in Syria and the severe harm suffered by the country's civilians.

Khaled Meshal

Ha'aretz has learned that Hamas has made a decision to abandon Damascus without letting the Syrian authorities know. The decision was made by the organization's senior leadership in the wake of the harsh criticism voiced against top Hamas officials in Gaza and abroad because of their ties with the Syrian regime.

This criticism, coupled with the ongoing violent suppression of the demonstrations in Syria and the reported killing there of more than 4,000 people, intensified the dilemma facing the Hamas leadership – to continue to stand by its Syrian patron, or to abandon the Syrian capital and thus make it clear that Hamas, considered a part of the Muslim Brotherhood, is distancing itself from Assad.

The Arab League's decision to suspend Syria from membership of the organization and impose economic sanctions on Damascus tipped the scales, with Hamas finally deciding to covertly evacuate all its activists from Syria and leave behind only the organization's highest-ranking officials so as to preserve a low profile of activity there. Among the Hamas officials who are still coming and going from Damascus are Mousa Abu Marzouq (Meshal's deputy), Izzat al-Rishq, Al-Arouri and Meshal himself.

Meanwhile, on Sunday, Syrian television aired pictures from a military exercise conducted last Saturday in the eastern part of the country. During the military drill, Syrian armed forces launched a Scud B missile, with a range of some 300 kilometres. The broadcast also included pictures of the firing of rockets with ranges of 150 to 200 kilometres.

It appears the Syrians were looking to show the international community that Assad still has the ability to set the Middle East alight if he so chooses, particularly if the international community intervenes militarily.

British lawmaker questions Jewish ambassador's 'loyalty'

JTA

LONDON — A British lawmaker came under fire for suggesting the country's Jewish ambassador to Israel is biased because of his religion.

Paul Flynn, a Labour party parliamentarian, claimed, two weeks ago, that Britain's ambassador to Israel, Matthew Gould, "was serving the interests of the Israeli government," the Associated Press reported.

"I do not normally fall for conspiracy theories, but the ambassador has proclaimed himself to be a Zionist and he has previously served in Iran, in the service," said Flynn, who has served in the House of Commons since 1987 and represents the Welsh district of Newport West.

Challenged to defend his comments by Britian's leading Jewish newspaper, the *Jewish Chronicle*, Flynn said that the ambassador to Israel should be "someone with roots in the U.K. [who] can't be accused of having Jewish loyalty."

Flynn's comments were widely condemned by British officials, including the Foreign Office and parliamentarians from across the political spectrum, the *Jewish Chronicle* reported.

Flynn denied the comments were antisemitic.

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War against Iran's nukes has already begun

Yossi Melman
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Comment

The war is underway, though no one declared it and no one will confirm it. It's the secret war against Iran's nuclear project. It did not start this week or last month. It has been going on for years, but only faint echoes have reached the public.

In June 2010, the press reported that the computer system operating the uranium enrichment centrifuges at Natanz had been infected with a virus. A deadly worm, known as Stuxnet, had infiltrated the controllers, manufactured by Siemens.

Three weeks ago, a huge blast ripped through a Revolutionary Guards' military base 40 kilometres west of Tehran. The explosion could be heard as far away as the capital. Dozens of people were killed, including the head of Iran's missile development project, Gen. Hassan Tehrani Moqaddam. Tehran still attributes the explosion to accident.

Last week, there was a powerful explosion in Isfahan, Iran's third-largest city, which has a uranium conversion plant on its outskirts. It is not yet clear what was damaged in the blast.

In a report on Monday in the *New York Times*, American and Israeli intelligence officials said the explosion caused a major setback to Iran's long-range missile program and completely destroyed the base.

According to the report, satellite photos taken after the blast show that the base was almost completely destroyed, which amounts to a serious setback to Tehran's missile development.

A top Israeli security official said the explosion could delay or stop further Iranian surface-to-surface missile development, but warned that it was far from halting all of Iran's military options.

Iran has vehemently denied that the blast was carried out by Israel or the United States, and western intelligence and defence officials say the consequences – the setback of Iran's military program – are more important than the cause.

"Anything that buys us time and delays the day when the Iranians might be able to mount a nuclear weapon on an accurate missile is a small victory," one western intelligence official told the *New York Times*. "At this point, we'll take whatever we can get, however it happens."

The officials said surveillance photos showed that the Iranian base was a central testing area for advanced solid-fuel missiles, which are better equipped than older, liquid-fuel designs to carry warheads long distances.

These incidents involved three key elements of Iran's nuclear program. The first is uranium conversion (which comes after the mineral has been mined), the second is enrichment, and the third is the delivery means.

Coupled with other incidents, including the assassination of several Iranian nuclear scientists, these events have worried the ayatollahs' regime, causing reactions ranging from embarrassment to anger. The public response usually follows a pattern: first a sweeping denial, then a limp and stuttering admission that "something happened," and finally the claim that it was an "accident." This shows that the regime does not know exactly what to say, and that its voice is not uniform. It also reflects the fierce dispute within the regime's top ranks. The leadership is divided, and the reactions come from a range of ministries, rival organizations and competing media outlets.

The kind of sabotage used in Iran requires sophistication, financial and technological resources, agents and precise intelligence. Someone, for example, had to know that Moqaddam would be at the base that day to supervise a test, apparently of a new missile engine.

Infecting the computers required access to them: a person with a flash drive had to have plugged it into the system. The prevailing assumption is that foreign intelligence agencies are initiating, managing and executing the secret operations.

The Iranians and international media outlets believe these operations are the work

Former Mossad director Meir Dagan

of Israel's Mossad, and possibly also a western partner such as the CIA or Britain's MI6.

The Mossad's campaign to assassinate the Black September members behind the 1972 Munich Olympics massacre was codenamed "Wrath of God." Last week, when asked whether God had carried out the recent operations in Iran, former Mossad head Meir Dagan smilingly said yes. Dagan is known to be an ardent supporter of secret operations, as he told *Yediot Achronot* explicitly this week. He believes it will be at least two years before Iran can assemble a functioning nuclear weapon. This assessment may be based on past secret operations and on Dagan's faith that future actions can indeed disrupt Iran's progress.

A senior American official went even further. President Barack Obama's special assistant and co-ordinator for arms control and weapons of mass destruction, proliferation and terrorism, Gary Samore, said in May 2011, "I'm glad to hear they are having troubles with their centrifuge machines, and the U.S. and its allies are doing everything we can to make it more complicated." Do we need any clearer statement that humans are behind the "hand of God"?

Even if the Mossad or the CIA are not involved in these incidents, the speculation that they are serves western intelligence bodies by enhancing their image as "omnipotent," and heightening the Iranian leadership's fear. This is known as psychological warfare.

Still, with all due respect for western intelligence's great efforts – including what is probably unprecedented operational co-ordination – it is unlikely these operations could have succeeded without inside support, meaning from individuals or groups ready to help sabotage the ayatollahs' regime. It should be remembered that Iran is a mosaic of ethnic minorities, almost all have reasons for disliking the regime, and some have their own underground, armed militias.

The theory about inside help gains traction given that, in addition to the military targets, other sites – including oil facilities, gas pipelines, trains and military bases – were also damaged over the past year. Last year, there was a considerable increase, of at least 10 per cent, in "breakdowns" and "accidents" at Iran's strategic infrastructure sites. Some were caused by poor maintenance, due in part to the international sanctions, but the volume of these incidents may also indicate the "hand of God" was involved. If this is the case, then it's possible that internal Iranian opposition groups (as opposed to exiles) are stronger and even better organized than generally thought.

It is almost certain that Tehran's patience is about to run out. This was seen in the student mob's attack against the British Embassy last week. This was not spontaneous rage: it was a warning from a regime that realizes someone has declared war on it without leaving marks or fingerprints.

Sooner or later, the ayatollahs' regime will decide to react and will order its secret intelligence and operational units to retaliate. If and when this happens, Iran will take steps to conceal its involvement in such activities. However, past experience proves that despite the caution and sophistication of the Iranian secret services, they have often failed in obscuring their fingerprints.

Israel Briefs

Israel pulls ads

Israeli Prime Minister Benjamin Netanyahu is cancelling an ad campaign aimed at luring Israeli expatriates home that some American Jews found offensive. The ads, produced by Israel's Ministry of Immigrant Absorption, attempt to convey the message that the children and families of Israeli expats will not have Israeli identities if they stay in the Diaspora. The Jewish Federations of North America called the ads "insulting," and the head of the Anti-Defamation League said they were "demeaning." "The Ministry of Immigrant Absorption's campaign clearly did not take into account American Jewish sensibilities, and we regret any offence it caused," Michael Oren, Israel's ambassador to the United States, said in a statement.

Israel releases funds

Israel released tax money that it held from the Palestinian Authority after Germany said it was a condition for purchasing a submarine, according to a German newspaper. Germany told Israel it would not complete the sale of a sixth Dolphin submarine to Israel unless it made the concession, *Welt am Sonntag* reported Sunday. The sale was approved Nov. 30, the same day that Israeli Prime Minister Benjamin Netanyahu said he would release the $100 million in tax revenue collected by Israel for the PA. Israel has three of the Dolphins, worth about $500 million each, with another two on order and awaiting delivery by 2013. The German government is discounting the new submarine by about one-third of its cost. Israel's Dolphins are widely assumed to carry nuclear cruise missiles, a capability that Jerusalem neither denies nor confirms.

Shalit went on hunger strike

Former captive Israeli soldier Gilad Shalit launched a hunger strike that put his life in danger shortly before his release.

The hunger strike is what led in part to Hamas agreeing to an exchange, as the terror group feared Shalit would die and it would lose its main bargaining chip, *Yediot Achronot* reported Sunday. The daily Israeli newspaper cited an intelligence report on Shalit. According to the report, shrapnel fired during the kidnapping entered Shalit's body, barely missing vital organs, and the wounds eventually healed. The report also said that Iran and Hamas gave misleading information to Israeli intelligence on Shalit's whereabouts, hoping that an Israeli rescue force would enter a booby-trapped house in northern Gaza. Shalit reportedly was guarded by the same four Hamas members throughout his captivity. Meanwhile, Shalit's grandfather met Israeli Prime Minister Benjamin Netanyahu on Dec. 1 to update him on Shalit's rehabilitation and said he has recovered from the physical ordeal of his captivity. "Gilad has put on weight. He really is back to normal," Netanyahu's office quoted Tzvi Shalit as telling the prime minister.

– Files from JTA

Settlements an impediment to peace

Harry Schachter

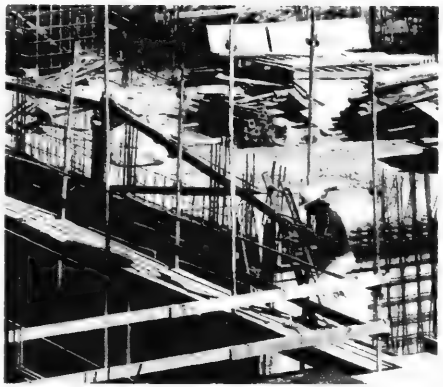
Opinion

As has been the case so often in recent years, we have reached a discouraging impasse between Israel and the Palestinians and in any movement toward a peace agreement. The controversial Palestinian application for admission as a state to the United Nations has stalled, but so has any momentum toward meaningful negotiations.

What hasn't stalled, regrettably, is violence in the West Bank. This month the United Nations issued an update on Israeli settler violence in the West Bank, and the information that report provides is disturbing. The weekly average of settler attacks that resulted in Palestinian casualties and property damage has gone up by 40 per cent in 2011 compared to 2010, and by more than 165 per cent since 2009. Nearly 10,000 Palestinian-owned trees, mainly olive trees, have been damaged or destroyed by Israeli settlers. So far this year, three Palestinians have been killed and 167 injured by Israeli settlers. One Palestinian was killed and another 101 injured by Israeli soldiers during clashes between Israeli settlers and Palestinians.

It must be said that at the same time, there has also been violence by Palestinians against Israelis. Eight Israeli settlers have been killed and 30 others injured by Palestinians this year, according to UN figures. It is a dispiriting and deadly cycle of violence.

About 500,000 Israelis live in the settlements in the West Bank and east Jerusalem, and they remain central to the difficulties underlying any possible peace negotiations. The Palestinians have demanded a freeze on settlement construction and expansion before they will sit down to negotiations, and they are backed in this call by the United States and others. Israel has occasionally slowed down construction or offered partial freezes. But construction continues. Most recently, Israeli authorities approved plans to build more than 1,300 new homes on the Gilo Slopes in east Jerusalem, creating more of a barrier between the West Bank and Arab east Jerusalem, and making it that much harder to create a Palestinian state with east Jerusalem as its capital. According to Israeli-American author and journalist Gershom Gorenberg, who recently visited Toronto, Ottawa and Montreal on a book tour, Prime Minister Benjamin Netanyahu could have blocked the Gilo plan but chose not to. "Instead," writes Gorenberg, "he showed his compulsive commitment to settlement building."



A construction site in Gilo, a neighbourhood in southern Jerusalem, that is considered to be a settlement because it is outside the borders of Israel on June 4, 1967.
[Flash90 photo]

The organization that I belong to, JSpaceCanada, sees the expansion of settlements as a serious obstacle to peace. This is far from a radical view.

The Harper government speaks strongly in support of Israel, but the official position of the government of Canada remains that Israeli settlements in the occupied territories are a violation of the Fourth Geneva Convention and constitute a serious obstacle to achieving a comprehensive, just and lasting peace.

Over the years, all the significant negotiations between Israel and the Palestinians – at Camp David and Taba, and more recently between former prime minister Ehud Olmert and Palestinian Authority President Mahmoud Abbas – have laid out proposals that in various ways swap land, incorporate some existing settlements into Israel, but require other settlements to be dismantled. That's not going to change. Every serious scenario for a peace deal sees at least a quarter of the settlers in the West Bank having to return to Israel proper. Meanwhile, the continuing construction in the West Bank and east Jerusalem establishes more and more "facts on the ground" that in the judgment of leaders such as former president Bill Clinton make a final resolution more difficult and the eventual uprooting of settlements more disruptive. That's over and above the ongoing violence and tension in the West Bank from extremist settlers.

An end to the cycle of violence in the occupied territories can only come with a peace agreement. It's our view that it would be entirely reasonable for Israel to freeze construction in order to enter meaningful peace negotiations. Unfortunately, this is not likely to happen given the current state of politics in Israel, where Foreign Minister Avigdor Lieberman recently threatened to bring down the Netanyahu government if it goes ahead with the demolition of two West Bank outposts, as ordered by the Supreme Court. But as Ehud Olmert wrote in an important *New York Times* op-ed article recently, "The time for true leadership has come."

Some argue that the combination of Israeli intransigence on one side, and Palestinian rejectionism and disunity on the other, means that the peace process is dead and a two-state solution can never be achieved. The push by the Palestinians for statehood at the UN and their admission to UNESCO are signs, in this view, of a new diplomatic and symbolic strategy that is at least in part a shift by the Palestinians away from the peace process. But it would surely be a mistake to give up. The negotiations between Olmert and Abbas in 2008 seemed to come very close, and we continue to believe that a negotiated settlement that results in two states for two peoples living in peace and security is the best, indeed the only way, forward for Israel and the Palestinians.

JSpaceCanada is a progressive Zionist organization. It supports a negotiated settlement that results in two states for two peoples living in peace. It opposes all attempts to delegitimize Israel through sanctions, boycotts or divestments. It is also opposed to the expansion of settlements because they are a serious obstacle to peace and, ultimately, counter-productive to Israel's security.

Harry Schachter is a former television news producer and a member of the JSpaceCanada co-ordinating committee.

Israeli MK lauds McCarthy

JTA

JERUSALEM — The Israeli lawmaker who sponsored a bill to limit funding to left-leaning NGOs said American Joseph McCarthy was absolutely right.

Likud lawmaker Ofir Akunis told a political television show Sunday night that McCarthy, who presided over a committee that investigated Americans suspected of sympathy with the Communists in the 1950s, "was right in every word. The fact is, they were Soviet agents."

Akunis' bill would ban political organizations in Israel from receiving donations of more than approximately $5,500 (US) from foreign governments and international organizations. Its progress is currently frozen in the Knesset at the request of Prime Minister Benjamin Netanyahu.

Akunis later told the Israeli daily *Ha'aretz* that he does not support McCarthyism, under which people were accused without sufficient evidence, and said he meant that McCarthy was right about Soviet agents infiltrating the United States.

Over the weekend, U.S. Secretary of State Hillary Rodham Clinton criticized the state of Israeli democracy, referring in particular to Akunis' bill.

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Iron Dome protects Israel, but at what cost?

Ido Efrati
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JERUSALEM — Thursday, April 7, 2011, will be etched forever in the memories of engineers at Rafael Advanced Defense Systems. That evening Iron Dome successfully withstood its first challenge by intercepting eight of nine Grad rockets fired at Ashkelon from the Gaza Strip. For a moment, anxiety gave way to national pride.

Still, this was just one milestone in Israel's arming itself against rocket attacks. By 2015, defending Israel's sky will be the world's costliest for its size. This dubious distinction is a result of political and security realities that the country faces, but also stems from a series of strategic decisions with far-reaching economic implications.

Israel faces continued firing from Gaza, from Hezbollah arming itself with long-range rockets, and a threat from Iran. The cost of developing defences and integrating them into the Israel Defence Forces (IDF) is estimated at upward of 20 billion shekels ($5.3 billion US), with the United States footing half the bill.

The defensive umbrella over Israel is composed of four levels: Iron Dome, aimed at short-range threats of four to 70 kilometres; Magic Wand – also called David's Sling – currently under development, intended for a range of 70 to 250 kilometres; the Arrow 2 missile defence system – in operational use and deployed in two batteries – addressing threats from a distance of 600 to 1,000 kilometres; and the Arrow 3 system – also under development – for interception of longer-range ballistic missiles. In addition, Patriot missile batteries have been deployed in Israel since the 1990s.

Nearly $1 billion ($266 million US) has already been invested in developing Iron Dome and deploying its two operational batteries. A special U.S. grant of $205 million was recently awarded for the procurement of four additional batteries. Ultimately, the system will include as many as 13 batteries and the project's total cost will exceed $1 billion (all figures US).

Another 10 billion shekels ($2.66 billion) are being invested in the Arrow 2 project, with continued U.S. support. U.S. investment in Israel's defence systems has risen steadily, from $35 million in the mid-1990s to $200 million annually in recent years. This is in addition to roughly $100 million from the U.S. Defence Department budget.

All this is meant to provide Israel with a missile defence system ready for action. But if Israel needs to make intensive use of these capabilities, the cost of defending its skies will grow much larger – and not just because of the need to replace every missile launched. The cost of a missile ranges from $70,000 for Iron Dome to between $700,000 and $1 million for Magic Wand, and up to between $2.5 million and $3 million for each Arrow 2 missile.

To avoid bankruptcy in the next war, Israel can't ignore economic considerations.

Iron Dome launches a $70,000 missile against every $200 Qassam fired. This celestial confrontation between cutting-edge technology and a primitive pipe was preceded by hundreds of millions of dollars, invested in development and operational implementation.

"These systems are constantly being developed against the changing threats," said Arie Herzog, head of the Defence Ministry's Homa Missile Defense Agency. "For one thing, human life is most important and doesn't have a price," said Herzog. "The basic economic equation is wrong: the cost of the missile should be compared with the cost of direct and indirect damage that would occur if it reached its target. From this viewpoint, it is economically logical."

However, since 2007, when Israel decided to equip itself with the Iron Dome system, there has been controversy over investing billions in protecting Israel's skies

"No system can provide full protection, not Iron Dome, Magic Wand or any other alternative," said Yiftah Shapir, a senior research fellow at Tel Aviv University's Institute for National Security Studies. "If rockets are shot, some will reach their targets. If you look at it in a military or economic context, you'll see it isn't logical to spend a penny on a system like this, but from a political vantage point the money isn't wasted."

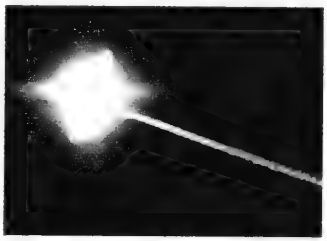
"The damage from each rocket isn't great," Shapir claimed. "In Sderot, for instance, the physical damage doesn't match the disruption of life and the impact on daily routine. We aren't talking just about Sderot anymore, however, but about larger cities like Be'er Sheva and Ashkelon, and even Rishon Letzion. In this sense a defensive system won't do anything."

"To protect Be'er Sheva alone, you need to deploy dozens of batteries and, still, life will be disrupted," claimed Shapir. "The Grad rocket is cheap and simple, and therefore easy to make and launch on a large scale."

Former security officials counter that the acquisition of defence systems is mainly to provide the political echelon with room to manoeuvre. It can mean the difference between being dragged into an expensive war and the possibility of minimizing damage, exercising restraint or reacting in various other ways.

Uzi Rubin, one of the developers of the Arrow program, said Israel's enemies have no fewer than 13,000 warheads capable of hitting the coastal cities, including 1,500 that can target Tel Aviv. He claimed the IDF has never completely come to terms with the need to defend against rocket attacks.

Brig.-Gen. (res.) Tzvi Shor, a former financial adviser to the chief of staff and head of the Defence Ministry's budget division, is president of the Magen Laoref (Home-front Shield) non-profit organization. He insists it will be impossible to implement the multi-level defence system in a regional war from an economic viewpoint, as long as it's just based on missiles against missiles. If Israel tries to intercept every projectile launched in its direction, it will collapse economically, according to his calculations.



A rocket from the Iron Dome system is tested in southern Israel.
[Israel Ministry of Defense/Flash90 photo]

Supporters of the defence system counter by saying defensive zones will be predefined and missiles will be fired selectively, depending on where the incoming weapon is headed. So even if Israel is bombarded with 1,000 rockets a day, the system will launch intercepting missiles at a fraction of these.

But the defence establishment still estimates it will cost tens of millions of dollars a day, but even the defence establishment agrees economic considerations will need to be taken into account in the next war.

Oded Amichai, an expert on laser systems who has worked at Rafael, founded Magen Laoref in 2008. One of the organization's goals is to promote the introduction of laser missile intercepting systems into the multi-level defence formation, alongside Iron Dome.

Laser systems appear to be a cost-effective solution compared with other systems. In a letter sent by Magen Laoref in July to the prime minister and to heads of the defence establishment, the organization claimed the cost of destroying a threat using the U.S. Skyguard laser system would be just $2,000 to $3,000. It claimed that eight laser systems stationed around the Gaza Strip with a $500-million investment would provide surrounding communities with blanket protection.

Laser defence development began with the United States and Israel signing a co-operative agreement in 1996 following sustained attacks on Kiryat Shmona by volleys of Katyushas. Northrop Grumman led the Nautilus project, which involved Israel Aircraft Industries, Rafael, Elbit Systems and Tadiran Electronic Systems as subcontractors.

The idea was to produce an operations system to intercept – at the speed of light – every Katyusha fired from Lebanon at communities in the Galilee. Israel and the United States invested about $400 million in the initiative. Between 2001 and 2004, there were 46 trials for shooting down various sorts of rockets and mortar shells in White Sands, N. M. The trials registered complete success.

"The range was up to five kilometres, and Nautilus worked right from the outset," said Yossi Arazi, who served until 2007 as Northrop Grumman's representative in Israel. "The Americans received money to plan the next step, an improved system with a 10-kilometre range with an airborne version, on the basis of this system."

In 2004, before trials were performed on the Skyguard system, the defence establishment decided to quit the project and stop funding its development. Following this, the Americans decided to freeze the project and wait for the maturation of a new laser technology based on crystals known as solid-state laser, which was hailed as the weapon of the future. Solid-state laser is in its formative development stages and faces as yet unsolved physical challenges.

Local leaders from the communities surrounding Gaza began to push for laser systems when they realized that Iron Dome wouldn't protect them against shelling.

"For the communities around Gaza who are without a solution, it's like being a bedridden patient while two doctors argue over a cure," said Alon Shuster, head of the Sha'ar Hanegev Regional Council. "I'm not saying that there aren't special interests, but I don't think that a passion for lying or any conspiracy is what motivates this system… The Rafael people received permission from the rabbis to work around the clock. But the bottom line is that it doesn't protect us."

Israel invested 1.5 billion shekels ($399 million) so far in passive protection for communities around Gaza. According to Rubin, it would be cheaper to invest in missiles instead of laser until solid-state laser technology is developed. He said there are several considerations to take into account: "One is using Israeli technology. We have already been developing anti-missile missiles for 20 years, since the Arrow, and are the world leaders. Laser is a foreign technology, and even when Israel was a partner, we were left on the sidelines and not given access to the core information… Another consideration is export potential. There are many IDF weapons systems funded by the profits of our companies from exports."

Meanwhile, expenses for protecting the home front, through both passive and active means, continue rising. Everyone hopes we won't need these defensive systems. But if they need to stand the test of a regional war, then Israel will have its answer for how effective they are in relation to their cost. A senior official in the defence industry said, "Israeli systems are advanced and at the cutting edge of technology, but I have no doubt that, in case of war, the defence establishment is counting on U.S. assistance for additional missile systems."

The game is afoot once again

Joseph Serge
Arts Editor

By his own admission, the author of the best-selling series of Alex Rider young adult books has a hard time saying no to new projects.

So when the Conan Doyle Estate approached Anthony Horowitz to write the first officially sanctioned addition to the Sherlock Holmes canon, the London-based author jumped at the chance.

"I knew I'd be interested, I'd read all of his books when I was 16 or 17," Horowitz said during a recent Toronto visit. The only condition he asked for was to have complete control over the project.

"I didn't want to show them my notes, I didn't want to tell them the story, I didn't want them to read the manuscripts," he said. "I just wanted to do it on my own. I had to write what I wanted to write, not what other people want me to write."

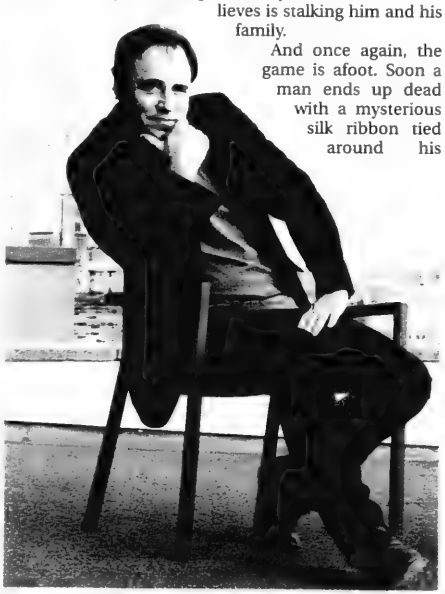
Four months after accepting the project, Horowitz completed *The House Of Silk: A Sherlock Holmes Novel* (Mulholland Books), and when he finally did meet some members of the Conan Doyle Estate, they were pleased with the final product. "They've been universally positive and happy with the work that I've done."

The premise behind *The House of Silk* is that Holmes' loyal friend and longtime chronicler, Dr. Watson, is an old man looking back at his long career with Holmes, now dead. He feels that before he dies, he has to finally write the story he kept secret all these years, a story so shocking that it would tear apart the entire fabric of society if it were published. After he writes it, he seals the package and gives instructions that the manuscript cannot be published for another 100 years.

"[That's why] this book hasn't been seen for a hundred years, because there's something that Watson wanted to hide, [but] he's compelled to write it to finish the collection," Horowitz said. "I really liked the idea of Watson being old, looking back."

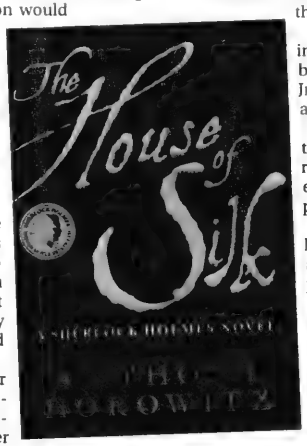
The House of Silk blends two separate but ultimately intertwined stories. It begins innocently when an art dealer visits Holmes at his 221B Baker Street home asking for his help in dealing with a mysterious man he believes is stalking him and his family.

And once again, the game is afoot. Soon a man ends up dead with a mysterious silk ribbon tied around his arm, and the detective finds himself drawn into a complicated web that involves a top secret cabal of people at the highest levels of society.



Anthony Horowitz

"As soon as I was approached, I had a lot of ideas – things that seemed obvious to me from the start," Horowitz said. "This had to be a dark story, had to be something with a scandal and something Watson would not want to write about."



Horowitz drew on a real historical incident to form the basis of the plot of *The House of Silk*. "It's based on a true scandal that took place in 1891, and I often thought there was an interesting story there to write. And then when this was offered to me, I remembered that."

Horowitz said he didn't want to improve on Conan Doyle's books or give them his own take. "The challenge was to give it a modern sensibility, that is to say, it must be a fast page turner with surprises and twists and turns, whilst remaining true to the 19th-century language, idiom and atmosphere and structure of the books."

Several familiar characters appear in *The House of Silk*, in addition to Holmes and Watson. Avid readers will recognize Mrs. Hudson, Sherlock's brother Mycroft, the unimaginative Inspector Lestrade and a brief cameo by Holmes' archenemy Prof. James Moriarty.

"I couldn't resist having him there," Horowitz said, even though Moriarty only appears in a handful of the original stories. "I thought about having him as the main villain, but decided against it. So I gave him a cameo, and what I tend to do with the minor, or lesser characters was to be a little surprising with all of them."

In *The House of Silk*, Lestrade is surprisingly loyal to Holmes, and we see a different side of Moriarty as well.

Horowitz said the challenge was to remain true to the feel of the original Sherlock Holmes.

"Sherlock Holmes means a great deal to an awful lot of people and has a very special place in their heart, and I didn't want to offend anyone," he said. "It was quite a challenge to write something fresh, that was new and exciting and, at the same time, play it absolutely true to the original."

This book remains closer to the original feel than, say, the recent movie *Sherlock Holmes*.

"There's no Sherlock Holmes jumping off a stampeding horse onto the back of a carriage à la Robert Downey Jr.," he said, although he does include an exciting horse carriage chase.

Horowitz wanted his Holmes to be the "pure Sherlock," the sedentary, cerebral character. "It's a book for modern audiences, and it's also a book for purists."

Horowitz, whose Alex Rider series has sold millions of copies worldwide, also created and wrote episodes of the popular TV series *Foyle's War*. He is not a complete stranger to detective stories. He has written for the English TV series *Midsomer Murders* and *Agatha Christie's Poirot*.

Horowitz said Christie's popular Belgian detective is completely different from Holmes. "Doyle does not write whodunits. I don't think there is a single Sherlock Holmes story where the revelation at the end – who did it or why –knocks you out. It's not his style. There's no Sherlock Holmes stories that have suspects, there's no red herrings. It's a completely different beast."

Horowitz said he does not intend to write another Holmes book. "I think it's silly to repeat myself."

However, he said that writing in the time period has whetted his appetite to write a thriller set in the world of Sherlock Holmes without Sherlock Holmes appearing in it.

"I'm quite looking forward to that."

See the complete interview with Anthony Horowitz at www.cjnews.com

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Book is a multi-tiered portable museum

Mordechai Ben-Dat
Editor

The Hidden and the Revealed: The Queen Esther Mosaics of Lilian Broca (Gefen Books) is a magisterial work. It provides the reader with a profoundly inspiring visual, intellectual and even emotional experience of learning and discovery.

Broca is a renowned Vancouver-based artist who spent some seven years fashioning an exhibit of 10 large mosaic panels depicting the famous biblical story of Esther and the rescue of her people, the Jews of Persia, some 2,000 years ago from the annihilation planned for them by the wicked Haman.

Broca's Esther panels have received wide critical acclaim, winning the prestigious Lorenzo de' Medici medal in Florence for them.

The book is a veritable multi-tiered portable museum showcasing and explaining the panels to the reader tenderly turning its pages.

On one level, of course, the foundation, are the panels themselves. The mosaics are stunningly beautiful. Deliberately evocative by the super-skilled Broca of the mosaic treasures of the Byzantine period, they are richly detailed and lavishly coloured. The resplendent, tiled scenes communicate movement, emotion, passion and light. They are, simply, a treat to behold.

On the next level, the editors provide a revealing essay by the artist poignantly explaining how and why she created the work. Aptly titled *Bringing Esther to Light*, Broca answers so many of the questions many of us have always hoped to ask an artist about the circumstances that lead to the creation of a specific work we are viewing at that moment when visiting an art gallery or museum. The essay is a full-bodied discussion of art technique and personal motivation.

***Queen Esther Seeking Permission to Speak*, a diptych, portrays the first part of Esther's secret plan.**

Broca is generous in the information she provides in general about her work and especially in particular relation to all the preparatory work involved in creating the Esther panels.

At the next level of the seminar, the editors provide a highly informative, crisply written essay by art historian Sheila Campbell about the centuries-old depiction of the story of Esther down through the ages by so many of the world's most beloved artists. Campbell forthrightly compares Broca's interpretation of Esther to other famous renderings of the biblical heroine.

Rabbi Yosef Wosk, of Vancouver, provides the next level of exploration and inquiry. He has written a chapter entitled *Fragment of an Estr Scroll* that, in his words, is "a combination of essay, poem and narrative conversation" in which he imagines Esther's inner thoughts and speaks in her voice. It is a startlingly fresh, unorthodox contribution that includes eight pages of annotations. He deliberately spells Esther's name in English according to the four-letter spelling in Hebrew to "lend an air of authenticity" to her name.

And as he explains to the reader, Rabbi Wosk endeavours to reach behind the mask that was Queen Esther's existence in the palace of the Persian king until she revealed her true identity.

Adding a further tier of modern commentary to the Esther story is a preface by the artist Judy Chicago, who places the character of Esther in a feminist historical context.

Finally, the editors have chosen to add the actual Scroll of Esther in elegant Hebrew and English facing pages. The English translation they have chosen is the 1985 version by the Jewish Publication Society of America.

The large-format book is itself a true work of visual and textual art, thoughtfully edited by Gareth Sirotnik and superbly designed by Linda Coe.

The Hidden and the Revealed is a treasure, an outstanding compilation of the six contributions that the book features; first and foremost, of course, is the soaring mosaic work by Broca. Whether one loses oneself in the deep colour gravity of the mosaics or the focused, insightful, daring, thought-provoking essays that accompany them, *The Hidden and the Revealed* will offer its readers the unceasing thrill of new findings and reflections each time it is opened.

The story of Esther is permanent. Henceforth, Broca's splendid imagined art can be the story's permanent accompaniment.

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EYE ON ARTS

By BILL GLADSTONE

ISRAELI ROCK VIDEO MADE BY EX-TORONTONIAN IS A MEGA-HIT ON YOUTUBE

Eighth Day, an Israel band fronted by brothers **Shmuel** and **Bentzi Marcus**, is promoting its latest CD, *Chasing Prophecy*, with the help of a rock video production of its funny and catchy Hebrew-Yiddish tune, *Ya'alili*.

The video, directed by ex-Toronto film and TV director **Larry Guterman**, has gone viral on YouTube and has received more than one million hits. The song was shot in a supermarket, with store clerks and shoppers apparently being swept into the infectious beat and good humour of the song.

Guterman grew up in Toronto and attended Associated Hebrew School and the Community Hebrew Academy of Toronto. He now lives in Los Angeles.

• • •

Chai Tea and a Movie: The Toronto Jewish Film Festival presents *Salsa Tel Aviv*, an Israeli screwball comedy that integrates romance, salsa dancing, slapstick and serious social commentary. The plot revolves around a salsa dancer from Mexico who attempts to enter Israel disguised as a nun. **Jorge Weller** directs. Cineplex Odeon Sheppard Cinemas, 4861 Yonge St. Sunday, Dec. 11, tea 4 p.m., film at 5. Tickets $15. 416-324-9121,www.tjff.com

• • •

New in Print: Toronto Yiddish translator **Shirley Kumove** has translated **Yehoshue Perle**'s 1935 Yiddish novel *Yidn fun a gants yor*, which has been published as *Ordinary Jews* by Excelsior Editions, an imprint of the State University of New York Press. The novel focuses on the ordinary life of a small provincial city in Polish territory at the end of the 19th century. Kumove is the previous translator of *Drunk from the Bitter Truth: The Poems of Anna Margolin*, which won a 2007 Canadian Jewish Book Award.

Also new in print is *Struggle: A Quest for Life, Love and a New World*, by **Marvin Blauer.** "It tells the true story of the young lives of my parents who were born in the 1890s in the Austro-Hungarian Empire and met as teenagers just as the Great War was about to break out," said the Montreal-born Blauer, now based in Ottawa. www.winnetkapress-publications.com

Thirdly, *Living Legacies: A Collection of Writing by Contemporary Jewish Women, Volume 3*, edited by **Liz Pearl**, was recently released by PK Press of Toronto. http:// at.yorku.ca/pk/113.htm

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Names in the News: *Soul Doctor*, a new musical about the famed singing rabbi **Shlomo Carlebach**, plays in Miami Beach and Fort Lauderdale this month before continuing to Broadway. The show, woven together by composer-orchestrator **Steve Margoshes**, sketches Carlebach's life from his childhood escape from Nazi Germany, his rise in America as a rabbinical prodigy and then a "rock star rabbi," and his struggle to reconcile his deep traditional roots with his desire to reach people of all backgrounds in the free-love generation.

• • •

Arts in Brief

• The **Fern Lindzon Jazz Quartet** plays at Chalkers Pub, 247 Marlee Ave., Saturday, Dec. 10, 6 to 9 p.m. Cover $10. 416-789-2531, chalkerspub.com. A week later, Lindzon and **Theresa Tova** perform "Christmekha," an evening of song and laughter in English, Yiddish and Yinglish. Green Door Cabaret, Lower Ossington Theatre, 100A Ossington Ave. $20, $25, $60 (premium seating for two). Saturday, Dec. 17, 8 to 10 p.m. Doors open 7:30 p.m. 416-915-6747.

• Active Seniors presents a musical Chanukah celebration with singer **Aviva Chernick** and musician **Josh Engel** performing the joyous music of Chanukah in Ladino, Yiddish and Hebrew; also tasty latkes. Miles Nadal JCC, Thursday, December 15, 1:30 p.m. By reservation only, by Dec. 7. 416-924-6211, ext. 155.

• The comedy *My Mother's Italian, My Father's Jewish & I'm in Therapy!* by **Steve Solomon**, has been extended due to popular demand. It continues at Toronto's Bathurst St. Theatre to Jan. 29, 2012. 1-855-985-2787, www.italianjewish.ca

• Film critic **Shlomo Schwartzberg** looks at the Western with reference to *My Darling Clementine, Shane, The Wild Bunch, McCabe and Mrs. Miller, Appaloosa* and other films in the last in his series of talks on film genres. Miles Nadal JCC, Monday, Dec. 12, 7 to 9 p.m. $12, students $6. film@mnjcc.org, 416-924-6211, ext. 606.

• **Bill Gladstone**, who has written for

Fern Lindzon

The CJN for many years, has launched a new website featuring many of his feature articles. Included are book reviews, articles on genealogy and items about the history of Jewish Toronto. Please visit the site at www.billgladstone.ca. Also, see Gladstone's publishing website at www.nowandthenbookstoronto.com.

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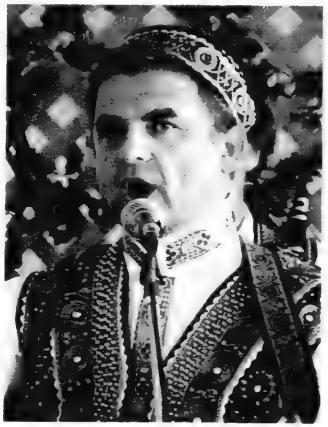
Muzikansky pursues his love of music

Diane Koven
Ottawa Correspondent

OTTAWA — Perhaps it was inevitable that Isaac Muzikansky would be a musician. With such a name, what else could he be? Though by profession he was an electronics engineer, since retiring two years ago, he has had time to pursue his love of music.

In October, Muzikansky launched his first CD, the culmination of years of singing and playing guitar in various groups and settings. Titled *Isaac Muzikansky – My Parents' Favourite Yiddish Songs*, the collection evolved from Muzikansky's childhood in what he calls "the spiritually frozen lands of the former Soviet Union."

Life for the Muzikansky family was extremely difficult. Muzikansky's parents had been separated during World War II when his father was drafted into the Russian army. Through sheer luck and the help of the Red Cross, they were eventually reunited.



Isaac Muzikansky

"In spite of all the difficulties in their lives, my parents' spirits were never broken, and they never gave up their dreams of keeping the Yiddishkeit alive in our family. A big part of this was the Yiddish music and the songs they sang together almost every evening after dinner," said Muzikansky at the launch of his CD.

The Muzikansky family kept their Jewish traditions alive in spite of fear of persecution. Once Isaac and his wife, Mara, arrived in Canada as immigrants, they cherished the freedom to openly embrace their Judaism and to pass it on to their own children.

The family has made an effort to give back to the Jewish community, which welcomed them warmly when they arrived in Ottawa in 1980, knowing no one. The family has volunteered in various ways, with Isaac sharing his musical talent and love of Yiddish by giving concerts to schools, seniors groups and various community events. His repertoire includes songs in Yiddish, Hebrew, Ladino, Russian and English.

Muzikansky has spent a week at the annual KlezKanada Jewish/Yiddish music festival, enjoying the company of musicians who spoke and played Yiddish music. "In my opinion, Yiddish doesn't have a future," he said. "I understand 100 per cent, but I cannot speak, and my children only understand a few words."

He hopes that through music, the language will be passed down and shared by future generations.

Following a recent concert in Montreal, Muzikansky is preparing for a pre-Chanukah concert in Toronto. He'll be appearing at the Winter Garden Court at Baycrest, 3560 Bathurst St., on Dec. 19, at 1:30 p.m. For information, contact bcohen@baycrest.org. To find out more about Muzikansky or to order his CD, visit www.isaacmuzikansky.com.

Salsa Tel Aviv – a screwball comedy from Israel

Sheldon Kirshner
Staff Reporter

The screwball comedy, a staple of 1930s and 1940s Hollywood, has finally reached the shores of Israel.

Yohanan Weller's *Salsa Tel Aviv* is scheduled to be screened by the Toronto Jewish Film Festival's Chai Tea & A Movie series on Sunday, Dec. 11, at the Cineplex Odeon Sheppard Cinemas at 5 p.m. after tea is served at 4 p.m.

Though this feature film is frothy and light-hearted, it delves into a serious issue: the plight of illegal foreign workers in Israel.

The foreigners in this case are Mexicans. Vicky (Angelica Vale) is a salsa dancer and instructor, as is her boyfriend, Beto (whose real name is not listed in the credits).

Vicky arrives in Israel dressed as a nun, believing she may be denied entry if she admits to being a dancer, a profession that seems synonymous with prostitution in some circles. On the plane, she meets Yoni (Angel Bonani), a shy, reserved Israeli professor who helps her clear customs at Ben-Gurion Airport.

Unbeknownst to Yoni, Vicky is not only a dancer, but the mother of a five-year-old boy she left behind in Mexico. Soon enough, Vicky's dual identities become the source of confusion, hilarity, disappointment and annoyance.

The film's title is a reference to a jazzy Tel Aviv club where clients dance the night away or learn the basics of salsa from Beto, Vicky's philandering boyfriend and father of her son.

Through circumstances beyond her control, Vicky is locked out of her flat and finds herself begging for accommodation at Yoni's apartment.

The slapstick humour kicks in as Yoni's rich, temperamental and overbearing fiancé, Dafna (Hilla Vidor), pays an unexpected visit and Yoni scrambles to hide Vicky, wearing only a white towel, from Dafna's prying eyes.

Yoni is smitten by Vicky, Dafna's polar opposite in terms of personality. But the lies that Vicky habitually spouts threaten her continued residence in Tel Aviv, as well as her budding love affair with Yoni.

Not surprisingly, *Salsa Tel Aviv*, which unfolds in Spanish and Hebrew, features something of a stereotypical Jewish mother whose equanimity is battered by the suspicion that Yoni may not marry Dafna, a prize catch.

Angel Bonani, left, and Angelica Vale in *Salsa Tel Aviv*.

Infused with a bubbly Latin spirit, the film moves along at a steady clip and elicits plausible performances from its multinational cast.

A sanitized view of Saudi Arabia

Sheldon Kirshner
Staff Reporter

Saudi Arabia, the cradle of Islam, is a nation struggling to balance tradition with progress.

As skyscrapers sprout in Riyadh, Bedouin tribes roam the trackless sands of the vast Arabian Peninsula.

Although women are admitted to the King Abdullah University for Science and Technology in Jeddah, they are forbidden to drive cars.

Islam officially respects Judaism and Christianity, yet Saudi Arabian school texts demonize Jews and Christians.

The Saudi monarchy cultivates ties with the United States and depends on it for its security, but 15 Saudi Arabian Muslim extremists joined the infamous plot to bring down the World Trade Center in Manhattan.

If nothing else, then, Saudi Arabia is a country of startling contradictions. But none of these inconvenient truths surface in Greg MacGillivray's *Arabia*, a new DVD released on Dec. 6 by Entertainment One Films Canada Inc.

Essentially a pretty 46-minute travelogue shorn of controversial material, *Arabia* concentrates on Saudi Arabia's past as a centre of Nabataean and Islamic civilization and on its bleak but alluring desert landscapes.

The closest it comes to grappling with unpleasant realities is when one of its narrators, Hamzah Jamjoon, an American-educated Saudi filmmaker, suggests that extremism has been a problem and that the full emancipation of women has yet to be completed.

If you leave these issues aside, *Arabia* is impressive in terms of its cinematography and narrative sweep.

The camera pans on exquisite coral reefs and brightly coloured tropical fish in the Red Sea, rugged mountains in the interior, developing cityscapes, ancient shipwrecks, the Nabataean ruin of Madain Saleh, camel trains passing sand dunes, oil platforms, Arabian horses and the pilgrimage in Mecca.

It is all eye candy and esthetically appealing.

The chief narrator, the British actor Helen Mirren, tells us that Saudi Arabia's first golden age occurred during the Nabataean period, when the aromatic resin, frankincense, was its main export.

With the collapse of the Nabataean kingdom, Arabia sank into obscurity. But the rise of Islam ushered in an epoch of scientific discovery that had a bearing on the Renaissance in Europe.

Invading armies and declining trade produced another interregnum of stagnation. By the early 20th century, Arabia was still a patchwork of quarrelling tribes. But Ibn Saud, the leader of the House of Saud, stepped in and united them, and the Kingdom of Saudi Arabia was born. Further change came with the discovery of oil and Saudi Arabia's alliance with the United States.

Arabia, presented by the Royal Geographical Society, Oxford University and the King Faisal Center for Research and Islamic Studies, offers a sanitized picture of an important Arab country, but really little else.

Sarah's Key out on DVD

Joseph Serge
Arts Editor

Gilles Paquet-Brenner's poignant and moving French film *Sarah's Key*, which played at local theatres this summer, is now available on DVD.

The story follows the under-reported story of the roundup of 13,000 Jews in Paris by French police for the Nazis in mid-July 1942. It stars Kristin Scott-Thomas as Julia, a Paris-based American journalist, writing an investigative piece on the subject for the tragic event's anniversary.

Kristin Scott-Thomas as Julia in *Sarah's Key*

In the course of her investigation, she stumbles upon a family secret that links her with Sarah, a young girl who was one of the deportees almost 70 years earlier.

The film alternates between Julia's investigation in the present and Sarah's heartwarming story in 1942.

Like the book, Sarah's story is more emotionally gripping than Julia's, which tends to slow the film's pace down at times. The horrific scene in the Velodrome, where the Jews were made to wait for days on end before their deportation, is very well done.

Other than a subtle change at the end, the movie mostly remains loyal to Tatiana de Rosnay's bestselling book and is well worth watching. It's unfortunate that the DVD seems to lack any additional features. A short documentary on the roundup would have been a nice addition.

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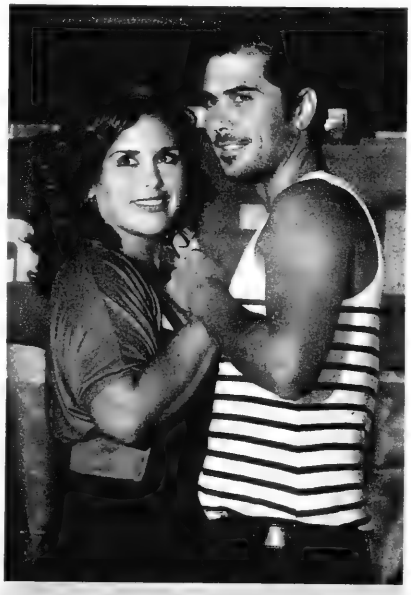

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Vicki, a voluptuous Mexican salsa dancer disguised as a nun, meets Yoni, a naive bespectacled Israeli scientist who is on his way back to Israel, from a research trip, to marry his rich girlfriend. We don't usually see screwball comedies made in Israel, and this one pulls out all the stops. *Salsa Tel Aviv* integrates romance, slapstick and salsa dancing into a plot exploring the struggles of migrant workers in Israel. The film boasts a top-notch spirited cast that includes popular Mexican stars Angelica Vale and Angelica Maria (real life mother-and-daughter), alongside terrific Israeli actors.
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Former champion boxer killed in car crash

Harvey Rosen
Special to The CJN

WINNIPEG — The item in the sports section of the Nov. 19 *Winnipeg Free Press* was just a filler. But when I read beyond the inconspicuous headline "Boxer dies in crash" and learned it was former Winnipegger David Dusang, who had moved to Toronto, it was like a shot to the midsection followed rapidly by a sharp teeth-rattling uppercut to the jaw. The former fighter had gone down for the count after being blindsided by a speeding semi-trailer trying to make time, while robbing a 48-year-old man of his.

It was back in the spring of 1980 amateur boxer Dave Dusang was a real up-and-comer.

Dave's Jewish mother was the late Elaine Masarsky and father Ken Dusang is a Jewish convert who, incidentally, had a few pro matches himself, but for the most part had been in the managerial end of the sport.

As an amateur, David made his mark winning a variety of titles and boasted a record of 30-7-1. The former Talmud Torah student had been the Manitoba boxing champion at various weight levels and also claimed the Saskatchewan championship which he held in 1974-75; the Rochester Golden Gloves title in 1977-78; the Hibbing, Minnesota Golden Gloves title in 1977-78; and in 1979 the Minnesota Golden Gloves.

His Jewish upbringing was important to Elaine and Ken and he had his bar mitzvah at the Bnay Abraham Synagogue in June of 1976.

Besides a Jewish environment, young David was also introduced early to the "The Manly Art" when dad Ken set up a gym in the basement. Jeff at 10 and his brother Dave, 8, would work out together and they even put on a boxing exhibition.

Dave had his first pro match in February 1981 in Edmonton, not long after his 18th birthday.

The Alberta debut was swift and decisive when Dusang was dropped to the canvas in the first round at the hands of welterweight Laurie Mann, who would later become the Canadian champion.

Other than his out-of-town debut/disaster, I believe I witnessed all of Dusang's other bouts. He also took on the likes of aspiring pugilists and trial horses named Kareem Ali, Tom Tarantino, Dennis Brisson, Kenny Payton, "Sugar" Marsh.

Fighting as "the Jewish Bomber," Dusang compiled an 11-2 pro record with six knockouts. Dusang had talent; fast hands and foot speed were his calling cards, but unlike his opponents he was not raised on the mean streets of Chicago or New York, where desperation and profanities abound with every take down in the game of life.

In 1983, Dusang had just beaten Milwaukee's Tom Tarantino for the vacant USA Boxing Mid-American welterweight crown and was scheduled to fight Mann in a rematch on Dec. 5. "The winner of that fight was to get a shot at Davey Hilton for the Canadian title," Scott Taylor reported in *Fightnews Canada*.

Mann, however, brought the Jewish Bomber down, Star of David and all, at 2:36 of the opening round.

Perhaps it was then that the seeds of retirement were sewn. He closed out his career with a unanimous decision over Larry Mayes in Winnipeg early in 1984.

Luckily, the kid was on the family plan and it was they that were in charge of the one-time aspiring Canadian champion's career. So it was back to the drawing board for Dusang. He earned degrees at the Universities of Winnipeg and Manitoba, travelled to Toronto where he raised his family and became a major executive in sales and marketing.

He served as vice-president of sales and marketing for SkyDome from January 1993 to December 2005, and negotiated the 2004 SkyDome naming rights deal, which was the largest naming rights transaction in Canada at that time.

Above all, Dusang was a real mensch.

As his father told Taylor, "We brought him up right. David was proud to be Jewish and he even wore that pride on his boxing trunks. It's just so sad and so terrible. On Nov. 17, 2010, we were all in Israel for his son's bar mitzvah and now, one year to the day later, he's gone. But I wanted everyone to know, I deeply appreciated all the support we received.

"He was a good boxer as a young man back in the day, but he was really a better adult. He had a wonderful career in business and was a great husband and father. David was a fine, fine man."

Dusang is survived by his father Ken, brother Jeff, sister Laurie, wife Janna Pollock, son Joshua Ryan, daughter Rachel Samantha, relatives and numerous friends and colleagues.

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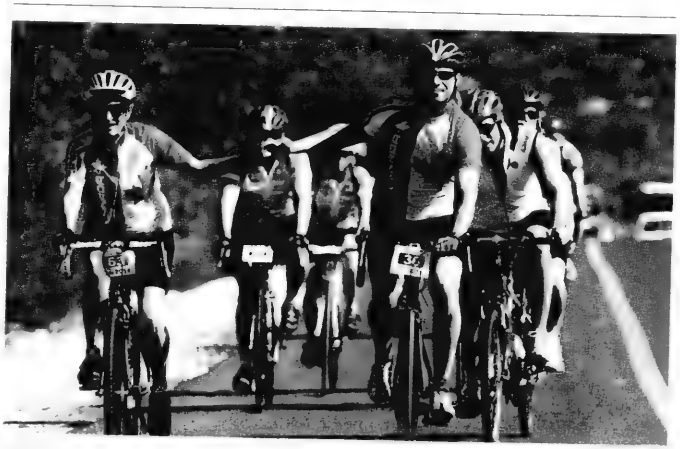

BEIT HALOCHEM BIKERS: Tami and Yossi Zimner, seen here wearing Canadian colours, were part of a group of 60 North American cyclists, 52 of them from Canada, who joined 55 disabled Israeli veterans on a five-day adventure through southern and northern Israel. Sponsored by Beit Halochem Canada, the group raised more than $350,000 for cycling rehabilitative programs at Beit Halochem Centres in Israel. The bikers started in Ashkelon and cycled to the Dead Sea. From there, they turned north to Rosh Hanikra. The North American cyclists were impressed by the courage and determination of the disabled Israelis – those without use of their legs used hand bikes and those with visual or hand injuries rode on tandem bikes with more able-bodied partners. Beit Halochem's rehabilitative centres in Tel Aviv, Haifa, Nahariya, Jerusalem and Be'er Sheva have enabled them to rebuild their lives.

Revolutionary Guards should be targeted: CIJA

Continued from page 1

"The existing prohibitions on exporting goods used in the refining of oil and liquefaction of natural gas continue unchanged," Foreign Affairs and International Trade Canada announced.

The new measures came after the International Atomic Energy Agency (IAEA) reported on the militarization of Iran's nuclear program. Even before the IAEA assessment, Canada had complied with a UN-imposed sanctions regime after Iran refused to suspend its uranium enrichment activities. "These targeted measure are designed to hamper attempts by Iran to develop nuclear, chemical, biological and missile programs, as well as to persuade it to agree to constructive discussions," Foreign Affairs stated.

Fogel said the Revolutionary Guards should specifically be included as a designated terrorist organization because "they control so much of the financial institutions within the country and these holdings finance terrorism and transfers to Hamas and Hezbollah."

"The IRGC is a pillar of the Iranian regime, playing a central role in state repression and nuclear proliferation. Iran funds, facilitates, directs and carries out terrorist attacks worldwide via the IRGC, notably the 1994 bombing of Jewish and Israeli targets in Argentina," Fogel said.

John Thompson, executive director of the Mackenzie Institute, a foreign policy and security think-tank, said it would be difficult to target the Revolutionary Guards and avoid affecting ordinary Iranians. "No one has any desire to punish the ordinary people of Iran," he said. But the Revolutionary Guards run the *bonyads*, corrupt and inefficient charitable entities that control much of the Iranian economy, including exports. "It is kind of hard to separate the ordinary Iranian from the regime," he said. "It [the regime] is trying to control every avenue of their lives."

"One of the reasons Iranians hate the regime so much is that it runs their lives and the economy... The average Iranian businessperson is already impaired by the regime."

In Parliament, Liberal MP Irwin Cotler, a longtime proponent of sanctions on Iran, asked whether the Revolutionary Guards would be listed as a designated terrorist organization. "The Iranian Islamic Revolutionary Guard Corps has emerged as the epicentre of the nuclear weaponization program, of international terrorism from Argentina to Afghanistan and massive domestic repression," he said.

Shimon Fogel

In response, MP Bob Dechert, parliamentary secretary to the Minister of Foreign Affairs, stated: "Our latest expansion of sanctions against Iran prohibit almost all financial transactions with the Iranian government. They add individuals and entities to the list of designated persons and expand the list of prohibited goods. We are taking aggressive action to cover the known leadership of the Iranian Islamic Revolutionary Guard Corps and block virtually all transactions with Iran, including those with the central bank."

Fogel said, "Sanctions targeting the IRGC as a whole would completely isolate it financially, curtail its ability to contribute to these core areas of concern and undermine the Iranian regime's ability to continue along its current trajectory. Listing the IRGC as a terrorist entity would accomplish this, and would importantly ensure that even if Iran were convinced to abandon its nuclear-weapons program, the IRGC would remain off limits to Canadians until its support for and direction of international terrorism comes to an end.

"We commend the key steps the government of Canada has taken to address the IRGC's role in Iran's nuclear-weapons program. Listing the IRGC as a terrorist entity in Canada would have wider-ranging implications and would hopefully contribute to inducing positive change in Iranian policy on a number of fronts."

Fogel said CIJA would also like to see Ottawa use its influence with governments that trade with Iran, such as China and India, to convince them to sever their business relationships. Canada should offer these governments alternatives, such as the supply of fossil fuels, to strengthen its case, he suggested.

According to government of Canada data, Canadian exports to Iran in 2010 totalled $120 million while imports reached only $38 million.

Winnipeg Jewish teen assaulted, burned

Compiled by CJN staff

A 15 year-old Jewish Winnipeg girl has come forward alleging she was assaulted at her school because of her religion.

The story came to light last Saturday, in a report in the *Winnipeg Free Press*, which said the incident occurred on Nov. 18 in a Winnipeg high school between the girl and a male student peer with suspected neo-Nazi ties.

The girl reported the attack to a school guidance counsellor three days later.

According to the report, the girl's attacker, who is reportedly also 15, allegedly first accosted her with anti-semitic remarks in the school hallway before taking out a lighter and singeing her hair.

Under the terms of the Youth Criminal Justice Act, the victim and her attacker cannot be named. Winnipeg police arrested the boy, who was scheduled to be formally charged this past Monday with assault with a weapon.

Administration staff at Oak Park High School, where the attack allegedly took place, told the *Free Press* that the male student was immediately suspended from the school and also that he was withdrawn from the school by his legal guardian.

In a CBC News report, Winnipeg Police Const. Robert Carver said the city was also considering laying other charges.

"A girl being confronted by individuals and having her hair lit would be horrific," Carver told the CBC. "I think when you add that there were racist overtones in the confrontation, it's got to be a very significant incident. Certainly the Department of Justice has to review any further charges if they were looking at elements related to hate crime charges under the Criminal Code."

Shelley Faintuch, associate director of local partner services for the Centre for Israel and Jewish Affairs (CIJA), said in a statement that CIJA was "pleased" the school had suspended the boy and said her organization would be speaking with school staff to help educate their student body on how to prevent these kinds of attacks.

> *'This is a shocking act of violence that must not be tolerated'*

"This is a shocking act of violence that must not be tolerated. The allegation that the attack may have been motivated by antisemitism makes it of special concern to the Jewish community, but in actual fact, an attack like this affects all communities. We know Winnipeg to be a multicultural and diverse city where acts of violence such as this are rare," Faintuch said.

Alan Yusim, midwest regional director for B'nai Brith Canada, told the *Free Press* that the incident "tears at the fabric of the community."

"I think there should be zero tolerance for any hate-motivated activity in our schools," Yusim said. "It's unfortunate these things happen, but they're out there, and they must be dealt with effectively because everybody's a victim when that sort of an incident occurs."

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Fashion designer influenced by world travel

Cara Edell
Special to The CJN

Despite having no previous design experience, Laura Siegel, 23, decided to pursue fashion as a career because she knew she had to follow her intuition.

Before starting her formal training at Parsons the New School for Design in New York, she took a year off to travel the world and gather ideas and inspiration. During that time, Siegel developed her uniquely global esthetic.

"Time travelling and the people I have met along the way really drive everything the brand is in terms of esthetic, customers and the way the clothes function," Siegel said.

"I would approach artisans on the side of the road, practising their craft in the open – whether it be a knitter, leathersmith or silversmith.

"Often, they would offer to teach me a bit about what they do over the following days. It was these encounters that gave me a strong appreciation for crafts and a desire to somehow be able to work to sustain traditional crafts and build long-lasting relationships with the artisans themselves."

While studying fashion in New York, Siegel tried to keep every element of her design process sustainable and natural.

Since she sourced accessory supplies in Cambodia and Vietnam, her apartment soon filled with strands of colourful wooden beads that hung next to dried flowers and shells. She even took a craft class to create rings specific to engravings she had sketched on her trip.

Having won a number of prestigious scholarships while at school – including a Gap Inc. design award – Siegel was clearly a talent on the rise at a very young age. She has even interned with Canadian designer Arthur Mendonca, New York's Luca Luca, Israeli-American Yigal Azrouel, and Melbourne's Megan Park.

After graduation, Siegel took a few months off and studied French and African art at New York's Fashion Institute of Technology. She said she always knew travel and culture would influence her work.

She was then sponsored to present her thesis collection from Parsons at Vancouver Fashion Week, where she won the Rising Star Award for her eco-chic collection of plush knit separates and soft jersey dresses.

Following her receipt of the award, Siegel received funding for a four-month research trip to Asia, where she worked with local artisans in India, Bali and Hong Kong.

She made connections with woodblock printers, hand-embroiderers and shabori dyers – all of whom produced materials for her spring 2012 collection.

Siegel has since gained recognition as a designer in *Vogue Italia* and *Flare* magazine. She is now at the forefront of the fashion industry, creating pieces for "women with a sense of social awareness."

Her latest collection, which was recently featured at Toronto's LG Fashion Week, reflects her beliefs in sustainable fashion. Made of all-natural dyes and materials, including silk, cotton, bamboo and Japanese gima, each garment has a unique character. Edges are intended to fray over time and natural dyes will fade and transform with continual wear.

"Spring '12 was heavily influenced by my time spent in Bali. The colours, the fabric treatments, the energy of the clothes are a reflection of what I loved most about the environment and time spent with other travellers. It's very soft, airy, raw, textural, versatile and deconstructed."

Siegel, likely to join the ranks of successful Jewish fashion designers such as Calvin Klein, Kenneth Cole, Ralph Lauren and Michael Kors, just to name a few, said every garment in her collection is handmade.

"Prints are all developed by hand – the dye work, the knitting, the embroidery, which together combine to create layers of texture. By crafting each aspect by hand and using natural dyes and techniques, the clothes have a rich history to them."

Fashion designer Laura Siegel takes a bow after one of her fashion shows.

Siegel said comfort and versatility are important design elements in her collection. She describes her ideal customer as a woman "who doesn't arrange her wardrobe based on where she's going. Whether she's at work or out with friends, these designs are adaptable to every aspect of her lifestyle."

LG Fashion Week was a "great platform to launch on," Siegel said.

"Canada is a huge support to its own talent. As an emerging designer, it was a privilege to be part of the event."

Siegel added that "holding a strong point of view and coming from an authentic place have been very important" in her career thus far. She advises aspiring designers to "always remember why you are doing what you do, and why you love it. Also, think big, beyond the realm of your knowledge and always continue to learn more."

As for the future, Siegel said she hopes to continue expanding the network of artisans she collaborates with and to bring awareness of cultures and crafts through her designs.

"I am looking forward to the day I can begin branching out and doing home design, working more in-depth with accessories and collaborating further with other industries."

More news for young Jews on heebonics.ca

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You're giving what?

"So what are we getting the kids for Chanukah?" I ask Meir, as I sit at the kitchen table.

Meir washes a stubborn pan. "What did you have in mind?" he asks.

I eat a cookie. "Well, they love animals," I start, as Meir almost breaks a plate.

See, we have two dogs and two cats now (Sarah and Sneezy are deeply involved with their significant others, who practically live at our house these days. Not to mention the birds, the bunnies and the fish). "No," I say quickly, "not another pet, but maybe we should donate to some animal shelter in the kids' names."

New to Canada

Nina Shenhav

Meir looks at me suspiciously, but finally says, "I think that's a great idea! After all, our kids have high values, that's how I raised them. They'd appreciate that gift."

I eat another cookie humbly and with grace. "Just imagine the reaction when they tell all our friends and neighbours about this gift. Think how politically correct it will look! All of those shallow parents who buy their kids stupid computer games, BlackBerries and designer toys, would feel so ashamed."

Meir looks at me more closely. "That's beside the point, Nina," he says.

"Of course!" I say swiftly. "I'm not doing it just for our friends and neighbours to know about, I'm doing it for our extended family in Israel to know about, too!"

I feel so heroic – stoic, if you will – that I can't wait till Chanukah, and we purchase the donation vouchers and hand them to the kids the next day.

Next thing we know, we're sitting in the corner of our bedroom, on the floor by the wall. The door is locked, yet we're still afraid. The kids (after a dangerous chase on the stairs!) are kicking and banging on our door, while swearing and badmouthing us.

The next day, we go to the mall.

The kids had a gathering with their friends, and handed us a "dirty list" for future presents. (I suspect some parents came to the meeting as well. Not sure. I was too afraid to go into the basement.)

The list: Never buy a diet book for anybody. Anybody. Never write an inscription on a book – how will they exchange it? Never buy towels with a name woven in – how will they reuse it as a present? (And how many towels does someone need? Especially if they stay in hotels now and then.) Never give candles to a pyromaniac, chocolates to a diabetic, alcohol to an alcoholic, a cheque with a mistake to anyone, flowers to an allergic person, a gift certificate to stores out of the country, a gift certificate with a very modest amount to a very expensive store, a deodorant, a mouthwash, a baby brother, a donation voucher.

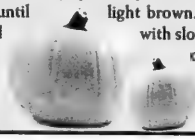
I think we're good, at least until next Chanukah. By the way, the kids bought us two snarly hamsters for the holiday. After all, apparently we love animals, don't we?

nina.shenhav@gmail.com

PUMPKIN LATKES WITH CINNAMON

15 oz can pumpkin puree (not pie filling)	2 tsp. cinnamon
2 eggs	¼ tsp. nutmeg
1 tsp. baking powder	¼ tsp. cloves
¼ c sugar	¼ tsp ginger
	¼ tsp allspice

Mix all ingredients together. Drop spoonfuls into pre-heated oil in fry pan. Fry each side about 3 min. or until light brown. Gently lift out of hot oil with slotted spatula and drain on paper towels.



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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Former Parti Québécois MLA Richard Marceau, a convert to Judaism, who talks about his latest book in which he discusses his path to conversion and looks at some myths and prejudices.

Exclusive to cjnews.com in Hebrew

Reflections on Nov. 29, 1947

Exclusive to cjnews.com

CJN web reporter Masada Siegel explores the streets of Paris.

Also on the web

Granddaughter of Rabbi Poupko, Ayelet Yakira Galena, (seen here with mom Hindy Poupko-Galena) is doing well after marrow cell transplant.

Quebec nationalist Guy Bouthillier publicly explained how Judaism and "le séparatisme" have come to be his "two loves."

Newspapers are not for breakfast

What is the media? In its simplest form, a bunch of people who believe they know what issues we should be concerned with and present it to us in various forms.

Here is what some of the headlines those people chose for us to read a few Fridays ago in the *Toronto Star*. Most of us read it at breakfast: TTC slashes services on 62 routes; CBC chief defends secrets; Aboriginals agony must lead to action; Canadian incomes dropping, report finds; Another mobster shot dead in Montreal; Judges plagiarism sends case to top court; Portrait of a "very sad" teenager; 600 disabled dogs to be put up for adoption; Queen's Park offering crumbs to Ontario's poor; Sri Lanka counts civilian deaths to counter claims of massacres; Iran claims 12 arrested were helping Israel; Activist fights Europe's last dictatorship; Saleh's messy exit no solace to Yemenis.

Urban Writer

Avrum Rosensweig

So it's 7 a.m. You're eating toast with blackberry jam. Dyspepsia builds as you are bombarded by negative news created by downbeat word smithies and headlines that encourage a sense of "man, are we in trouble." Your response, after digesting the tragedy of 600 disabled dogs, is one of fear and despair.

You continue reading the local news in the GTA section. The morning smile that bejewelled your face earlier has somersaulted. You're now rubbing your forehead with Chinese Tiger Balm ointment. The headlines read: Victim begged assailant to kill her; Ombud blasts children's services; Family fights school board; Second consultant suggests closing libraries; Discipline cops who lie in court, lawyer urges.

You quickly realize why seniors frequently stop reading newspapers. The sun has barely risen, and editors, writers and publishers have shared with us intimidate details about the beating of a community member and a journey taking our libraries the way of the typewriter. We now know, by 7:25 a.m., that cops lie in court, and children's services – services meant to protect vulnerable kids – are under attack.

Life is closing in. Your media is telling you everything is mostly bad; our society is morally penniless; we live in a dangerous city, province and world despite the facts violent crime is generally down.

Respite? The news section is sitting on the chair next to you, creased and comprehended. Excited you pick up the entertainment section, hoping to proverbially flip open a Mary Poppinesk umbrella and fly through the literary air with good news. While you wipe grapefruit juice out of your eye, you read: There's no way to duplicate Monroe mystique; Actress still has growing up to do; Errol Morris tells us what we already know; *Red* is no marriage made in heaven; *Elite Squad* shows a Brazil rife with corruption.

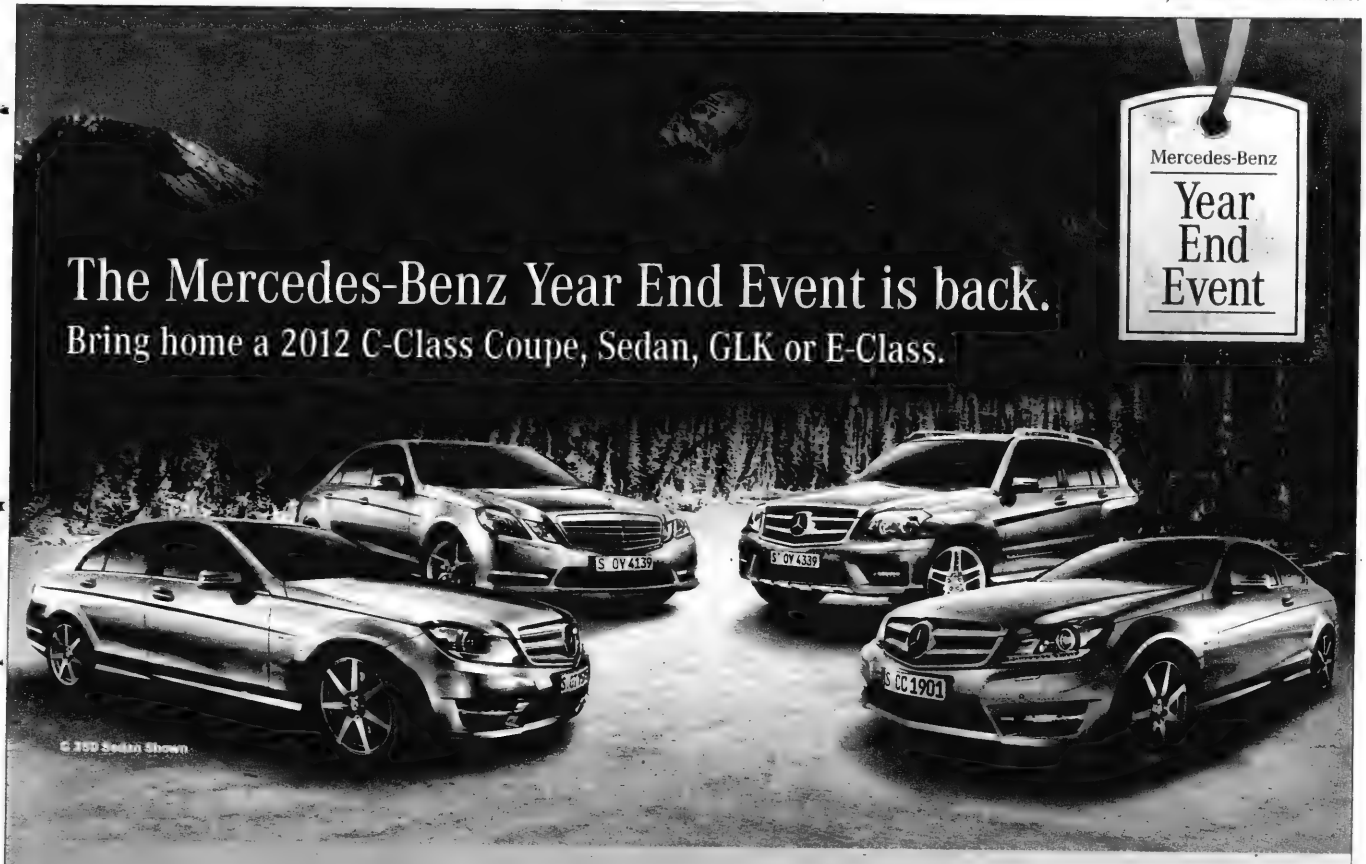
You're now sliding off your chair – sagging to the floor – hoping the Business Section and Life sections will inflate your crushed spirit. And you read: Top court won't let U.S. steel appeal; RIM PlayBook's flawed but a deal; Smothered boyfriend needs space from you; Co-sleeping advocates say ads go too far…

…and you slink out the house weary about the state of our world, slip into your car and turn on the news. The newscaster belts out with calm concern, "Today, winds will blow you into the river, and bank rates will bankrupt your savings. The city's 50th murder happened outside your doorstep, and Lindsey Lohan has broken parole."

And she smiles and concludes, "Have a nice day."

Media, be more positive. You're hurting us.

Avrum@veahavta.org



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This Week

National

Groups denounce Ontario's anti-bullying legislation. *Page 3*

Humanitarians praised at Ve'ahavta gala. *Page 19*

Chanukah Greetings

Special supplement. *Section B*

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Israel closes unsafe Mughrabi Bridge

Hamas accuses Jewish state of declaring war on Muslim holy sites

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JERUSALEM — A Hamas spokesperson said Monday that the closure of Jerusalem's Mughrabi Bridge, which leads from the Western Wall Plaza to the Temple Mount, is an attack against Muslim holy sites, AFP reported.

"This is a serious step that shows the Zionist scheme of aggression against the Al Aqsa Mosque," Fawzi Barhum told AFP. "This is a violent act that amounts to a declaration of religious war on the Muslim holy places in Jerusalem."

The Jerusalem Municipality ordered the closure of the wooden bridge due to fears it may collapse or catch fire, posing a security threat. There are 15 gates leading into the Al-Aqsa mosque compound, 10 of which are in use.

The Mughrabi Gate is the only access point for non-Muslims to enter the site, meaning its closure will prevent both Jews and tourists from visiting until a replacement structure is built.

The municipality said only a small number of security officials will be able to use the bridge, and only under urgent circumstances.

The wooden bridge leading to the Temple Mount and Al-Aqsa was scheduled to be demolished and replaced with a sturdier structure, but Prime Minister Benjamin Netanyahu instructed the Jerusalem municipality two weeks ago to postpone the demolition.

Continued on page 50

A view of the Mughrabi Bridge. [*Flash90 photo*]

Israeli space module to fly to the moon

Israeli space experts are taking part in an international moon-probe competition for the Google Lunar X Prize. President Shimon Peres, left, was at a ribbon-cutting ceremony last Thursday for the Space IL group at the Israel Aerospace Industries campus near Tel Aviv. With Peres is Rona Ramon, wife of the late Israeli astronaut Ilan Ramon. The aim of the competition is to land a robotic spacecraft on the moon. The winning team also must operate the spacecraft, which will carry an Israeli pennant, across the lunar surface and relay back video. First prize in the contest is a $30-million grant, which has stirred dreams in Israel of mounting a manned moon mission.

[*Flash90 photo*]

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Egypt's Muslim Brotherhood calls for review of Israeli peace treaty – see page 51

CANADA

Museum Criticized

WINNIPEG — Ukrainian Canadians repeated questions about why the Canadian Museum for Human Rights will have a section devoted to the Holocaust during the institution's first public meeting last week in Winnipeg. Ukrainian groups have objected to the Holocaust getting its own exhibit while other genocides, such as the Holodomor famine caused by Josef Stalin in 1930s Ukraine, will be lumped together in other exhibits. Officials of the $310-million museum, the brainchild of Canwest Global founder Israel Asper and the first national museum to be built outside Ottawa, said consultations about content are ongoing and evolving. They also said it will open in 2014, not 2013 as originally announced.

Archives Renamed

OTTAWA — The City of Ottawa's new archives building will be named for former lieutenant-governor James Bartleman after there were no objections to the idea in consultation hearings, the *Ottawa Citizen* reported. Mayor Jim Watson had sought to name the building after 1950s-era mayor Charlotte Whitton, the first female leader of a major Canadian city. He was forced to backtrack after Jewish groups said she was an antisemite, noting her objection to allowing a ship of Jewish children fleeing the Nazis into Canada.

WORLD

Beastie Boys In Hall

CLEVELAND — The Beastie Boys will be inducted into the Rock and Roll Hall of Fame. The pioneering hip-hop group made up of Mike D (Michael Diamond), MCA (Adam Yauch) and Ad-Rock (Adam Horowitz) will join a Hall of Fame class of 2012 that includes the Red Hot Chili Peppers and Guns N' Roses. The Beastie Boys, creators of hits such as *Fight for Your Right (To Party)*, *No Sleep 'Til Brooklyn* and *Sabotage*, have released 12 albums that have sold more than 40 million copies. The ceremony will be held in April at the hall in Cleveland.

More Ghetto Survivors To Get Pensions

NEW YORK — After talks with the Claims Conference, Germany has agreed to loosen the criteria for payment to certain survivors of ghettos.

Under the new rules, which go into effect Jan. 1, any Jew who spent at least 12 months in a ghetto, in hiding or living under a false identity will be eligible for a monthly pension ranging from $350 to approximately $400. Until now, the minimum time requirement was 18 months. The change will add some 8,000 survivors to the pensions, which come from the Article 2 Fund and the Central and Eastern European Fund.

Germany also agreed to provide special pension payments to those who spent three to 12 months in a ghetto and are older than 74. The change is aimed at survivors of the Budapest ghetto, which operated from November 1944 to January 1945, and is expected to affect about 4,500 survivors next year and another 3,500 survivors once they hit age 75. The payments will amount to about $325 per month for survivors in the United States and $270 per month for those living in eastern Europe.

In all, the Claims Conference estimates that the changes will result in an additional $650 million in payments to survivors. Earlier this month, Germany announced additional one-time payments from its Ghetto Fund for "non-forced" labourers.

MP Recants

LONDON — A British lawmaker apologized for suggesting that a Jewish ambassador to Israel is biased because of his religion. Labour MP Paul Flynn was accused of antisemitism earlier this month after he claimed that Britain's ambassador to Israel, Matthew Gould, "was serving the interests of the Israeli government." On Dec. 7, Flynn referred to his comments as "clumsily expressed remarks" and withdrew them in an interview with the *Jewish Chronicle*. Flynn has been an MP since 1987 and represents the Welsh district of Newport West.

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Vol. XLI, No.49 (2,028)*
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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.
CCNA verified circulation August 9, 2011
SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
*Under current ownership
We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.
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Jewish, Christian groups pan anti-bullying bill

Coalition claims legislation contains hidden sex-ed agenda

Andy Levy-Ajzenkopf
Staff Reporter

Representatives of Jewish and Christian groups gathered at Queen's Park last week to denounce anti-bullying legislation that they said contains a hidden sex-education agenda that goes beyond its protective aims.

Rabbi Mendel Kaplan of Chabad @ Flamingo and a member of the Council of Orthodox Rabbis, Charles McVety of Christian Canada College and Jack Fonseca of the Canadian Life Coalition of Canada, a Catholic pro-life advocacy organization, all chastised Ontario Premier Dalton McGuinty for the bill.

They spoke out against the legislation – Bill 13 An Act to amend the Education Act With Respect to Bullying and Other Matters – which they characterized "as a vehicle to indoctrinate children into embracing a new sexual revolution."

Among other things, the bill's wording calls for each public school board to support the establishment of so-called "gay-straight alliance" clubs, where both heterosexual and homosexual students can interact in a safe environment.

The Jewish day school system will not be affected by the legislation, according to Steven Shulman, UJA Federation of Greater Toronto's campaign director and counsel, who spoke on behalf of federation's Centre for Jewish Education.

Shulman noted that many of the Jewish day schools have already implemented anti-bullying policies and procedures.

"We're proud of the fact that a number of Jewish day schools have been proactive and did not wait for legislation on this subject," he said.

The proposed bill also obliges school boards to provide help to students who request "activities or organizations that promote the awareness and understanding of, and respect for, people of all sexual orientations and gender identities."

"To force, especially Christian, classrooms or schools to have homosexual clubs would of course be an affront to their family values," McVety told a joint news conference. "And what does this have to do with bullying? Nothing."

Rabbi Kaplan shared his worries about the legislation in an e-mail to *The CJN*.

Continued on page 18

Steven Shulman

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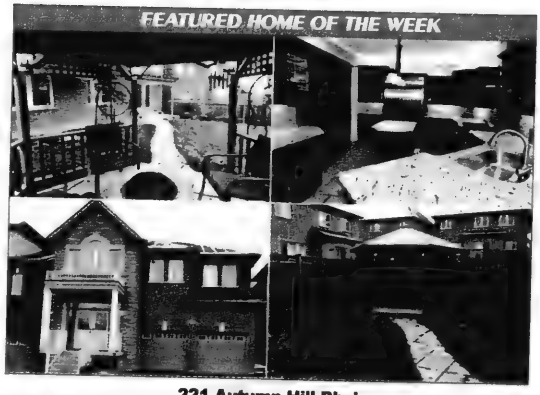

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A hero in Ramat Hasharon

From the editor's desk...

In a few days, we celebrate the holiday of Chanukah. We will begin the mirthful eight-day dedication whose chief requirement is lighting the candles of the menorah. And we will literally sing the praises of the heroes of ancient times who inspired the holiday: the Maccabees.

Those of us who have more years behind us than ahead of us know that indeed, every age and every generation brings forth heroes. Every now and then, "ordinary" men and women act heroically for the sake of a cause that's for a higher, wider, common good.

In the spirit of this holiday of heroes, I wish to bring readers' attention to an individual who was considered a "legend" by his peers in Israel, although outside of the Jewish state, he was known only in private circles.

Syd Cohen was a family doctor in Ramat Hasharon, Israel, a community just north of Tel Aviv. He retired from practice in 2006 at the age of 85.

Over the past two decades, anyone passing Syd on the streets of Ramat Hasharon during his regular early evening walks would have probably commented upon Syd's stately and elegant bearing. They would not likely have imagined the handsome doctor of his youth nor the details of his exploits as an aircraft fighter pilot.

Syd settled in Israel from South Africa in 1965 at the age of 44. But his first encounter with the Jewish state had been many years earlier while on short leave from duties as a fighter pilot in the South African Air Force.

Syd had enlisted in the air force when he was 19 years old. Merely two years later, at the heady age of 22, he was flying mission after mission – 135 in all – in the skies above the desert of North Africa, taking part in the life-and-death fight to prevent the German army from advancing into Egypt and further east into British Mandatory Palestine. He participated in the key battles at El Alemein in October 1943 that turned the tide of the war in North Africa against the Germans.

After the war, Syd returned to South Africa to study medicine. He was well along in his third year of medical school when he left to help the Jews of Mandatory Palestine establish their state.

He wrote about his decision to join the fight in a letter to his family.

"Ever since my three visits to Palestine during the war, I followed events there with some interest. I felt a strong tie with the people there particularly those in the settlements. [Syd, it must be remembered, was 22 when he first visited the Yishuv in Palestine.]

"As the time for the ending of the British Mandate drew near and the possibility of a peaceful settlement seemed more remote, I found myself scheming and devising plans to get to Palestine at any cost, to 'do my stuff.'

"When, on the 14th of May, the Jewish State of Israel was proclaimed and the surrounding Arab states made their hostile moves, there was no doubt left in my mind of the steps I had to take."

Syd arrived in Israel in June 1948. He joined with a number of other volunteers from overseas, known as Machal, to form the first fighter squadron of the nascent Israel Air Force.

In October four months later, after the commander of the squadron, Moddie Alon, died when his plane crashed, Syd was asked to become commander of the squadron, a position he accepted and undertook with the typical humility, self-deprecation and excellence of character that were his lifelong trademark.

Once the young state's future was secured, Syd returned to South Africa to complete his medical studies.

Many years later, from the garden of his home in Ramat HaSharon, Syd wrote, "That peace has eluded Israel is as much a cause of puzzlement as it is of sadness. In the early years, we had always assumed that once the guns of war stopped, the dialogue of diplomacy would begin. How wrong we were. So many young men and women have died fighting the wars that we had hoped to end forever.

"My tour in 4 Squadron of the SAAF in World War II brought me to Mandatory Palestine. Visiting Palestine brought me to Machal and to 101 Squadron of the IAF. I am proud to have played a role at that singular moment in time to help bring a Jewish state into existence.

Syd Cohen

"Some people have said I was heroic. But I was no more heroic than the next fellow who fought in the war. I tried to stay calm when the flak was flying. I tried to hold on to my nerves when there were more enemy planes around me than I could quickly count. There is no excitement in war, only the deeply driven instinct to live to the next day. The large events of war are but the accumulation of individual battles for survival. I was one of the lucky ones who made it all the way through."

Syd Cohen, fighter pilot, doctor, father, husband, friend, mentor, modern Maccabee, hero, died two weeks ago on Dec. 2 at his home in Ramat Hasharon.

His memory will always be for blessing. –***MBD***

SeeJN

THE FLAME THAT BURNISHES THE CHANUKIYAH

A skilled silversmith in Jerusalem applies his craft and his art to make a new chanukiyah in anticipation of the upcoming holiday. The flame that he brings to the outside of the chanukiyah will soon be seen atop candles or small cruses of oil in the chanukiyah. ***[Israel Sun photos]***

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Rabbi optimistic about Reform Judaism in Israel

Frances Kraft
Staff Reporter

In the early days of Reform Judaism in Israel, a typical congregation was made up predominantly of olim and led by a rabbi who'd also made aliyah.

"Israelis would say, 'This is something you brought from North America. It doesn't fit us.'" Rabbi Benjie Gruber told *The CJN* in an interview last week.

Rabbi Benjie Gruber

The American-born rabbi, who made aliyah at age five, recently spent 11 days in Ottawa, Calgary, Edmonton and the Toronto area at the invitation of ARZA Canada. He spoke of his work in the Arava region and Eilat at congregations and with students and community leaders here.

In an interview at the Toronto offices of ARZA Canada and Camp George last week, Rabbi Gruber said that today, 80 per cent of Israel's Reform rabbis are ordained in Israel, as he was two years ago. He also has a master's degree in Jewish philosophy from the Hebrew University of Jerusalem.

ARZA Canada, the Canadian arm of Reform Zionism, funds many of the Reform movement's educational initiatives in Israel.

Rabbi Gruber is decidedly, and unexpectedly, optimistic about the future of the Reform movement (also known as Progressive Judaism) in Israel. "This growing sense that [the haredi] are taking over, pushing us aside, is not the sense that I get," he said, noting that 75 per cent of Israelis define themselves as secular or traditional.

"We're not going to become the majority, but we're going to affect the majority who define themselves as secular."

To explain his optimism, he likes to let people know that, 25 years ago, the first Israeli Reform preschool opened in Jerusalem, and that, next year, one of its original students will enter rabbinical school at Hebrew Union College in Jerusalem.

"It proves that Reform education works," he said, adding that there are now 50 Reform preschools in Israel. As well, he said, there are "probably over 100" Reform rabbis, 50 of whom are working in Israel's 36 Reform congregations.

His own niche is somewhat more unusual. In August 2010, the 36-year-old rabbi – who sports an earring but rarely a kippah – moved with his wife and family to the Reform movement's Kibbutz Yahel, 45 minutes from Eilat.

Most of his work involves outreach on nearby kibbutzim. Aside from milking cows, he also officiates at bar and bat mitzvahs, teaches at a local high school, engages kibbutzniks in text study, and performs wedding ceremonies, which – contrary to what some people think – is legal in Israel. He clarifies, though, that the marriages cannot be registered in Israel, and the couples also travel to Cyprus for a civil ceremony that is recognized at home.

But he sees the fact that people are seeking out his services for weddings as a sign that "something new is happening." At one time, he said, most Israelis saw only two alternatives: a wedding ceremony held outside of Israel or an Orthodox Jewish ceremony under the auspices of the Israeli rabbinate.

In the past year, Rabbi Gruber has officiated at about a dozen weddings, and the Reform movement is doing hundreds, maybe thousands, a year, he said.

Rabbi Gruber – an eighth-generation rabbi whose father was ordained Conservative and his grandfather Reform – said that the Reform movement is "helping Israel become more of a democratic country and strengthening secular Israelis' identity."

Most of the students at the movement's schools, which run from preschool through high school, are secular Israelis who don't want either a secular or an Orthodox education for their children, he said. "It's about connecting better to what it means to be Jewish."

His own education was Orthodox, because his parents preferred that to a secular Israeli education when they made aliyah from Chicago to Be'er Sheva in 1980. The future rabbi was raised modern Orthodox – "mainstream Bnai Akiva," as he put it. He discovered Reform Judaism during a two-year stint teaching in Portland, Ore.

One of five siblings, he has two brothers who are also rabbis – one secular humanist and one Chabad.

Rabbi Gruber said that sometimes people say he's the "Chabad Reform rabbi," because of his outreach work. "We're bringing the message that there's another way to be Jewish," he said.

In Jerusalem, partly because of the highly public controversy over Women of the Wall, Progressive Judaism is better known than in the south of Israel. "I am the only Reform rabbi in the Arava," he said. "We're not here to say we're the only way to be Jewish. We're another way to be Jewish."

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Richman's Bakery closes after almost 50 years

Jennifer M. MacLeod
Special to The CJN

Richman's Kosher Bakery closed last week after almost 50 years at its present location, a victim of rising costs and increased competition.

"You've caught me on a very retrospective day," owner Jonah Libman said Dec. 9, two days after he shut his store at Bathurst Street and York Downs Drive, north of Wilson Avenue, for the last time.

He told an all-too familiar story about the problems of the modern baking business – costs go up, big-box competitors move in, loyalties shift and, possibly, the community loses faith that an old-fashioned family business can keep up with changing times.

"I'm the first one to go," Libman said, adding that he believes he won't be the last, as pressures mount. "I am the beginning of the end… the small shops cannot survive."

Libman said his baked goods were as high quality as ever. "My product could compete with anybody on the street," he said. "We had a wonderful Dutch baker, we would make wedding cakes – people couldn't believe [they] came from Richmans… had I been on Avenue Road, I could charge twice as much."

Yet in the community's mind, the bakery couldn't shake what he describes as its "aura of rye bread and cheese Danish."

Libman, who earned a degree in molecular genetics, once worked for the federal government in Ottawa, but he couldn't get away from baking. "My zaide was a baker… it's in the blood."

Otherwise, he said, he would never have adapted to the miserable hours and "slave labour" of "this crazy business."

He was the third owner of Richman's, which opened in its present location on Bathurst in 1964 to join a community migrating northward. He bought the store in 1990 from cousins of the original owner. He longed to renovate the aging space, but he said his landlord was reluctant to share the cost of leasehold improvements.

Soaring wheat prices – due to large companies taking over smaller players, plus the imperilled status of the Canadian Wheat Board – have also been a constant worry. "I'm paying 60 per cent more now for flour [compared to 1990]."

Yet when he raised prices last May to reflect increases in the cost of flour, eggs and sugar, "people were screaming at me. I had this old man yelling at me."

Daniel Grodzinski of Grodzinski Bakery said that Richman's demise is "just another nail in the coffin… How many small high-street shops are around at all anymore? There are no small hardware stores anymore."

Community loyalty only goes so far, with cheap, factory-made bread shoving fresh, local products aside.

"When I took over this business 21 years ago, we used to do between 60 and 200 dozen dinner rolls on a Saturday night for Sunday simchahs," Libman said.

Today, most caterers use partially baked products that are made in factories by corporations such as Canada Bread. These so-called "parbaked" goods are mostly baked at the factory, then quickly frozen. After shipping, they need a short time in the oven to emerge hot, crisp and fresh, at half the price Richman's would need to charge.

As well, at the retail level, consumers can easily find kosher bread and baked goods in supermarkets, including some trucked in over great distances by producers that make them more cheaply than bakers here are able to.

"Why would you pay $12.95 a pound for my cookies when they're bringing in kosher cookies from Montreal for half that?" Libman asked.

Montreal labour costs are cheap, he said. "I'm paying $16.50 an hour… [Montreal Kosher brand is] paying $8 to $10 an hour."

But Libman preferred to be a mensch rather than undercut the competition: "I liked to treat my employees like they were part of my family."

"I'm very, very sorry to see [Richman's] go," Grodzinski said. "As much as it's difficult… because of rising ingredient costs, there's also a dearth of skilled labour coming into the market. Younger people do not become [bread] bakers. Baking is hard work – it's a very hard business, physically."

Although his father and uncle ran Grodzinski bakery together in London, and his first cousin still operates that business, members of the next generation aren't interested. "From what I can see standing here now, none of my children are going into it."

For Libman, who also recently lost his father – a loyal supporter who would show up at 5 a.m. to make sure Libman was at work – it's another sign of the end of an era. At least, he said, "I will leave with my head held high. I treated everybody with respect, and I took care of my staff."

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Ordinary heroes for our own time

The candles of Chanukah, we tell our children, are the annual, visible reminders of the miracle that happened in the rededicated Temple in Jerusalem at this time so very many years ago. Miracles, therefore, can happen, our children learn.

But it falls to every parent to remind them that miracles don't just happen. Moreover, as our sages teach, we mustn't rely on them happening in any event. But if we are to see a miracle, our sages add, we must grasp deep in our souls that miracles are the mystery-laden result of a partnership, so to speak, between human beings and the Divine.

God brings forth the miracle. But man, through resolve and courage, makes it happen. It is that resolve and courage that we see and understand as heroism.

For example, the waters of the Red Sea did not part until a single, and undoubtedly very worried, human being – Nachshon ben Aminadav – stepped into the flowing waters.

Similarly, the miracle of the oil in the temple did not happen until the Maccabees decided to fight back.

Thus, it is no exaggeration to state that the building of a better world, relies upon individuals to have the courage and the resolve to act, to join hands, so to speak, with God. It requires individuals to be heroic.

Not all of us, however, can be Maccabee heroes. But then, not all heroism requires that we be Maccabees. There are as many stripes of heroism as there are needs for a hero.

A great many people in our society know this to be true.

Ask a single mother, for example, raising her children alone while managing home, job, children's school, personal needs and the household payments.

Ask a nurse in a palliative care ward abating both the last suffering of her patient and the painful sorrow of the patient's family.

Ask a new immigrant holding down two or more jobs while struggling with the new ways of a new land, often only with rudimentary knowledge of the language.

Or ask a young teenager, feeling alone and frightened in school, trying to stand up to the tormenting of a bully. For they too, are heroes, in their struggles, in their need. And the examples are unlimited.

As the Maccabees taught us, there is no way to make the world a better place for us all other than to find the will, the strength of character, the determination and the courage to act.

To be sure, the glow from the lights on the menorah will remind us of the courage of our ancestors. But it should also remind us of the courage far less noticed in our own day, namely, of the "ordinary" men and women doing the "extraordinary" that is the minimum of their lot in the building of a better life and a better world.

25 years ago in *The CJN*

International arbitration of the Israeli-Egyptian border dispute over the town of Taba in the Sinai began in Geneva and was hailed as proof of the workability of the 1979 peace treaty. Both sides agreed to abide by the arbitrator's ruling, which wasn't expected until 1988.

Dry Bones
FESTIVAL OF LIGHTS
THE DARKER THAT THE NIGHT IS . . .
THE BRIGHTER THE LITTLE LIGHTS SEEM!
WHICH IS WHY THIS YEAR, THEY'LL LIGHT UP THE SKY!!
HAPPY CHANUKAH TO US ALL!!
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A holiday message from the premier

On behalf of the government of Ontario, I am delighted to extend warm greetings to readers and staff as you mark Chanukah, the Festival of Lights. In Ontario, we derive our strength and vitality from the cultural and spiritual diversity that defines our great province. The rich heritage and traditions of the Jewish faith do much to give our province its character and heart. Chanukah is a celebration of the triumph of light over darkness, of liberty over slavery – and an affirmation of the inherent dignity of every human being. As you gather with family and friends on this joyous occasion, may the glow of the menorah fill your heart with hope and pride. Please accept my sincere best wishes for a very happy Chanukah.

Dalton McGuinty
Premier of Ontario

* * *

'The walls have ears'

One winter, my family and I vacationed in the state of Vermont for a few days. We stayed at a motel on the first floor. Since it was Chanukah, we brought along a menorah. After a day of sightseeing, we came back to the motel and I opened the curtains to light the menorah by the window, as I do every year, to proclaim the miracle of the holiday to others *(pirsumei nisa)*. My wife, however, told me not to do so, as we hadn't asked permission and someone outside might tell the front desk who would then tell us to put it out, being a fire hazard. Reluctantly, I listened to my wife, closed the curtains, and lit the menorah on the table. The next morning, I was in the lobby of the motel when a man came over to me and wished me a happy Chanukah. (He could see by my yarmulke that I was Jewish). He then began shaking my hand and thanked me for what I had done for him. I had no idea what he was talking about, so I asked him to explain. He told me that the previous evening when he was in his room, he suddenly heard the words to the Chanukah blessings being chanted in Hebrew. He had completely forgotten that it was Chanukah! The man went out, bought a candle and lit it in his room! He was thanking me for reminding him that it was Chanukah! I learned an important lesson that day. Proclaiming the miracle does not necessarily have to come about through others seeing the miracle. If God wants, He can cause it to come about through others hearing of the miracle! That Chanukah, I understood the expression "the walls have ears" in "a new light."

Rabbi Mordechai Bulua
Montreal

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Philanthropist built bridges between Jews, Arabs

The article on the recent conference, Jews and Arabs in Israel: The Challenge of Living Together, correctly reported that UJA Federation of Greater Toronto hosted the event, the first of its kind in Toronto ("Time to broaden dialogue on Israeli Arabs: UJA" Dec. 8). The conference was generously sponsored by Don Green and the Green family, in memory of the late Irwin Green. Irwin Green was a visionary and pioneering philanthropist who initiated and funded many projects that continue to benefit Jewish and Arab Israelis, especially in the Nazareth area. His projects included an early child development centre, two educational institutes, a soccer stadium, six tennis courts, a summer camp and a girls' vocational school. He became a revered figure in Nazareth, admired for his generosity and commitment to bettering conditions for Israeli Arabs and Jews alike. At the age of 90, Green identified the integration of Israeli Arabs as a pressing issue, and he devoted the last nine years of his life to doing something about it. He died two years ago at the age of 99, three months short of his 100th birthday. It was, therefore, fitting to name the conference after him. Green's example, building bridges between Jewish and Arab communities in Israel, should inspire us to continue the mission of strengthening Israel in this way.

Jeffrey Stutz
Chair, Israeli Arab Issues Committee
UJA Federation of Greater Toronto

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U.S. officials' remarks about Israel spark furor

Adam Kredo
JTA

WASHINGTON — The Obama administration is reaping a whirlwind of criticism in the wake of pointed remarks about Israel by several U.S. officials over three days.

The U.S. ambassador to Belgium, Howard Gutman, caused an uproar when he suggested on Dec. 1 that hostility among European Arabs and Muslims toward Jews was rooted in anger over the Israeli-Palestinian conflict and should be distinguished from traditional forms of anti-semitism. Jewish groups condemned his remarks, which drew calls for his dismissal from Republican presidential front-runners Newt Gingrich and Mitt Romney.

The following day, Defence Secretary Leon Panetta stirred controversy when he told an audience at the Saban Center for Middle East Policy's Forum, an annual Washington conclave for American and Israeli policymakers, that Israel needs to "get to the damn table" to negotiate with the Palestinians and "mend fences" with its neighbours. The Anti-Defamation League expressed "surprise and dismay" at a speech that it said "disproportionately put the onus on Israel to overcome its isolation."

Secretary of State Hillary Clinton made waves a day later at the Saban Forum when she reportedly expressed some concerns about the state of Israeli democracy.

The confluence of controversies has added up to a headache for the Obama administration's Jewish supporters and given fodder to its critics.

"This is the worst weekend we've had in a while," said a Jewish Democratic activist, who spoke on condition of anonymity, referring to the outcry over the remarks.

Each set of remarks share a common theme, said the ADL's national director, Abraham Foxman.

They're "putting all of the onus on Israel, and that's with Panetta, with Hillary and with the ambassador," he said. "It's something that we've had a problem with this administration."

In his wide-ranging speech on U.S.-Israel relations, Panetta said that Israel needed to take steps to alleviate its isolation.

"For example, Israel can reach out and mend fences with those who share an interest in regional stability – countries like Turkey and Egypt, as well as Jordan," Panetta said. "This is an important time to be able to develop and restore those key relationships in this crucial area. This is not impossible. If gestures are rebuked, the world will see those rebukes for what they are. That is exactly why Israel should pursue them."

After the speech, the Saban Center's Kenneth Pollack asked Panetta what steps Israel should take to advance peace. Panetta replied, "Just get to the damn table. Just get to the table. The problem right now is we can't get them to the damn table to at least sit down and begin to discuss their differences – you know, we all know what the pieces are here for a potential agreement."

Gingrich issued a statement condemning Panetta's remarks.

"[U.S. President] Barack Obama must tell the American people today whether he condemns or condones the deeply wrong statements by his secretary of defence and ambassador to Belgium," Gingrich said.

The Zionist Organization of America and the Emergency Committee for Israel – both consistent critics of the Obama administration – also blasted Panetta's remarks. The ADL, however, was the main centrist Jewish group to take public umbrage.

"The defence secretary emphasized the shared U.S. and Israeli interest in deepened strategic co-operation and in countering the Iranian threat," the ADL said in its statement. "But he undermined the sense of assurance that this could have projected by using a prestigious public platform to focus disproportionate responsibility on Israel for the campaign of hostility against her."

The American Jewish Committee seemed less concerned. In a commentary on the group's website, Ed Rettig, the director of its Jerusalem office, wrote that the headlines suggesting Panetta had scolded Israel were not reflective of the content of his speech.

"Contrary to the impression created by some reports, secretary Panetta did not single out Israel for lack of progress in the peace process," Rettig wrote, also noting that Panetta said that both Israel and Turkey need to repair relations.

Clinton's remarks the next day at the Saban Forum were considered off the record and her session was closed to the media. According to news reports based on sources that attended, her speech went over familiar ground, such as the need to restart peace negotiations and the Iranian threat.

But in a question-and-answer session afterward, Clinton reportedly expressed concerns about some aspects of domestic Israeli politics. She was said to have criticized proposed Knesset legislation aimed at curbing foreign funding of Israeli NGOs and gender-segregated bus lines serving haredi Orthodox areas, among other domestic developments.

Israel's finance minister, Yuval Steinitz, was quoted in the Israeli media calling Clinton's remarks "totally exaggerated.

"Israel is a living, breathing liberal democracy," Steinitz said.

If reported accurately, Foxman said, Clinton's comments were "out of line."

"This is a secretary of state who certainly doesn't go out to the Arab Muslim world and criticize them for inequalities," the ADL leader said. "Sure, Israel is not perfect. Human rights could use improvement, but my God, in comparison, I think it's inappropriate, it's excessive."

Clinton has spoken about abuses of women's rights in the Islamic world. In an April address at the U.S.-Islamic World Forum in Washington, she cited progress on addressing abuses of women's rights in some Muslim countries and condemned those "who are actually working to undermine this progress and export a virulently anti-woman ideology to other Muslim communities."

The National Jewish Democratic Council (NJDC) defended Panetta and Clinton.

"What Hillary Clinton is saying is what American Jewish leaders of all stripes have said," said David A. Harris, the NJDC's president and CEO. "It's a pressing concern in our community."

Harris also said that Panetta gave "a powerhouse speech," one that encouraged "Israel to take bold steps" and that mainly focused on "how America is helping to secure Israel."

Foxman, however, described the administration's attitude toward Israel as "bifurcated." He said that while the Obama administration has brought the U.S.-Israeli military alliance to new-found heights, it also has "done more politically to distance itself" from Israel.

"They're trying to balance" between support for Israel and criticism of it, Foxman said, "and it's not working."

Jewish groups were more united in their disapproval of Gutman's remarks, which he delivered at an event hosted by the European Jewish Union in Brussels.

Gutman noted "the problem within Europe of tension, hatred and sometimes even violence between some members of Muslim communities or Arab immigrant groups and Jews." He argued that the problem is "largely born of and reflecting the tension between Israel, the Palestinian territories and neighbouring Arab states in the Middle East over the continuing Israeli-Palestinian problem."

Advancing peace between Israel and its neighbours was the key to addressing this issue, he said.

Gutman's framing of the issue rubbed many in the Jewish community the wrong way.

"Unfortunately, this administration's policies of 'daylight' and pressure toward our ally Israel encourage the dangerously misguided tendency to make excuses for antisemitic hatred and bigotry," Matthew Brooks, the Republican Jewish Coalition's executive director, said in a statement.

His comments also prompted a rebuke from the NJDC's Harris, although he declined to say whether Gutman should resign.

"Ambassador Gutman's comments were wrong and unfortunate, and the White House was right to issue their immediate, tough statement," said Harris, referring to a statement sent to Jewish leaders and others.

In the statement, the White House said that "we condemn antisemitism in all its forms, and that there is never any justification for prejudice against the Jewish people or Israel."

However, at a recent briefing, State Department spokesperson Mark Toner said that Gutman, a prominent Democratic fundraiser, will not be asked to leave his post. Toner said that Gutman had the administration's "full confidence." He also said that the views expressed by Gutman were the envoy's and not the administration's.

Gutman has said that his remarks were "misinterpreted" and that he condemns all forms of antisemitism.

Barbara Goldberg Goldman, who was co-chair of the Obama campaign's Jewish Community Leadership team in 2008 alongside Gutman and others, said she has "the utmost confidence that his intention was never to disparage Israel or her policies towards the peace process."

"Knowing Ambassador Gutman and knowing his stanch pro-Israel stance," Goldman added, "I would hope he'd be given an opportunity to address the criticism."

This article was produced in co-operation with the Washington Jewish Week.

Hillary Clinton

Howard Gutman

Leon Panetta

Keep your fundamentalist hands off the IDF!

Upon making aliyah more than 30 years ago, there were many uniquely Israeli phenomena I had to get used to. One of them occurred Saturday afternoons during the summer. Strolling in any town or city, you'd hear a popular radio show bellowing from every second home. Appropriately named *Shirim veSha'arim* (*Songs and Goals*), it broadcast soccer games from stadiums around the country. Almost everyone's favorite announcer was Zoher Bahalul, an Israeli Arab with wonderfully descriptive Hebrew. He was the Foster Hewitt of Israeli soccer.

Saturday afternoon soccer is a thing of the past, another victim of a worrying trend toward Jewish fundamentalism that's sweeping through this country.

There are many examples of these developments within Israeli society, but having spent almost 25 years in the Israel Defence Forces, I'm finding it particularly troubling to learn of some of the changes occurring within this most integrative of Israeli institutions.

The last decade or so has seen a surge in the number of middle- and upper-echelon officers coming from religious backgrounds. These men, who have mostly grown up in the national religious public school system, are now leading combat brigades and battalions and have replaced the kibbutzniks as the IDF's fighting backbone. They are highly motivated, intelligent and very Zionistic. A true blessing. But their preponderance is beginning to affect the military.

During the last few years, an ongoing conflict has been seething between the IDF's Education Corps and the Military Rabbinate. According to the army's website, the former is tasked with teaching soldiers

Yair Lootsteen

in Jerusalem

"values the IDF and Israeli society wish the youth to emulate; the tradition and history of the Jewish nation, battle history of the IDF, military unit history," while the latter's military rabbis "are responsible for providing all religious needs for soldiers serving in their units."

Things came to head during Operation Cast Lead two years ago, when military rabbis accompanying the troops entering Gaza provided them with moral and spiritual support before they went into battle. That would seem appropriate, but some of this encouragement came in the form of communal prayers, where entire units were required to participate, and the distribution of questionable Military Rabbinate documents in which soldiers were told, for instance, that "[there is] a biblical ban on surrendering a single millimeter of [the Land of Israel] to gentiles," and that "when you show mercy to a cruel enemy, you are being cruel to pure and honest soldiers. This is terribly immoral."

Since then, a debate has continued within and outside the IDF about the Military Rabbinate's role and who should be instilling soldiers with values, Jewish or otherwise. It's clear to me the rabbinate should go back to its core responsibility of providing IDF units with religious services, much like the Military Advocate General's Corps, in which I served, provides the IDF with legal services.

As for values, leave them to the Education Corps. It runs courses and workshops exposing military personnel to divergent opinions on many of the complex issues faced by soldiers and Israelis in general. These programs broaden knowledge without towing particular political or religious ideologies, something that can no longer be said about the rabbinate's course of action.

The prevalence of Orthodox officers and the Military Rabbinate's growing influence is affecting other aspects of the military milieu, particularly in gender-related issues.

In 1995, Alice Miller, a young woman bent on becoming an air force pilot, successfully challenged the IDF in the courts, forcing it to allow women to compete for places in pilot training programs. Ever since, military tasks, including some combat positions, have increasingly opened for women. In June of this year, Orna Barbivai became the first woman to be promoted to major general, as head of the IDF's human resources branch.

But recently, ominous winds of change have emerged. Orthodox soldiers, supported by their rabbis, are disobeying orders to attend army events at which women sing. Female soldiers who danced separately at military Simchat Torah festivities were forced to move into a fenced-off enclosure so men could not see them. And most alarmingly, a special committee's report on how to better integrate women into the military has inexplicably been shelved.

I can live without Saturday afternoon soccer, but the IDF is too important – to security, but no less essentially as the great equalizer in Israeli society.

Rabbis: keep your fundamentalist hands off Tzahal!

Israel sits tight amid regional chaos

Israel has always had to cope with the consequences of being located in a dangerous neighbourhood, but in the past year, the instability has reached unprecedented levels. The harsh dictatorships in Libya, Yemen and Egypt have been replaced, the Syrian police-state is on the verge of collapse, and the rest of the region – from North Africa to Iran – is boiling.

Under the circumstances, all predictions should be taken with more than a grain of salt. We may see the return of mafia-like dictatorships, under different management, or some cases, such as Libya and Syria, where the artificial state structures may collapse in civil war between tribes and other power centres. A similar fate could await Iraq after the departure of the American forces that have kept the various groups – Kurds, Sunnis, Shiites and others – in a somewhat united national framework.

In general, Islamist forces are gaining power, as demonstrated by the parliamentary elections in Egypt and Tunisia. The myths of the "Arab Spring," with hopes for liberal democracy and tolerance for differing views and religions, have been replaced by the realities of a cold "Islamic Winter."

The failure of western governments and powerful organizations claiming to promote human rights to invest in these societies is reflected in the meagre results. Human Rights Watch formed an alliance with the Gadhafi family that terrorized Libya, and collected money from wealthy Saudis in order to attack Israel. As a result, the few democracy activists in these countries remain isolated and have no impact. In this environment, there is little that outsiders can do to influence events. The revolutions are strictly internal Arab issues, and Israel, while not loved, is largely ignored and irrelevant.

Therefore, the best policy for Jerusalem is to keep a low profile and wait for the processes to play themselves out – which is exactly the approach being taken by Prime Minister Benjamin Netanyahu.

In terms of Israeli security, there is both good and bad news. On the positive side, the national armies and major terror groups are growing weaker as a result of the disintegration. In Egypt, the military has lost most of its power, and in Syria, factions of Bashar Assad's rusting army and air force are fighting each other. It will take years for new rulers to restore a serious fighting force capable of attacking Israel directly, if they choose to repeat the mistakes of their predecessors. In Lebanon, Hezbollah's strategic shield, provided by the Syrian army, is disintegrating, and Iran can only plug some of the holes. As a result, the Israeli military should be able to deter Hezbollah from attacking.

Gerald Steinberg

in Jerusalem

But the bad news is that the potential for increased terror attacks has grown. After the 1979 peace treaty, the Egyptian regime was careful to avoid military conflict with Israel, and for the most part, kept Hamas from using Sinai to plan and implement terror attacks against Israel.

Similarly, in the north, Syria kept the border along the Golan Heights quiet, instead encouraging the proxy war via Hezbollah. But as these regimes crumble, the potential for cross-border or missile attacks launched by terror groups will increase. As a result, Israeli security forces must redouble anti-terror capabilities, and be prepared to strike missile launchers before they are used.

Finally, these events have put the peace efforts with the Palestinians in perspective – this conflict is only one source of instability, and not the major factor. Even Israelis in the "peace camp" realize that an agreement, if it becomes feasible, would not ensure stability along Israel's borders while the region continues to boil over.

As a result of these factors, the "new Middle East" that is emerging will be very different from the old one that Israel has faced for the past 63 years. Many options are open – some with opportunities, and others that will pose difficult challenges – and Israeli leaders will need to demonstrate a high degree of flexibility and intelligence in responding appropriately.

A cornucopia of books ...

Chanukah is around the corner, and if you're thinking of giving someone a useful gift to brighten up the Festival of Lights, buy a book. The following books, published recently, will appeal to a wide range of tastes. Let's begin with the Middle East, a strategic region whose tensions invariably affect countries near and far.

The Origins of Israel, 1882-1948: A Documentary History (University of Wisconsin Press), edited by Eran Kaplan and Derek J. Penslar, contains 62 diverse documents reflecting the ferment and anxiety that permeated the Zionist movement prior to Israel's establishment. Focusing on social, cultural and economic issues rather than Zionist ideology and diplomacy, this informative volume presents essays from such major figures as Vladimir Jabotinsky, Eliezer Ben-Yehuda, Chaim Weizmann, Chaim Arlosoroff and Arthur Ruppin.

Sheldon Kirshner in Toronto

In *Ben-Gurion: A Political Life* (Schocken), Shimon Peres, Israel's current president, recalls the high points of the first prime minister's career in conversation with David Landau, an Israeli journalist who currently writes for the *Economist*. Peres, Ben-Gurion's protégé, has tremendous regard for his mentor, whom he describes as "the founding father of Israel" and a "modern-day prophet."

The eminent scientist Albert Einstein had a complex and sometimes stormy relationship with Zionism, yet he affiliated himself with it and became a spokesperson for a Jewish homeland in Palestine. In *Einstein Before Israel* (Princeton University Press), Ze'ev Rosenkranz deftly traces his involvement with Zionism.

Yehezkel Dror, in *Israeli Statecraft: National Security Challenges and Responses* (Routledge), examines Israel's diplomacy since its inception as a state. The author, an Israeli political analyst, uses his skills to study issues past and present, including the challenge posed by Iran's desire to acquire a nuclear arsenal.

Simon Sebag Montefiore's magnum opus, *Jerusalem: The Biography* (Alfred A. Knopf), may be the last word on the topic. Deeply researched and profoundly comprehensive, this is a definitive work.

Tel Aviv, The First Century: Visions, Designs, Actualities (Indiana University Press), edited by Maoz Azaryahu and S. Ilan Troen, looks at this vibrant, cosmopolitan city in terms of its municipal development and its place in Israel's literary imagination. The essays are stimulating and original.

Sara Roy, in *Hamas and Civil Society in Gaza: Engaging the Islamist Social Sector* (Princeton University Press), soberly argues that Hamas, far from being only a terrorist organization devoted to violence, hews to a moderate approach in community development and civic restoration.

Hizbullah's Identity Construction (Amsterdam University Press by Joseph Alagha, is a rather dry analysis of how this political and social movement – Hamas' counterpart in Lebanon – has evolved.

Written after Osama bin Laden's death last May and based in part on interviews with jihadis, *The Rise and Fall of Al-Qaeda* (Oxford University Press), by Fawaz A. Gerges, is a sober account of an organization that still inspires dread and fear. But according to Gerges, Al Qaeda has degenerated into a marginal entity.

In light of last winter's revolution and the continuing turmoil and uncertainty in Egypt, Robert L. Tignor's *Egypt: A Short History* is most timely. Tignor's narrative is cogent, taking a reader from the beginning of human settlement in the Nile Valley to the present day. In an afterword, he predicts that the Muslim Brotherhood will win many seats, maybe even a majority, in fair and free elections.

Daniel Yergin's *The Quest: Energy, Security, and the Remaking of the Modern World* (Penguin) is both current and historical, a sweeping account about the battle for control of oil and the role that renewable sources of energy – solar, wind and biofuels – may play in the future.

The pre-eminent historian and biographer of Adolf Hitler, Ian Kershaw, expertly explains in *The End: The Defiance and Destruction of Hitler's Germany, 1944-1945* (Penguin) how this demonic regime was able to survive despite a succession of battlefield defeats. He ascribes the regime's longevity and durability to, among other factors, its ferocious terror apparatus, which was partly controlled by SS chieftain Heinrich Himmler.

In *Heinrich Himmler* (Oxford University Press), Peter Longerich has produced an exhaustive and intriguing biography of a sinister and idiosyncratic manipulator who moulded the SS in his own image.

Caroline Moorhead's *A Train in Winter* (Random House) is the remarkable story of the only Auschwitz-bound train whose 230 female passengers, aged 15 to 68, belonged to the resistance in France. This is a tale of courage and endurance.

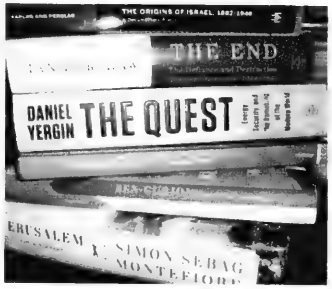
Maus is a comic book classic about the Holocaust. In *Meta Maus* (Pantheon), Art Spiegelman, the author, explains the creative process that led to its publication.

Gertrude Stein, Ernest Hemingway's Jewish muse in 1920s Paris, embarked on one of the strangest of projects when she agreed to translate the speeches of Nazi collaborator Marshal Henri Philippe Petain into English. Barbara Will, in *Unlikely Collaboration* (Columbia University Press), delves into this troubling intellectual exercise.

The late Jan Karski, a courier for Poland's government-in-exile during World War II and one of the first eyewitnesses to inform the Allies about the Holocaust in Poland, wrote an account of his mission, *Story of a Secret State*, which was originally published in the United States in 1944. This moving, heartfelt book has been reissued by Penguin Classics. Read and weep.

Toronto cultural heritage lawyer Bonnie Czegledi, in *Crimes Against Art* (Carswell), writes authoritatively about the phenomenon of art theft in the past century. Her chapter on the Holocaust era, though brief, is incisive.

The Scattered Tribe (Guilford), by Ben Frank, is a seasoned journalist's observations of far-flung Jewish communities in



Russia, Asia, the Middle East and Cuba. *Last Folio: Textures of Jewish Life in Slovakia* (Indiana University Press), by Yuri Dojc and Katya Krausova, is visually stunning and verbally bold.

Cultural Revolution in Berlin: Jews in the Age of Enlightenment (Oxford University Press), by Shmuel Feiner and Natalie Naimark-Goldberg, recounts the process of secularization in the 18th century. *Forced Baptism* (University of California Press), by Marina Caffiero, chronicles 16th- to 19th-century efforts by the Vatican to convert Jews in Rome. Arthur Daniel Hart's *The Jew in Canada*, first published in 1926, has been reissued by Now & Then Books, which has also published Shmuel Mayer Shapiro's *The Rise of the Toronto Jewish Community*, written in the 1940s but not published in his lifetime. Harold Troper's *The Defining Decade* (University of Toronto Press) argues, quite convincingly, that the 1960s were a catalyst for change in Canada's Jewish community.

In general: *Lost in Shangri-La* (HarperCollins), by Mitchell Zuckoff, is an incredible World War II story of survival. *Leningrad* (Penguin), by Anna Reid, is about the Nazi siege of this Russian city. Nial Ferguson's *Civilization: The West and the Rest* (Penguin) is a bracing account of how western nations rose to dominance. *Empires in World History* (Princeton University Press), by Jane Burbank and Frederick Cooper, charts the rise and fall of major empires. In *Pakistan: Terrorism Ground Zero* (University of Chicago Press), Rohan Gunaratna and Khuram Iqbal examine terrorist groups operating out of Pakistan.

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Former chief rabbi lauds Rothschilds

Frances Kraft
Staff Reporter

Rabbi Yisrael Meir Lau, speaking at a tribute dinner for Kurt and Edith Rothschild Sunday night, said he doesn't know of another public figure who is admired by all sectors of the community – "from the right to the left, from more religious to less religious, from Orthodox to non-Orthodox" – as Kurt Rothschild is.

Rabbi Yisrael Meir Lau

The Toronto philanthropist and his wife, Edith, were honoured for their recent move to Israel. Some 800 people attended the event, held at Toronto's Sheraton Centre and sponsored by Mizrachi Canada and UJA Federation of Greater Toronto.

Rabbi Lau, the chief rabbi of Tel Aviv and former Ashkenazi chief rabbi of Israel, travelled to Toronto just for the dinner and stayed only one day. He said that a "real" educator, referring to Rothschild, teaches through his behaviour rather than his words.

Alluding to Rothschild's advanced age (the Rothschilds met more than 60 years ago, when both were 29), Rabbi Lau called him "a pillar of fire, speaking, now, about aliyah."

Dinner chair Julia Koschitzky noted that at age 30, Rothschild was already president of Mizrachi in Montreal. An engineer by profession Rothschild has made community work his full-time avocation since 1987, when he sold his national contracting business.

In a video made for the evening, Edith Rothschild – a cookbook author, former president of Emunah, and advocate of a holistic lifestyle – said that Kurt would not be able to do what he does "if he was eating meat a few times a week like other men. No way."

Ted Sokolsky, president and CEO of the federation, echoed Rabbi Lau's comments in the video, telling Rothschild he was one of the few people who "can keep those bridges" between different parts of the Jewish community. "It seems with every generation, the bridges get more stressed and strained."

Money raised at the dinner will support communal projects, including Jewish schools in Russia, and scholarships for high school graduates wanting to pursue a year or two of study in Israel. A great-grandfather 38 times over, Rothschild stressed the need for Jewish education.

As well, he said, "in a very divisive world, mutual understanding between all factions, and within Orthodoxy itself, is a goal we should strive for and pursue."

Both Rothschilds grew up in modern Orthodox homes in Germany. Edith credited the Ezra youth movement, which both of them belonged to, for instilling a love of and yearning for Israel.

"Both of us are of the Holocaust generation, but not of the Holocaust," she said.

To demonstrate her belief in living a "useful" life, she showed attendees the pearls that had been removed from her necklace to adjust its length. "Each of these is just as precious as each one on my strand. They will never lose their intrinsic value, but they're useless even though they are precious, because they're rolling around in their little box... They're not connected to the whole."

TOY DONATION: The children at Temple Sinai Nursery School collected toys to donate to Jewish Family and Child Services. The JK/SK class wanted to share their toys at Chanukah time.

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JEWISH TORONTO

United Jewish Appeal OF GREATER TORONTO

Mount Sinai panel examines domestic violence

Carolyn Blackman
Staff Reporter

Violence against women is a serious health-care issue, said a family physician and a member of Mount Sinai Hospital's violence against women awareness committee.

Dr. Anne Biringer was speaking at Mount Sinai on Dec. 6, the 20th annual National Day of Remembrance and Action on Violence Against Women. The day marks the anniversary of the Montreal Massacre of Dec. 6, 1989, at L'École Polytechnique in Montreal, where 14 young engineering students were shot and killed.

Also speaking was Mike Layton, Toronto councillor for Ward 19, who is active on the White Ribbon Campaign to end male violence against women. He's the son of the late NDP leader Jack Layton, who was part of a handful of men who decided in 1991 that they had a responsibility to urge men to speak out against violence against women.

Speaking about intimate partner violence, Biringer said that all women are at risk, but all women are not at equal risk.

"The women may present themselves at any part of the hospital – to the emergency room, the dentist, a social worker – with any number of ailments including broken bones, abdominal pain, palpitations or psychological issues.

Mike Layton signing the pledge to stop violence against women, alongside Christine Bradshaw, social worker and co-chair of the Violence Against Women Awareness Committee, Mount Sinai Hospital.

"Health-care providers need to identify the issue, be aware of 'recurrent' accidents and provide medical care and support in a confidential environment. We must let women know they are not alone, and they are not to blame."

Biringer said that if a woman says that she has been abused, "we have to believe her, ask her if she is safe, and provide her with resources. If children are in danger, we need to call [children's] aid."

Layton said that he is saddened that "we still need to be here, that there is still such hurt, hate, and despair.

"I am also saddened that as men, we haven't broken the bonds of violence against women. Many men have worked hard, but violence and inequality persevere. It makes me upset and angry."

For many, he said, violence is passed down to the next generation, and "that needs to stop. Violence against women causes as much death in women of reproductive age, as cancer."

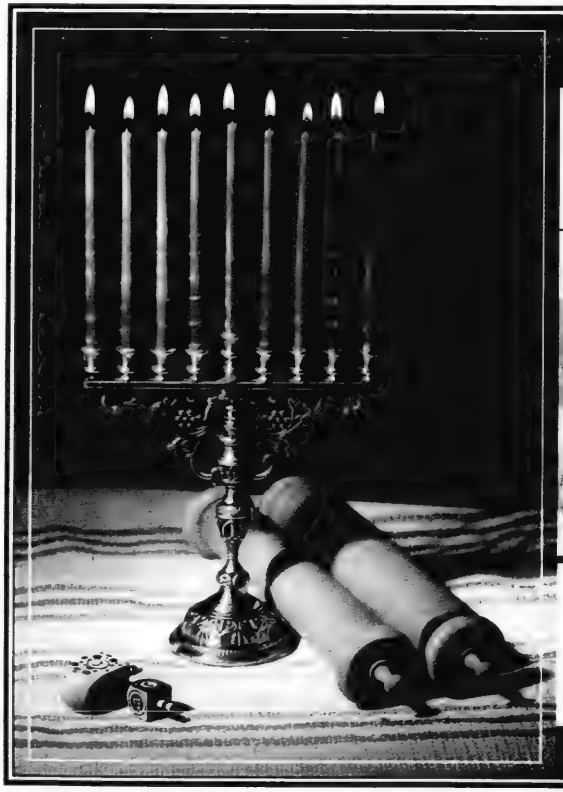
The men who started the White Ribbon Campaign understood that in order to stop male violence, they had to confront the males, he said.

"We need to educate men that violence against women cannot be tolerated. Jack decided on the white ribbon, because it is a visible symbol, [which] can lead to dialogue and awareness," Layton said.

The campaign, which started out in his bedroom in his father's house, he said, tries to conquer violence in both directions. "We must do all we can to stop violence, and remove women from violence. We must continue to show that love is better than anger."

Christine Bradshaw, a social worker, and co-chair of the hospital's violence against women committee, said the committee started in 1977 in response to the death of a woman who was murdered by her husband. "If it had been properly assessed, [perhaps] her death could have been prevented."

The original goals of the committee persist today, she said, "to [let people know] that violence against women is a serious issue."



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TAU president visits counterparts, students

Sheri Shefa
Staff Reporter

Tel Aviv University president Joseph Klafter was in Toronto and Montreal late last month to entice more Canadian students to enrol in his school, as well as to attract more donors and seek partnerships with Canadian universities.

Canadian Friends of Tel Aviv University, which raises awareness and funds for Israel's largest university, arranged for Klafter to meet with Canadian university presidents, including University of Toronto president David Naylor, Ryerson University president Sheldon Levy, and McGill University president Heather Munroe-Blum, to explore partnership and exchange opportunities.

"We are going quite strongly in the direction of becoming more international and global," Klafter said in an interview in the lobby of Toronto's King Edward Hotel.

One of Klafter's strategies is to develop more programs in English to attract more international students.

Among the 30,000 TAU students, there are between 80 and 100 Canadian students and about 1,000 non-Israeli students enrolled in TAU's overseas studies program.

"Our plan is to double the number in a couple years. This academic year, we opened about a dozen master's programs in English, ranging from Jewish studies to business, to conflict resolution to dealing with trauma, and the number is going to grow."

He said in the next academic year, TAU plans to launch two undergraduate degrees in English, one in liberal arts and another in electrical engineering.

Klafter added that attracting foreign students can benefit both the university and the Jewish state.

"It helps the university economically… and from a Zionistic point of view, I think it shows [students that] Israel is not just a conflict country… I think we are producing goodwill ambassadors of Israel for the future," he said.

"It's quite moving to see Indian students, students from Africa, New Zealand knowing some words in Hebrew, talking with such enthusiasm about Israel, and if they were to have remained at home watching television, their perception of Israel would be very different."

Since Klafter, a former chemistry professor, became president two years ago, he has worked tirelessly to promote the school's interdisciplinary approach, which, he added, has been widely embraced by his faculty.

"In my own background, I was raised as a physicist and mathematician, and then I did my PhD in chemistry… so I really encourage interdisciplinary interactions between faculties and departments."

Joseph Klafter

Klafter spoke about TAU's school for neurosciences, which is in its first year.

"Besides being a kind of centre for researchers to interact with each other, this is a school that educates students from the undergraduate level to the master's and PhD level… with an emphasis on brain research."

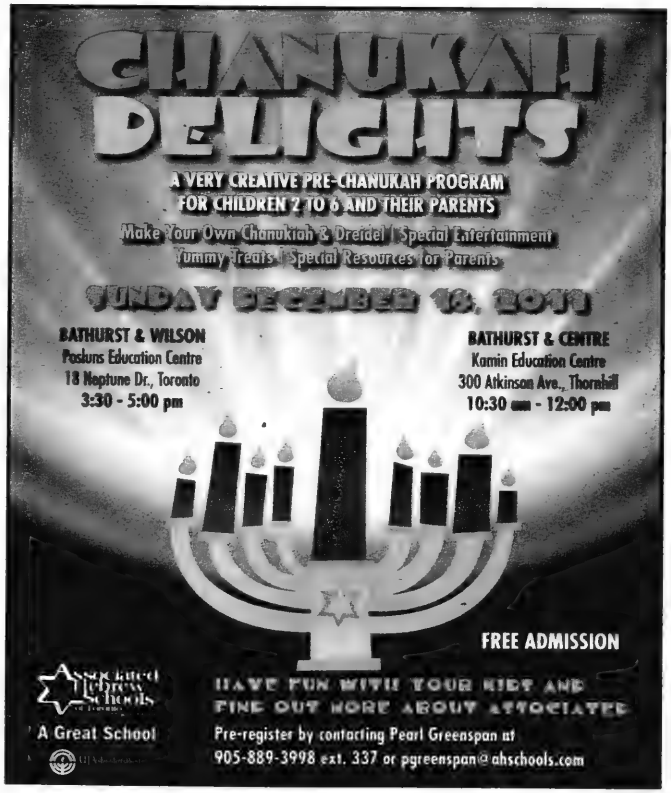
In line with the school's interdisciplinary approach, seven of TAU's nine faculties are participating in the school of neurosciences.

Klafter said he hoped his time in Toronto and Montreal would strengthen ties with the Canadian friends organizations, as well as with the academic community.

"I think we can have very fruitful collaborations between the universities in Canada and Tel Aviv University."

While in Toronto, Klafter also met with Ontario Health Minister Deb Matthews, and Training, Colleges and Universities minister Glen Murray to promote TAU's multi-disciplinary programs.

Because TAU has one of the most respected film schools in the world, Klafter also set aside some time to meet with Piers Handling, the Toronto International Film Festival's director and CEO.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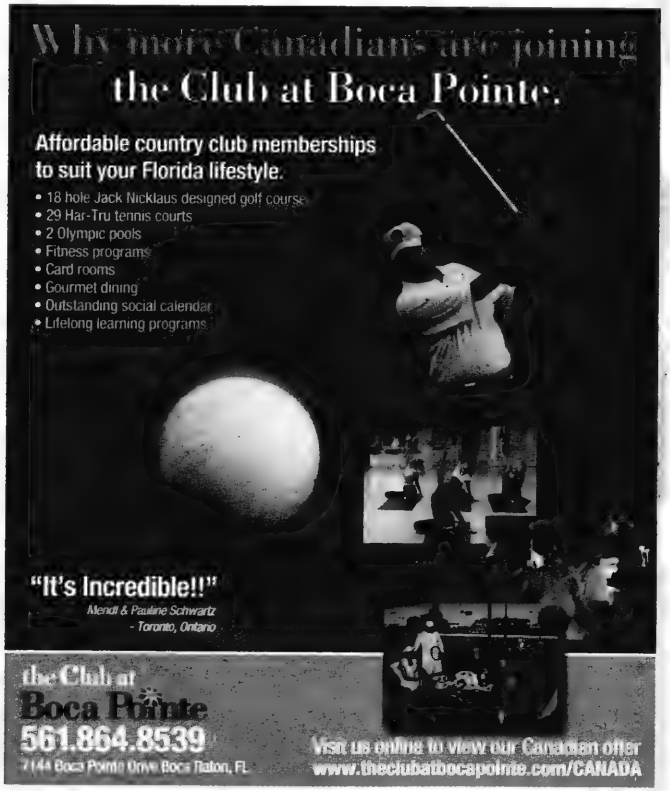
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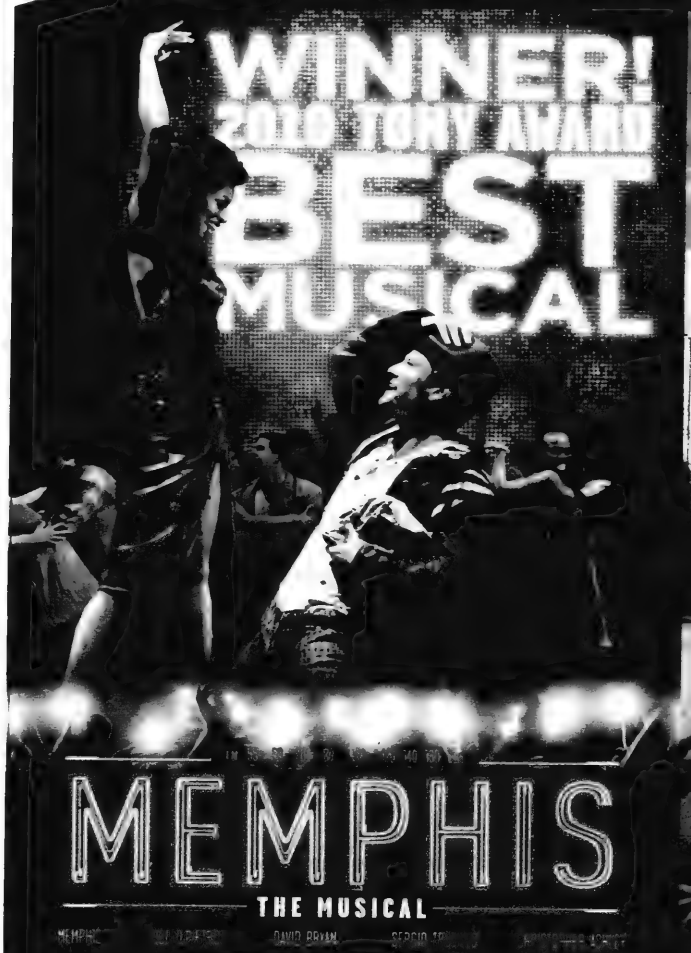

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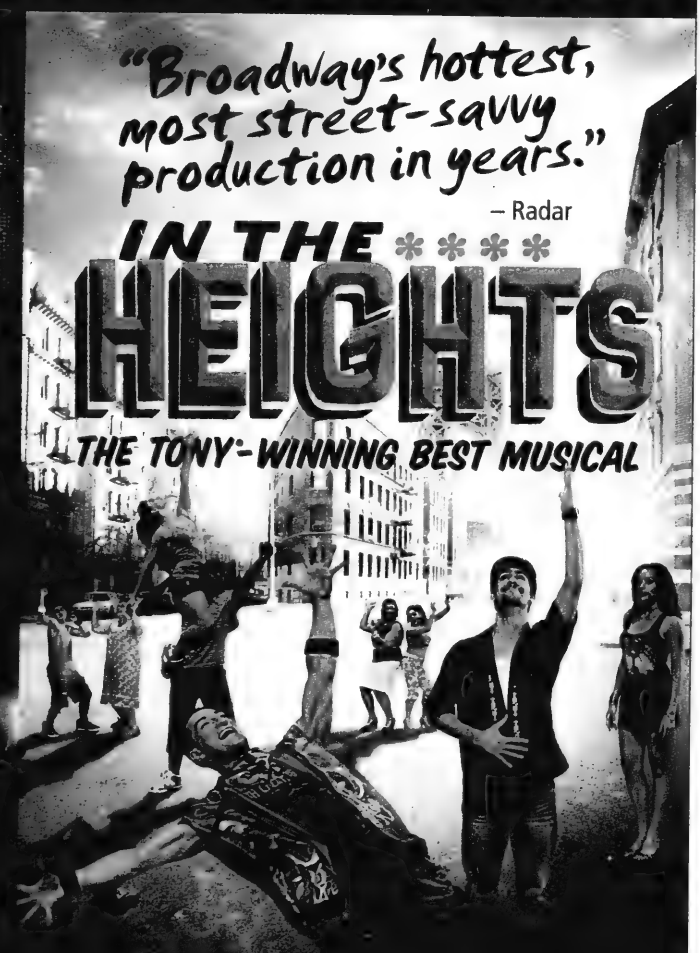

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All people 'deserve respect, dignity, security'

Continued from page 3

He wrote that as "Torah Jews," Chabad believes that all people are created in God's image and as such deserve respect, dignity and security.

While lauding the spirit of the anti-bullying legislation, Rabbi Kaplan said he had "serious concerns" about the sex-education component that he said "encroaches on the religious freedoms guaranteed to all Canadians" under the Charter of Human Rights.

"[The bill] further calls for children to be indoctrinated to reject the faith of their parents and the family values they have been taught," he wrote.

"Let me be clear: we strongly support the need to protect our children from bullies. What we cannot, in good conscience, support is a law that calls on those of faith to abandon beliefs considered sacred all in the name of political correctness."

He added: "There are those who will disingenuously and cynically attempt to cast our defence of biblically ordained moral codes, teachings and doctrines as a phobia or form of bigotry. Such deliberate distortion is deceitful, libelous and simply wrong."

Rabbi Kaplan noted that while Jewish school boards might not be affected by the legislation, any Hebrew school or synagogue that rents space in a public school would be at risk of falling under "the direct censorship of the McGuinty Liberals and/or their appointees."

According to the Ministry of Education, the province does not inspect private elementary schools and they're not obliged to use the provincial curriculum, while private secondary schools that grant credits are only subject to inspection for their standard of instruction.

Ministry spokesperson Gary Wheeler clarified that the bill would not force Jewish schools and synagogues that rent space from a public school board to "to abandon their own standards."

Bill 13 would only require such organizations to follow standards "that are consistent with" the Provincial Code of Conduct for schools, Wheeler said.

The code's purpose, among other things, is to ensure that all members of a school community are treated with respect and dignity. It also aims to maintain an environment in which conflict and difference are addressed with respect and civility, and to promote the safety of people in schools.

If Bill 13 passes, the code will be amended to include the line "to prevent bullying in schools," Wheeler told *The CJN*.

Meanwhile, Shulman said the federation doesn't require Jewish day schools that it funds to offer courses or activities for students on the topic of sexual orientation. Instead, he said, the federation leaves it up to schools to determine their own policies on the issue.

In a statement, the coalition said that it supports anti-bullying legislation in theory, but the aspect of the bill regarding sex education has nothing to do with bullying. It said the law would require schools to accept curriculum that "undermines" Jewish, Catholic and Muslim "morality on sexuality and marriage."

Howard English, senior vice-president of the Greater Toronto region and university affairs for the Centre for Israel and Jewish Affairs (CIJA), said his organization "supports" all efforts to protect students from bullying, but, "in implementing measures to ensure the safety of students, we urge the government to take into consideration the diverse religious views of Ontarians."

Fonseca claimed the bill was drafted without consultation of parents groups and was heavily influenced by "radical" lesbian and gay activist organizations.

Ontario Education Minister Laurel Broten dismissed the concerns, telling CTV News on Dec. 6 that opposition to the legislation was "homophobic."

"There's absolutely nothing radical about working hard as a community to make sure that every single student in our schools can be safe and accepted and succeed," Broten said.

Paul Shaviv

Shaviv leaving CHAT in June

Paul Shaviv, director of education of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, will leave the school in June after 14 years of service. He will become head of school at Ramaz, a well-known modern Orthodox day school in Manhattan, which runs from kindergarten to Grade 12.

In a Dec. 8 e-mail to his staff, Shaviv said that leading TanenbaumCHAT since 1998 has been "a truly wonderful experience."

School president Cecile Zaifman wrote in her letter to school staff, families and friends that Shaviv oversaw the establishment of TanenbaumCHAT's temporary second campus in Richmond Hill and played a significant role in opening its permanent campus in Vaughan.

She noted that he is leaving to spend more time with his wife, Michelle, who lives in the United States. Shaviv's first wife, Judy, died in 2008.

— *F.K.*

Kids for Kindness brings 'sunshine' to seniors

Frances Kraft
Staff Reporter

Chabad Lubavitch of Markham has placed a greater focus on its chesed programming for children as young as five to take an active role in helping others.

The shul's youth director, Rabbi Meir Gitlin, who works with his wife, Esther, said that "getting the kids involved is very important."

He said parents had expressed a desire for more chesed activities to complement their young children's educational and social programming.

The shul's youth leaders Mattie Plotkin and Kiki (short for Rivka) Halperin, both 20, launched the first Kids for Kindness (K4K) event last month, when more than 50 five-to-12-year-olds baked challahs and delivered them to Richmond Hill Leisureworld, a seniors home, where they also sang Shabbat songs for the residents.

Each child started a conversation with a resident, said Plotkin, who like Halperin is a graduate of a teachers seminary in Israel. "It was incredible to see these kids with such confidence... We're going to try to spread sunshine all over."

The K4K programs, which will run monthly, will be held at different seniors homes, and each will have a theme. The next one will be Chanukah-related.

"All our programs are not just for us to have fun, but to have an aspect of tikkun olam," said Plotkin, whose father is the shul's rabbi.

"It's important to give back to society," Halperin said.

Allison Solomon, chair of the shul's sisterhood, said she thinks one of the biggest challenges parents face is teaching their young children to give back to the community. Most of the food banks, she noted, require volunteers to be at least 16 years old.

She said she wanted her children – three sons, 5, 7 and 9 – to "experience the joy of giving back."

Solomon said she believes they "really get it" after participating in the program.

"I think everybody found it to be extremely meaningful.

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'Stars' come out for Ve'ahavta gala

Humanitarians honoured for leadership

Cara Edell
Special to The CJN

Hundreds of people recently gathered at Starry Nights: Ve'ahavta's Tikun Olam Awards Ceremony to celebrate deserving humanitarians for their leadership and bravery.

The ninth annual event, held on Dec. 4 at the Telus Centre for Performance and Learning in Toronto, raised $600,000 for Ve'ahavta's local community poverty relief projects.

Founded in 1996 by Avrum Rosensweig, Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, assists people in need in North and South America, Africa, Asia and Israel through volunteerism, education and acts of kindness. The organization is inspired by the Torah's commandment "*Ve'ahavta l'rayecha kamocha*" ("Love your neighbour as you love yourself") and by the Jewish values of justice and repairing the world.

Ve'ahavta has sent millions of dollars in humanitarian aid and has provided thousands of hours of health care and professional training to local practitioners in its international client communities. Its crisis team has responded to earthquakes, floods and tsunamis abroad. The committee is also involved in projects to alleviate poverty in Canada.

This year's ceremony honoured six people in the areas of humanitarianism, medicine, community development, Holocaust remembrance and youth leadership. The evening was hosted by CBC's Jian Ghomeshi and featured a musical performance by Juno Award-winning artist Chantal Kreviazuk.

CBC broadcaster Jian Ghomeshi and Karen Ehrlich, Starry Nights co-chair *[Stephanie Paisley photo]*

Awards were presented to Alice Bartole, founder of the House of Hope orphanage in Haiti; Dr. Isador Lieberman, world-renown orthopedic surgeon and founder of the Uganda Spine Surgery Mission and Uganda Torah Mission; Karen Goldenberg, former president and CEO of Jewish Vocational Services Toronto; Nate Leipciger and Pinchas Gutter, dedicated Holocaust educators and active participants in the March of the Living, and Bilaal Rajan, 15, environmental activist and founder of Making Change Now.

"It's important to bring to light regular people who are doing extraordinary things," said Kreviazuk, who is a supporter of War Child Canada and is committed to human rights causes. "This event is an amazing movement of giving and sharing. We have too much and don't need it all. Our values need to be shifted. We must look at achievement from a different angle."

Ghomeshi said he loves the "borderlessness" of Starry Nights. "It's a philosophy of wanting to demonstrate integrity, value and the collective generosity of the community working together. We must lead by example."

Attendees were given kits made up of supplies needed by people who live on the streets and were encouraged to hand them out the next time they see someone who could benefit from the help.

"Starry Nights raises consciousness and funds," said Rosensweig. "We look up into the sky and see stars. Jewish people have been compared to stars. It's the idea of recognizing that we're all part of the cosmos and have the responsibility to repair our world."

Rosensweig said the event is "unique and spirited" and gives a strong sense of Ve'ahavta's pillars. "We live in blessed times, and many of us are very fortunate to have the ability to play an important and big role in tikkun olam. We want people to hear our message – look inside yourself, see what your strengths are and share them. If you will it, it can get done. You can make big changes. Everything starts with one person. Make sure to commit."

He said he is most excited about the impact that the evening will have on the guests. "I look forward to the end, the aftermath. When we do this well, people leave feeling empowered. They feel they can really do something positive and substantial."

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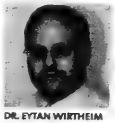

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Egyptian Islamists' electoral success no surprise

According to Reports

By PAUL MICHAELS

Many journalists and pundits, including some tasked with covering the Middle East, have expressed surprise that Islamists dominated the first round of elections in Egypt, taking about 63 per cent of the vote (37 per cent for the Freedom and Justice Party of the Muslim Brotherhood and 26 per cent for the al-Nour Party of the "more extreme" Salafists).

Yet they shouldn't have been surprised at all. Reliable polling conducted over the past few years has consistently shown that Egypt is one of the most religiously conservative countries in the Arab and Islamic worlds. Data compiled by the PEW Center and Gallup show a substantial majority of Egyptians wanting to be governed by sharia law. This is not to say that Egyptians are prone to fanaticism, but rather to a traditional fundamentalism.

Why, then, have so many reporters and commentators ignored the empirical evidence? Are they too wedded instead to the promising image of young, Facebook-surfing, English-speaking liberal reformers in Tahrir Square? Did these journalists (and their editors back home in the West) excessively amplify the role of liberals under the assumption that they were highly representative of the broader population? Was this, then, more or less a case of seeing only what one wishes to see?

If journalists paid little or no attention to the polling data, how many at least ventured beyond Tahrir Square, to those districts where many of the Cairo's approximately 13 million residents live in grinding poverty and place their faith in Islam and Islamist politics? A few did.

Demonstrators in Tahrir Square in Cairo

In the run-up to the November elections, the *Globe and Mail*'s Patrick Martin went to one such area just a few miles from the square, where, he reported, residents are so "unspeakably poor" as to "mak[e] even the Gaza Strip look prosperous in comparison."

What of the other cities and towns outside of Cairo? How did the once cosmopolitan and liberal centre of Alexandria (back in the 1920s) become the headquarters, as it is today, of the Salafists? It's noteworthy that president Gamal Abdel Nasser's revolution in the 50s, which saw the eviction of Christians, Armenians, Greeks and Jews, had much to do with this transformation.

What about the large rural areas of Egypt, where so many extremely poor and illiterate residents live? If the Islamists obtain a majority in Cairo, where liberals garnered no more than 15 per cent of the vote, what will be the election results in these other areas, which will account for two-thirds of the lower house in Egypt's parliament?

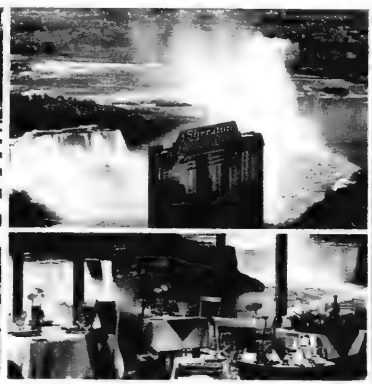
It is, of course, not just the poor who support the Islamists. The Brotherhood has long had substantial support from educated and middle-class professionals who control the medical, legal and journalist guilds that have bitterly shunned Israel since the signing of the Egyptian-Israeli peace treaty in 1979.

Yet even some longtime observers of the Arab world who are only now saying that we shouldn't be surprised by the strong Islamist showing betray a failure to grasp what's really at issue.

For instance, the *New York Times*' Thomas Friedman wrote (Dec. 7): "Given the way that the military regimes in the Arab world decimated all independent secular political parties over the last 50 years, there is little chance of any Arab country going from Mubarak to Jefferson without going through some Khomeini." In other words, Friedman assumes that if only secularists (or liberals) had been given an opportunity to organize, they would have fared better during the elections. Again, there's no evidence that there's a wider base in Egyptian society to sustain this notion. The idea that, if just offered a chance, *everyone* would strive to be "just like us" is counterfactual. Indeed, if anything, secularism, where it has existed, is in retreat in the Middle East (Lebanon being a prime example).

No matter what the spokespeople of the "moderate" Muslim Brotherhood tell western journalists about their party's commitment to tolerance and pluralism, including for women and religious minorities, these liberal values do not accurately reflect the Brotherhood – or the views of the majority of Egyptians, for that matter.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.



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Religious symbols removed from city hall

Janice Arnold
Staff Reporter

MONTREAL — Congregation Beth-El has protested the Town of Mount Royal's decision to remove a menorah and a nativity scene from outside the town hall, while maintaining a Christmas tree.

In a Dec. 6 letter to Mayor Philippe Roy, Rabbi Allan Langner, Beth-El's rabbi emeritus, said the lighting of the menorah during Chanukah was enjoyed by Jews and non-Jews alike for many years.

The six-member council of the town of 19,000 unanimously decided to limit decorations to the tree after a group of Muslim residents reportedly asked town officials if Islamic symbols could be added to the holiday display.

According to the 2001 Canadian census, 12 per cent of TMR residents were Jewish and 5.5 per cent Muslim.

Rabbi Allan Langner

Rabbi Langner, who has served Beth-El since 1959, recalled that it was during the tenure of Mayor Reginald Dawson more than 40 years ago that the menorah was first erected outside the town hall, in co-operation with Beth-El, the only synagogue in TMR.

"Mayor Dawson initiated the ceremony together with the town council of that day, none of whom was Jewish. It was done as a gesture of goodwill toward the Jewish community, and was widely appreciated," Rabbi Langner wrote. The ceremony included the reciting of blessings and singing Chanukah songs.

He recalled that representatives of Christian churches attended the lighting. "Indeed, there were those even who were neither Jewish nor Christian... It was a time for members of the diverse communities of TMR to come together."

Rabbi Langner argues that, although the Chanukah menorah may be viewed as a religious symbol, the holiday is "primarily a celebration of an historic event...

"The menorah symbolizes a beacon of light for those who are committed to freedom and peace, and the hope that they will one day attain it."

The town has given its menorah to Beth-El.

However, Rabbi Reuben Poupko of Côte St. Luc's Congregation Beth Israel-Beth Aaron said TMR is "absolutely correct" in removing religious symbols from the seat of muncipal government.

"Anyone who says the menorah is not a religious symbol is wrong, because its lighting involves the reciting of prayers," said Rabbi Poupko, a member of the local executive of the Centre for Israel and Jewish Affairs.

"This is just common sense in how to function in a pluralistic society and in sync with countless court rulings around North America."

The nativity is also clearly religious, to Rabbi Poupko's mind, because it depicts the birth of Jesus.

He said trees and lights are not generally perceived as religious symbols by society today, and he personally has no objection to their presence on civic property and, in fact, enjoys the festive lights.

If municipalities or other civic institutions want to mark the Chanukah season in a non-religious way, they could decorate with dreidels or pictures of latkes, he suggested.

A week earlier, Rabbi Poupko spoke out against a directive from the management of the federal Complexe Guy Favreau, which houses Service Canada, banning Christmas decorations of any kind.

That memo was overturned by Human Resources Minister Diane Finley, who confirmed that holiday decorations are permitted inside federal buildings.

Like Rabbi Langer, Rabbi Moishe Krasnanski, director of Chabad of the Town, also objects to the banishment of the menorah.

"I think this is a terrible thing for the Jewish community and every community. The way to respond to the Muslims who want to have their symbol is not to wipe out other peoples'. This is very wrong."

The menorah carries a universal message of light over darkness, or good over evil, he said.

"We have freedom of religion and expression in this country. The country should be upholding religion, not taking it away."

Chabad was not involved with the menorah lighting in TMR, but it does put up menorahs around the Montreal area and Laurentians.

"In fact, there are thousands of menorahs from Chabad around the world – in front of the White House, the Eiffel Tower – and there has been no issue. Nor should there be," Rabbi Krasnanski said.

B'nai Brith Canada-Quebec called upon the TMR council to reverse its decision, saying the removal of the menorah and nativity scene limits the freedom of religious expression.

At the same time, the organization applauded the Canadian government for overruling the directive by Service Canada in Quebec forbidding Christmas decorations.

Integrating Bat Yam's Ethiopian Immigrant Community

United Jewish Appeal of Greater Toronto playing a key role in olim's new lives

United Jewish Appeal of Greater Toronto has a proud history of supporting Ethiopian immigration and absorption. The successful integration of Israel's Ethiopian community is of vital importance to the country's economic and social resilience. With your help, UJA continues to ensure that the community stands strong and secure and that its lifelong dream of calling Israel their home, comes to fruition.

Two key challenges facing the Ethiopian people of Bat Yam are education and unemployment, two essential components of any successful community. In Bat Yam, Ethiopian children are increasingly falling behind in school, negatively impacting their ability to successfully integrate into Israeli society.

UJA, working with its Israeli partners including The Jewish Agency for Israel, the Municipality of Bat Yam and private Israeli philanthropists, has spearheaded a number of innovative solutions to ensure that these youngsters do not "fall between the cracks".

The *Milim Vemisparim* "Words and Numbers" Program, a new preschool intervention program in four Bat Yam kindergartens, is working with 32 Ethiopian-Israeli children aged four to six. This new initiative develops:

- Basic letter and number recognition
- Verbal skills
- Fine motor and social skills
- Parenting skills to engage children in learning during everyday activities

UJA of Greater Toronto is transforming lives in Bat Yam

Samuel, who began kindergarten in Bat Yam later than most children his age, is, according to his mother, already reaping the rewards of this new program. "Sammy is finally catching up, learning the skills he will need to do well in first grade," says Shuma, a 28-year-old mother of three. "Hopefully his little brother and sister will get the same help."

Another initiative that is quickly proving to be a successful solution to the education issue is The Moriah Literacy Program. In partnership with The Moriah Fund, this new program operates in two elementary schools in Bat Yam, working with six classes in each school, totaling approximately 600 children. The program accomplishes many positive outcomes by:

- Closing the literacy gap between Ethiopian-Israeli children and their peers
- Empowering parents to support their children's educational progress
- Providing an additional 10-15 hours of classroom instruction
- Equipping each participating class with its own library

For eight-year-old Lemlem, who made aliyah three years ago with her parents, the Moriah Literacy Program has proven to be extremely valuable. Lemlem's parents are illiterate, and are struggling to learn Hebrew and support themselves and their six children. Lemlem was falling further and further behind in school, but thanks to the program, she's learned to read which has filled her with confidence, self-esteem, and a new outlook on life.

Another challenge faced by the parents of young Ethiopian-Israeli children is being addressed by UJA's Zipori Educational Warm Home.

Six-year-old Sammy, seen here with his parents, is benefitting from UJA's Milim Vemisparim "Words and numbers" Program.

Ethiopian immigrants and vulnerable Israelis are often challenged with where to leave their children after the school day ends at 1pm. The Zipori Educational Warm Home program alleviates this strain by offering a safe and nurturing environment for children who do not have parents at home after school to look after them. The program also enables the most vulnerable children to receive help with their school work, help they cannot receive from their own parents, many of whom are illiterate themselves. The Warm Home program is based in a school so that the children have direct and safe access. The program:

- Operates from 1:00-5:00 pm, five days a week
- Nurtures seventy-five pupils in grades one and two
- Offers professional teachers and counselors to help with homework, Hebrew, Math and English literacy
- Encourages children to enjoy story-hour, computers and enriching games
- Provides a nutritious hot lunch

The Zipori Educational Warm Home provides parents and children with piece of mind.

Thanks to this visionary program, David's mother is now able to go to work to help provide for the family's livelihood without worrying about her six-year-old son who had to walk home alone and was then left unsupervised until five in the evening. Because of the Warm Home Program: "Now, my David is safe and is doing much better in school. He is more relaxed knowing that he has already finished his homework, even if I am unable to help him."

And, when it comes to helping Ethiopian-Israeli adults, many of whom are unemployed, find meaningful work, and providing them with a vital sense of purpose, UJA is helping.

UJA funds vocational training programs for Bat Yam's unemployed, and, of the approximately 100 participants, most have found:

- Permanent employment, resulting in a higher income
- Increased self-esteem
- An enhanced status within the family and the community

Daniel Kidar found work thanks to UJA's vocational training programs.

Daniel Kidar, a 29-year-old Bat Yam resident knows just how vital UJA's vocational training programs are. "I never caught up in school and dropped out when I was 16," says Daniel who made aliyah at the age of nine with his mother and eight siblings. "I had no high school diploma, no qualifications, no hope of making a decent living. But then, with funding from the Toronto-Bat Yam Partnership, I studied to become an electrician. I have already found work in my field and know that one day I will be able to provide for my family."

United Jewish Appeal still at the Forefront of Ethiopian Aliyah

Connecting the People of Bat Yam to the Worldwide Jewish Community

United Jewish Appeal played an active role in Operation Moses in 1984 and Operation Solomon in 1991, and is now at the forefront of the aliyah of the last remnant of the Ethiopian Jewish community.

Through its involvement in the Ethiopian community in Rehovot, UJA developed significant expertise in advancing immigrants through education. It is currently reaching out to immigrants in Bat Yam, using its proven strategic educational model.

UJA's Living Bridge Partnership brings volunteers from Toronto to work in local schools, summer camps, youth centres and soup kitchens. Over the last three years, more than 80 Canadians have volunteered in Bat Yam. In total, more than 2,200 visitors of all ages from Toronto came to Bat Yam. Among other things, this program:

- Strengthens the ties between Israel and the worldwide Jewish community
- Increases self-esteem
- Offers an enhanced status within the family and the community

Lexi Dogon, 21, (above), was one of eight volunteers from Toronto who spent the summer working as counselors at a day-camp for local children in Bat Yam. "It was a wonderful experience," says Lexi. "It was eye-opening and fulfilling to be with these kids each day. I appreciated the hard work, caring and dedication of everyone involved. When people come together to make a positive impact, the world can only improve."

FAST FACTS
ABOUT THE ETHIOPIAN COMMUNITY IN BAT YAM

+700 families
The community numbers over 700 families

5,200 people
totaling 5,200 community members

3,640 poor
70% live below the poverty line

-3,120 on assistance
nearly 60% are clients of social services

-2,600 unemployed
More than half the adult men and women are unemployed

-2,200 illiterate
Nearly all the recent immigrants are illiterate even in Amharic

1 in 4 school dropout
One in every four Ethiopian Israeli teenagers will drop out of school

UNITED JEWISH APPEAL
IS PROUD OF ITS ACHIEVEMENTS IN BAT YAM OVER THE PAST THREE YEARS:

+780 children
Over 780 children have taken part in educational intervention programs. Their grades have risen by an average of 25%, while truancy levels have dropped by 80%.

90% success
95 Ethiopian-born adults have taken part in UJA-sponsored vocational training programs. Over 90% have found relevant employment

Awards
In May 2011, Israel's Education Prize was awarded to Bat Yam's Akiva elementary school, a key partner within the Toronto-Bat Yam Partnership

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Radio-Canada ombudsman raps Middle East reporting

Janice Arnold
Staff Reporter

MONTREAL — The Radio-Canada ombudsman has upheld a series of complaints made by the Centre for Israel and Jewish Affairs (CIJA) about the network's Middle East coverage.

Most of the complaints concerned reporting by the French-language public broadcaster's Middle East correspondent, Ginette Lamarche, between June 5 and 7 on the deadly clash at the Syrian border between pro-Palestinian demonstrators and the Israeli army.

Ombudsman Pierre Tourangeau concluded that two reports by Lamarche did not respect the network's standards for impartiality and accuracy.

Most significantly to CIJA, she failed to report that the Israeli army had issued several warnings before opening fire and that the demonstrators were violent and attempting to force their way across the Israeli border.

CIJA's predecessor organization, the Quebec-Israel Committee, objected to Lamarche's reference to the Qalandia checkpoint as a "symbol of [the Palestinians'] daily humiliation," not making clear that the Popular Front for the Liberation of Palestine is also considered a terrorist organization, that Ahmad Saadate was convicted of ordering the murder of an Israeli government minister, and that some information was from a non-corroborated Syrian source.

CIJA also objected to Lamarche's reference that the Palestinians "tried to claim their right of return." The ombudsman agreed that this "right," while central to the conflict, has not been confirmed by the United Nations Security Council.

Ginette Lamarche cited

"On an issue as controversial as that of Israeli-Palestinian relations, the choice of words, the precision of the information given and the identification of its source takes on particular importance," wrote Tourangeau, who became ombudsman on Nov. 14, replacing Julie Miville-Duchêne, who left in July.

Even though some of Lamarche's reporting was live, which made it more difficult for her to verify the information, the journalist is still obligated to ensure "in a reasonable manner" that it is accurate.

The ombudsman also agreed with CIJA that a June 7 broadcast entitled "Des Juifs du Golan appuient l'attaque d'Israël contre les manifestants pacifiques" ("Golan Jews support Israel's attack on the peaceful demonstrators") didn't meet Radio-Canada's standards.

Specifically, Lamarche paraphrased an Israeli, identified only as Maurice, as saying: "The army maybe shot live bullets on the civilians who were demonstrating peacefully. If that is the case, it is only doing its duty."

An audio recording of her interview with the man showed that her paraphrasing was not faithful to what he actually said, Tourangeau wrote.

The ombudsman also found that "this morally questionable attitude" was presented without sufficient grounds as being representative of the Jews of the Golan.

Finally, the ombudsman concluded that RDI, Radio-Canada's news speciality channel, used erroneous maps March 19 on the program *24 heures en 60 minutes* to illustrate the Arab-Israeli conflict. CIJA had termed the maps "propagandist."

The maps were used to show what a guest described as the loss of Palestinian land between 1945 and 2000.

Tourangeau describes the maps as "erroneous, confusing and incomplete, whose source was not identified."

RDI's management admitted that the maps should never have been used, while the ombudsman recommended that a correction be made.

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Ottawa teacher gets lifetime achievement award

Diane Koven
Ottawa Correspondent

OTTAWA —Irv Osterer has been awarded the Marjorie Loughrey Lifetime Achievement Award in Arts Education by the Ottawa-Carleton District School Board (OCDSB).

No stranger to awards, the teacher at Ottawa's Merivale High School has previously received the Capital Educator's Award from the Ottawa-Carleton Research Institute (OCRI) and the Ottawa-Carleton District School Board's highest honour, the Director's Citation. For his athletic prowess, he has received the Lou Honigman Award for athletic performance and sportsmanship in the Jewish Men's Softball League.

Ottawa-Carleton District School Board director Jennifer Adams presents the award to Irv Osterer.

In his letter to Osterer advising him of the Lifetime Achievement Award, the OCDSB awards committee chair Jim McNabb said, "For 30 years, you have been an inspiring teacher, mentor to other students, arts advocate, and all-round cheer-leader for the arts. As department head, no one could be more supportive to teachers and school events. As a true believer in the arts and art education, you are absolutely deserving of this, our highest award."

Osterer studied at the Ontario College of Art and Design and at Queen's University, and received a master's of educational administration from the University of Ottawa. He combined his two interests by embarking on a career teaching what he loves.

He taught visual art, graphic design and photography for nine years at Ottawa's A.Y. Jackson Secondary School, where he developed curriculum for photography and graphic design. He was also the art co-ordinator and later the arts department head at Confederation High School until it closed in 1999. He has been at Merivale High School ever since.

He's currently a department head with primary responsibilities in fine arts, serving as well as department head for technology and modern languages, and he's also involved with co-operative education.

A pilot program he initiated that allows students from other high schools to take a semester of communication and design at Merivale, the FOCUS program, is now attached to a new Ministry of Education directive, the Specialist High Skills Major.

Although this program involves extra time and responsibility, Osterer is enthusiastic about being involved. "Grant money from the province has allowed me to enhance our studios with new software and equipment, so it has really worked out well and has been worth the effort," he said.

Osterer is in charge of all drama, music and art initiatives at Merivale High and has led the school to success in all those areas.

"We had a very strong year in 2010-11," he said. "Our school won the [OCDSB student-administered] Cappie Award for best musical in Ottawa. Our musicals are a real collaboration of the arts at Merivale. We have a fantastic team, and we really do amazing things with our students."

"I have always believed in the power of the arts to be a motivating and positive force in education. It is just fantastic to see our school board now expounding the virtues of creativity," Osterer said.

"They are wisely starting to examine what we do in the arts and seeing how they can package this approach to learning to make it applicable across a wide swath of the curriculum. I have always believed in encouraging kids to follow their passion and that teachers and schools should be at the forefront of this kind of activity."

Osterer has encouraged many of his students to continue in the arts after leaving high school. He believes in mentoring students, as he was fortunate to have mentors in his own student days. He is proud that one of his four sons, Jordan, is a student in the prestigious master's film program at Columbia University.

Although his many commitments mean a great deal of time away from home and family, Osterer is grateful that his wife, Sheila Stanislawski, has been extremely supportive.

"While my parents, Blanche and Joe, were at one point hoping that I would be a rabbi, they and my wonderful mother-in-law Evelyn in Montreal are also proud of my achievements and are pleased that my years of service have made an impact on the lives of many students, teachers and our school board," he said.

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Sharansky slams 'delegitimization' of Israel

Janice Arnold
Staff Reporter

MONTREAL — More and more emissaries from the Jewish Agency are being sent to North American university campuses to counter the "delegitimization" of the State of Israel, said the agency's head, Natan Sharansky, while in Montreal last week.

"Delegitimization is a direct continuation of the anti-semitism of thousands of years, which has always been against Jewish identity, whether it be a religion or nationality. Now it's the connection with Israel.

"The heart of the problem is that they want to destroy us as a people… On the campuses, the aim of our enemies is to disconnect young Jews from our people," he said at an event sponsored by Federation CJA, which saw Sharansky in conversation with Mount Royal MP Irwin Cotler, who served as his legal counsel while the former dissident was in Soviet prisons from 1977 to 1986.

Those foes are succeeding to an alarming extent, Sharansky said.

"I know many hundreds of cases of young Jews who believe it would be better for their careers or relations to stop being involved in anything to do with Israel. The next step is to stop involvement with anything Jewish, then they disappear from our people. It's a big problem."

He believes "a few hundred Jews [in the world] are lost every day" due to assimiliation and isolating themselves from Israel.

Sharansky, 63, who became Jewish Agency chair in 2009 after a political career, says his aim is to expand the organization's campus activities. This year it has 50 "fellows" at U.S. colleges, up from 15 two years ago. (He said there are one or two in Canada.) They are young Israelis who know how to debate, he said.

The goal is to have a presence at every university with at least 1,000 Jewish students, which is about 100 institutions in the United States.

It's hoped that a core of 10 to 30 Jewish students on each campus will become capable of being effective defenders of Israel through their presence.

Natan Sharansky

Cotler suggested that Jewish students face the dilemma of wanting to be part of the pervasive "human rights culture" on campus, but feel estranged from it because it often attacks Israel for alleged repression and racism.

The Jewish Agency is also organizing more months or year-long study or work programs in Israel for young Diaspora Jews, as well as joint humanitarian projects between Israelis and Jews from abroad in places such as Ethiopia and South America.

Sharansky said Israeli Prime Minister Benjamin Netanyahu invited him to be part of his current government, but he refused, joking, "Nine years in prison and nine years in the Knesset is enough." He said Netanyahu was surprised that he wanted the Jewish Agency job. As Cotler pointed out, the organization no longer plays the same central role in connecting Israel and the Diaspora that it once did.

Sharansky believes the Jewish Agency continues to provide a necessary forum for ongoing dialogue between Israel and Jews abroad and encourages unity. The success of the Soviet Jewry movement of the 1970s and 1980s showed that Jewish solidarity can accomplish great things, Sharansky said.

"When Jews feel mutual responsibility, no dictatorship, no force in this world, can stand against this."

Without Jews in the free world fighting in tandem with their long-lost Soviet brethren, Jewish rights and emigration would never have been secured. And, what's more, Sharansky believes, the Soviet Union would not have fallen.

"We paralyzed the Soviet Union. Once it had to make concessions to Jews, it fell apart. It could no longer control the minds of people."

Commenting on the political upheaval in the Arab world, Sharansky said it's inevitable that when given a choice between corrupt dictatorship and fundamentalist ideology, people will choose the latter.

The United States was wrong to support Egyptian president Hosni Mubarak and Israel to support PLO leader Yasser Arafat as preferable to Islamic radicals, he thinks.

"The longer Mubarak was in power, the stronger the fundamentalist movement grew," he said. And while Mubarak maintained the peace treaty with Israel in exchange for U.S. aid, Cairo was a world capital for the publishing of antisemitic material, he added.

Today, the free world should assist in the building of civil society in Egypt rather than funding its military, he said.

There are millions of Egyptians who want freedom, but they're not organized politically like the Islamists, he said. Western support should be going to pro-democracy student, academic, labour and free-market business groups.

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Deadline for submission is Tues. January 10.
For more information or to submit your article and picture write to:

cblackman@thecjn.ca

Reena in the News

Reena

JOSH ON THE GO

The spacious Sheriff's No Frills store on Kipling and Albion is well stocked and arranged. Staff are trained and ready to help with customers' grocery needs as well as willing and able to assist with flowers and pharmacy shopping; a pleasant experience for customers. Amongst these helpful and devoted staff is none other than our very own **Joshua Blouin** (popularly known as "Josh"). Josh is proud to be part of the Sheriff's No Frills team and is a full time volunteer who takes his job very seriously. A friendly and outgoing gentleman, Josh's job tasks during the day include restocking groceries in all the various aisles including the produce, meat and pharmaceutical areas. He also works diligently collecting and arranging carts in the parking lot to help ensure customer's safety…especially on rainy and snowy days.

Josh fits in well and people enjoy his sense of humor and friendliness. Some of his staff from prior years who bumped into Josh were amazed at the transformation. The Sheriff's No Frills employees have really made Josh feel welcomed and appreciated for his work. So the next time you are in the neighbourhood and see Josh performing one of his duties, don't hesitate to hail him! And as Josh would say **"I LOVE MY JOB!"**

On his time off, Josh enjoys winding down by going for a swim, bowling, driving to the mall, lunch outings and much much more. He truly is fitting in well. Keep an eye out for further updates!

www.reena.org

Rabbis filled the holiday void

Rabbi Yonah S. Berman

"They tried to kill us. We survived. Let's eat."

This adage (turned into a song by Sean Altman) is often considered the common denominator among Jewish festivals. As we celebrate the biblical holidays, we repeat the words "*zecher liyetziat mitzrayim,* " a remembrance of the Exodus from Egypt, declaring that the holidays symbolize our ongoing relationship with God, who plays an active role in our national and personal lives.

And then we eat. Apples and honey, kreplach, matzah, maror, cheesecake – the list goes on.

With the High Holiday season behind us, we move into a period devoid of Torah-ordained holidays. Yet the gap between Simchat Torah and Passover was filled by the rabbis, who created two additional festivals – Chanukah and Purim – which are now integral parts of the Jewish calendar.

While Chanukah came later in history than Purim, we mark it first, specifically during the darkest days of the darkest month of the year, reminding ourselves and the world that God saved us from the clutches of an enemy seeking to destroy our culture and lifestyle. The Greeks tried to extinguish the eternal light in the Temple, and more importantly, in our spiritual lives. Our response: to bring more light into the world, kindling menorahs for all see and to remember the miracles of some 2,150 years ago.

Chanukah has evolved into a time of partying, gift-giving and oily food-eating, reminding us to thank God for the miracles that took place

Rabbinic Reflections

"*bayamim hahem, bazman hazeh,*" in those days, at this time.

Purim, the other rabbinically created celebration, marks our salvation from Haman and his minions' evil clutches during Achashverosh's reign over the Persian Empire, some 2,500 years ago. We read the Megillah, give food to the poor and to our friends, and hold a special feast, hopefully eating lots of hamantashen along the way. Again we use food and gifts as a vehicle of recognizing and remembering God's hand in our history, delivering us from the darkness of oppression to light of freedom.

What I find particularly meaningful about Chanukah and Purim is that the rabbis established numerous practices that bring family and community together during these festivals. On Chanukah, we light candles as a household, but in locations where outsiders can see them. And on Purim, we read the Megillah as a community and share meals and charity with others, ensuring that everyone has the means to enjoy the holiday and appreciate its meaning.

As we light our menorahs and eat the many Chanukah treats, let us recognize the opportunities afforded to us to improve ourselves and our communities by sharing the light and warmth of Jewish tradition.

Chanukah Samayach and bon appétit!

Rabbi Berman is associate rabbi of Congregation Shaar Hashomayim in Montreal.

New Year's suggestions

As a new year dawns, I diffidently offer these suggestions. You will be a successful person in 2012 if you:

1. Will find the resources – regardless of your age and position – to keep mind alive, vital, active and curious, eager to pursue worthy and exciting goals.

2. Will be able to get along in mutual understanding and regard with your spouse and your children. A child psychologist wrote, "It probably takes more endurance, more patience, more intelligence, more healthy emotion to raise a decent, happy human being than to be an atomic scientist, a statesman or a psychiatrist."

3. Will find a measure of meaning in your work and the satisfactions that come from the knowledge that you are earning your bread honestly and without deceit. Our society is built on a division of labour; every kind of work is important to the whole. The teacher, the banker, the inventor, the engineer, the designer, the weaver, the electrician – each is vital to the entire process, and if one fails in their task, then all of us are the poorer.

Bookmarks

Bernard Baskin

4. Can be guided by our own standards and values, rather than those of our neighbours. Longfellow reminded us, "Not in the clamour of the crowded street/Not in the shouts and plaudits of the throng/But in ourselves are triumph and defeat."

5. Have won a few good friends whom you admire and who add a measure of zest and comradeship to your life and activities. It is essential to pick your friends, but not to pieces.

6. Can accept the good and bad in life with equanimity; not made arrogant by the former or embittered by the latter.

7. Don't overestimate your importance in the scheme of things. How quickly "indispensable" persons are forgotten.

8. Can forget yourself long enough and your problems to reach out in genuine concern and consideration for others. Hell is apartness; Heaven is togetherness. The more we forget ourselves in loving concern for others, the better off we are – the stronger, the more truly contented.

9. Can be a builder, rather than a destroyer. Everything that is the product of a creative mind and skilled labour is at the mercy and whim of destructive forces. Microbes, fire, earthquake, cyclone, stupidity, hatred and violence all take their toll. And yet, in the perspective of time, the creative forces win out. Not because they work faster – creation is slow, destruction is fast - but because construction has a purpose while destruction has none. Creation involves foresight, thoughtfulness, method, co-operation. Creation is going someplace. Destruction is meaningless, purposeless, random. It goes nowhere.

10. Can feel that you are reaching for your full potential and experiencing new ripening of mind and spirit. What we term maturity cannot be hurried, but must be tasted, savoured and digested.

In the coming year each of us will be given a fresh supply of time. This is the only time we will have. Once gone it is irretrievably lost. Although time flies, we can try to serve as a navigator through our years. More important than counting time is making time count.

Differing perspectives on conflict

My View

Lawrence Hart

During my frequent meanderings through our local bookstore, I am drawn always to a rather chunky magazine with a distinctive logo and blue-grey cover, called *Foreign Affairs*. Published by the Council on Foreign Relations, the journal's mission is "to improve the understanding of U.S. foreign policy and international affairs through the free exchange of ideas."

The current, November-December, issue caught my attention more than usual, because of its front cover reference to two lead articles running under the banner of "Israel under Siege." What's apparent when reading these commentaries is that even a magazine as reputable as *Foreign Affairs* is not as robustly objective and free of bias as one might expect. Nonetheless, it's not often that articles with diametrically opposing viewpoints are presented in juxtaposition, to provide readers with at least a hint of balance on a topic as explosive as the Palestinian-Israeli conflict.

In the first of the two essays, the director general of Israel's Ministry of Strategic Affairs, Yosef Kuperwasser, and a longtime policy adviser in the Israeli Prime Minister's Office, Shalom Lipner, provide a piercing and erudite appraisal of Palestinian rejectionism as the singular reason for the failure in peace negotiations. They expose, without equivocation, Palestinian intransigence to recognize the legitimacy of Israel as a Jewish state or at the least to accept Judaism as the core of nationhood rather than as a religion.

They also explain the semantic deceptions when Palestinian interlocutors express their approval, in principle, for a "two-state solution" but refuse to accept the clarifier of "two states for two peoples" – the inference of course is that, in time, whether by demographics or force of arms, Israel and what might become "Palestine" would disintegrate into two states dominated by one people, with Jews in the minority, or worse.

The second essay, titled "Israel's bunker mentality," is written by Ronald Krebs, an associate professor of political science at the University of Minnesota. It's Krebs' opinion that the occupation has been the predominant influence in Israeli politics since 1967, "transforming a country once brimming with optimism into an increasingly cynical, despondent, and illiberal place." And while his opening premises set the stage for a mostly negative analysis of Israeli policies in general, his thesis becomes even more strident when he weaves in a scathing rebuke of Israel's ultrareligious (haredi) communities, criticizing them for political opportunism, parochialism, and "the threat [they] pose to Israel's future prosperity."

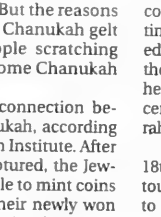
More than just its tone, there is much to question in Krebs' piece, and, depending on their perspectives, there are those who might reasonably take issue with some of what Kuperwasser and Lipner have written as well. But given the array of complex issues that frames Israel's political discourse, both domestically and in relation to peace negotiations with the Palestinians, dissonance, at every level is an expectation rather than an exception.

These articles, appearing side by side, provide a contrast and a spectrum that reflect this complexity and dissonance. They highlight perceptions that, whether valid or not, steer debate in one direction or another, sometimes productively, sometimes disingenuously.

Gelt, gifts and chocolate

Jewish & Digital

Mark Mietkiewicz



It's one of the most popular traditions of one of the most well-known holidays of the year. But the reasons behind the giving of Chanukah gelt can leave most people scratching their heads. Today, some Chanukah gelt explanations.

There is a direct connection between gelt and Chanukah, according to the Jewish Outreach Institute. After the Temple was recaptured, the Jewish population was able to mint coins as an expression of their newly won independence. Centuries later, the State of Israel revived a similar tradition. "In a brilliantly conceived move to link the modern world with the ancient history of our people, the first Chanukah coin portrayed exactly the same menorah that had appeared on the last Maccabean coins of Antigonus Matityahu, 1,998 years earlier." **[http://bit.ly/cgelt12]**

You can view drawings of antique coins on the American Israel Numismatic Association website **[http://bit.ly/cgelt11]** and the lovely, modern variations minted by the State of Israel. **[http://bit.ly/cgelt13]**

Tina Wasserman explains that linguistically, Chanukah is "related to *chinuch*, which means education. Perhaps for this reason, some Jewish communities chose Chanukah as the time to celebrate the freedom to be educated Jewishly. Maimonides made the education/gelt connection when he described Chanukah gelt as 'an incentive for you [children] to study Torah properly.'" **[http://bit.ly/cgelt14]**

Eliezer Siegel adds that rabbis in 18th-century eastern Europe would tour remote villages during Chanukah to strengthen the townsfolk's Jewish education. Reluctantly, they would accept tokens of appreciation for lost time. Eventually, these gifts or gelt became almost obligatory to rabbis, other pillars of the community, and then in the 19th century, to children. Siegel adds, "Needless to say, an immense gulf separates the customs described here from the shopping frenzy that is associated with the North American Chanukah." **[http://bit.ly/cgelt15]**

Nowadays, most gelt exchanged at Chanukah isn't made of gold or silver but of chocolate. Many fond memories are wrapped up in mesh bags of foil-covered coins. **[http://bit.ly/cgelt16]**

How about a batch of Chanukah Gelt Cookies? Be careful because these treats have *real* gelt inside. **[http://bit.ly/cgelt17]** Not decadent enough? Then whip up a Chanukah Gelt Double Fudge Chocolate Layer Cake. **[http://bit.ly/cgelt18]**

Speaking of decadence, in Reframing Chanukah Gelt, Rabbi Goldie Milgram suggests that you gather up the tzedakah boxes bursting with coins in your home. On a holiday night, invite friends over and let each suggest worthy charities for all that gelt. **[http://bit.ly/cgelt19]**

On a similar note, Got Gelt? A Conversation About Giving in This Season of Receiving is a classroom-based exercise that asks students to view themselves as philanthropists and to articulate how they make decisions about where to give tzedakah. **[http://bit.ly/cgelt20]**

Far be it from me to proclaim that any holiday food could be considered sacrilegious, but I did do a double-take when I came across one particular gelt coin recipe. Instead of chocolate and sugar, it calls for cheddar cheese and Worcestershire sauce. If you feel like developing a new tradition with Chanukkah Cheese Gelt Coins, be my guest. **[http://bit.ly/cgelt21]**

I'm sticking with chocolate.

highway@rogers.com

Happy Chanukah to all my clients & friends

Haskell Beale

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Female Jewish firefighter lives her dream

Ron Csillag
Special to The CJN

Like many kids, Adina Kaufman wanted to be a firefighter when she was a youngster.

"My grandfather used to tell me that he remembered me talking about it when I was really little," Kaufman tells *The CJN*. "For whatever reason, it spoke to me."

But instead of acting on her desire, "I waited to outgrow it, because you [didn't] see a lot of female firefighters. There weren't a lot of role models."

The Ottawa-born Kaufman chose an academic path, first earning a bachelor of arts degree, then one in engineering from the University of Waterloo. She realized firefighting was still on her brain when some of her projects related to it, including one in which she studied fire-retardant gear for firefighters.

"I liked the academic side of things," she recalls, "but I kept being drawn to the world of firefighting. I started to look into it more, and realized that it was an option for women. I decided I wasn't going to outgrow it and it was time to work toward it."

But at 5-foot-3, she also knew she had her work cut out when it came to the rigorous training the job requires. "I knew the physical test was going to be the big challenge," she says.

After applying to Toronto Fire Services, she trained by filling a backpack with 40 kilograms of rocks taken from her parents' garden and running up and down the stairs of her high-rise apartment building. To strengthen her arms and shoulders, she slung a rope over her balcony and hoisted 20 kilograms of rocks hand over hand.

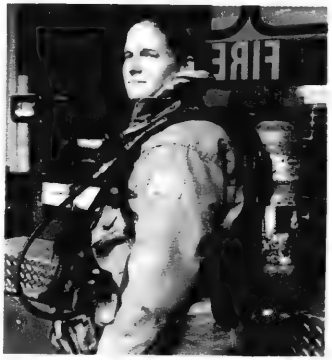
Despite spraining an ankle a week before, she passed the test, which involved hauling 40 kilograms of fire hose up and down stairs and carrying a 90-kilogram dummy. She was the only woman in her graduating class.

Now, 37, Kaufman joined TFS in 2002. A Firefighter First Class, she's attached to Station 343 near St. Clair and Oakwood avenues. Kaufman estimated that of Toronto's 3,000 firefighters, around 100 are women. How many are Jewish women is not the sort of information TFS has.

She concedes hers has not been a conventional route.

"My parents [Gail and Ilia] are used to my not always following a traditional path, so they're pretty supportive," Kaufman says. "But they were a bit skeptical. My dad was born in easterrr Russia and grew up in Poland. He lived the immigrant experience, so for him, it was confusing."

A year ago, Kaufman was chosen by *Reader's Digest* magazine as one of Canada's top 15 firefighters. Her extensive volunteer record doubtless played a part in the honour.



Adina Kaufman
[Mario Dimain photo]

She mentors young women in job-skills training through the charitable organization Youth in Motion and spends summers at Camp Bucko (which stands for Burn Camp for Kids in Ontario), where young burn victims enjoy a camp experience.

"It gives them a week in which they just get to be kids and not have to worry about people looking at their scars or asking questions about their injuries." She's trained local firefighters and emergency response teams in Cambodia and Nicaragua through Global Medic and has taken part in medical and educational missions to Guyana through Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee.

"Anytime you make a personal connection with someone and you help them to realize their potential, it's really rewarding," she says.

Asked about any frightening moments on the job, Kaufman points out that on a typical shift, "you can see multiple fires or zero fires. A great percentage of what we do is actually medical first response."

One of the biggest fires she fought was on her first day on the job.

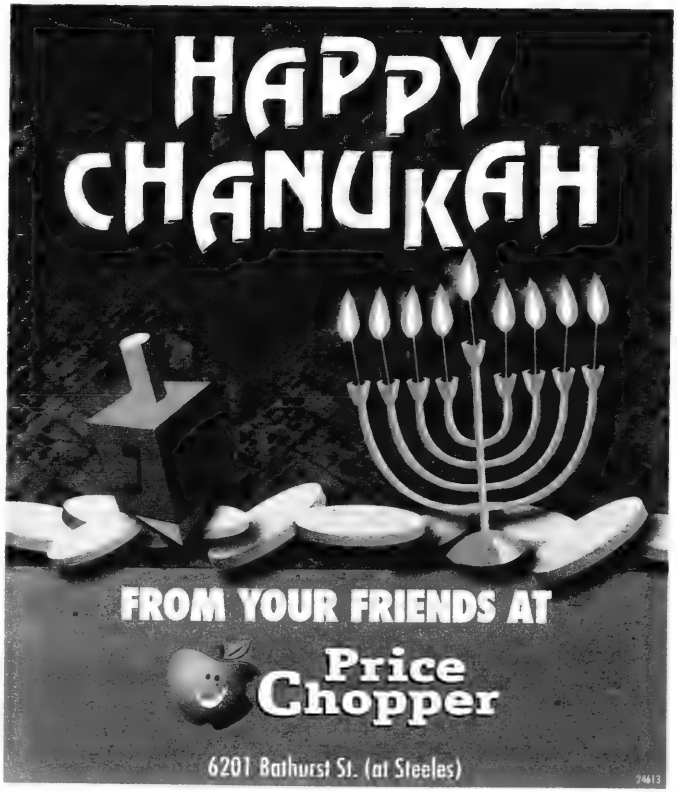
"I came to work on the night shift and that night, we had a big fire at a semi-detached house. The other crew members were still struggling to remember my name. But they looked out for me. In your first fire, you're trying to remember whether you even put your equipment on right."

On that night, a porch collapsed.

"But I don't remember feeling scared. I just remember thinking, 'Get out of the way.'"

Kaufman says she's been "lucky in that I haven't had any really scary moments. I've had exciting moments, I would say. When it comes down to it, when you go into a fire, your training kicks in. We have a job to do. So you're feeling more of a drive than a fear."

The moments that stay with her "are sad moments when you see [victim] families and what they go through."



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New IsraAID delegations to Kenya, South Sudan and Haiti

Compiled by CJN Staff

IsraAID, the Israeli non-profit humanitarian agency, this week was to send three new delegations to bolster its work on projects in Kenya, South Sudan and Haiti.

The first team travelled to Turkana in Northwest Kenya on Monday to help with the international famine relief effort. They will distribute emergency food to local hospitals and communities, as well as treated mosquito nets to help stop the spread of malaria.

IsraAID had previously worked in Kenya in the Dadaab refugee camp in August.

Hundreds of thousands of East Africans have already perished in what the United Nations has dubbed one of the world's worst food crises this year. Nearly 12 million more people are at risk of starvation.

"Tens of thousands of refugees from the entire Horn of Africa are fleeing their homes and flocking to UN-administrated refugee camps throughout Kenya," a Dec. 12 statement by IsraAID noted.

The group's second delegation was to leave late Monday or Tuesday for South Sudan, where it will "support, rehabilitate and protect young girls who have been the subject of, or are at-risk of rape, violence and sexual abuse," the organization said.

IsraAID originally sent a team to Juba in July to distribute emergency aid to hundreds of refugees displaced by decades of civil war.

The third delegation is being sent to Haiti to assist IsraAID workers currently on the ground, in an effort to rebuild the country and increase economic capacity in the wake of the 7.0 magnitude earthquake that devastated the country in January 2010, killing nearly 300,000 and leaving millions homeless.

IsraAID's team will continue the organization's work in Haiti helping local communities rebuild their social and economic infrastructure.

According to the organization, IsraAID has so far "reached" more than 20,000 Haitians with programs on sexual education, health and hygiene awareness, language courses, computer classes, leadership training for youth, arts and sports. Additionally, more than 9,000 people have been treated by IsraAID's clinic and outreach centre.

The Israeli group was one of the first relief organizations to arrive in Haiti after the earthquake, and its initial efforts focused on emergency relief and medical aid.

IsraAID is funded in part by numerous Jewish organizations worldwide including many Canadian partners, among them UJA Federation of Greater Toronto, Federation CJA of Montreal, The Jewish Federation of Edmonton, The Jewish Federation of Greater Vancouver, The Jewish Federation of Winnipeg, and United Israel Appeal Federations of Canada.

The group has also partnered with the Canadian Jewish humanitarian organization, Ve'ahavta, on various projects.

Relief workers from IsraAID, the Israeli humanitarian non-profit organization, were among those first on the scene in Haiti in January 2010 after the 7.0 magnitude earthquake that devastated the country. Here, IsraAID doctors and volunteers are seen setting up their relief centre in a soccer field in Port-Au-Prince.

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HELPNG THE HOMELESS: As part of their Mitzvah Corps program, students from Associated Hebrew Schools' Posluns Education Centre on Neptune Drive made more than 60 sandwiches and veggie snack kits to be distributed by Ve'ahavta's outreach van. Pictured, from left, are Jaclyn Orlan, Rachel Minuk, Lily Sherman, Adam Levitan, Shira Barth, Rachela Smith, Samantha Fisher, Tamar Barth, Bob Allen and Max Sherman.

SHABBAT PREP: As part of a recent Kabbalat Shabbat activity, Temple Sinai Nursery School students, from left, Levi Smith, Samantha Goldstein, Shylee Eliav-Kotick and Farrah Ceresne helped their teacher, Jill Hayman, bake a delicious challah for Shabbat.

QUIET STATEMENT: Both campuses of Leo Baeck Day School recently took part in the Vow of Silence, during which students were silent to show solidarity with children around the world who are denied basic human rights and don't "have a voice." Teachers modified their lessons to follow the theme of the day. At the end, all students took part in an assembly to break the silence and to use their voices to affect change. Pictured are Grade 8 students displaying the letters that each grade decorated – back row from left, Hannah Feldboom, Shaye Spector, and Jonathan Mostovoy; middle row from left, Talia Falconer and Zachary Schenker, and front row from left, Samantha Steiner, Hayley Schwartzberg, Paige Saltsman, Brittney Shoychet-McCully, Gillain Shoychet, David Greiver and Andie Levine

KEEN READERS: Students in grades 2, 3 and 4 at the Toronto Heschel School raised more than $1,500 by reading for the MS Read-a-thon. Funds raised will help multiple sclerosis research and provide education and aid to those with the disease, their families and caregivers. Pictured, front row from left, are Max Leibovich, Hannah Grosman, Dalia Leibovich. Annie Wolfond, Maya Grosman and Max Nathanson; and back row from left, Dalit Nathanson, Lily Abrahams, Jamie Wise and Steven Seltsas.

DANCE PALS: Robbins Hebrew Academy recently hosted its annual dance-a-thon. In celebration of the school's 50th birthday, the theme for the event was "Birthday Bash." Students at the Beth Tikvah campus took part in the fun-filled day. Magen Boys Entertainment was on hand with music, dancers, prizes and treats. RHA invited a group of students from Yorkwoods Public School to participate. Prior to the dance-a-thon, students from each school exchanged pen-pal letters. Pictured, from left, are Visha Patel, Carly Swirsky, Taylor Balsky and Kaliyah Pryce

CLOTHING DRIVE: Grade 9 students at Ulpanat Orot learn first-hand about being kind to those less fortunate with school social worker Diane Harvey. After collecting close to 100 bags of warm clothing and organizing a clothing drive for United Chessed with the help of their teacher, Sharon Fixler, the remaining bags, pictured, will be donated to the Out of the Cold initiative. Pictured, back row from left, are Elana Joseph, Revia Pellman, Maytal Cuperfain, Tamar Safran and Diane Harvey, and front row from left, Dana Frischman, Evie Bernstein, Daniella Einhorn, Tali Wiesenthal, Hilla Sheinberg and Alexandra Lipson.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Paul & Karen Silverberg announce the engagement of daughter Nicole to Jeremy Dason, son of Nancy & Joe Dason. Grandparents Ruth & Willy Silverberg; Beatrice Friedman.

Happy 40th anniversary
Rona & Les Priemer!
Love, Elise, Alby, Shane, Erin, David, Karine; grandchildren Maya, Abby, Alexis, Kiera, Leya, Claire, Nathan.

Mazel tov Robbie & Aya
on your recent marriage
We wish you a long life of happiness
Love, mom & dad,
Sandra & Yehuda Markovitz.

Mazel tov to Barney Seetner
on the occasion of his 90th birthday.
With love from his wife, Pearl,
his children, grandchildren
and great-granddaughter.

Deana & Yosi Ullman announce the arrival of granddaughters Morgan, daughter of Jeffrey and Marla Ullman; and Isabelle Riley, daughter of Adam & Amanda Moskowitz.

Welcome Jacob Avery Mandelcorn born Nov 5. Love, parents Fara & Efrem; siblings Abby and Zachary; grandparents Bev & Reuben Redlick, Berenice & Mark Mandelcorn.

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or go online to **WWW.CJNEWS.COM** and
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Deadline reminder: Please note that there is no paper edition on Dec. 29. Due to the holidays, Dec. 19 is the deadline for the paper of Jan. 5; Dec. 28 is the deadline for the paper of Jan. 12. E-mail whatsnewcjn@gmail.com; phone 416-391-1836, ext. 269, or fax 416-391-0829.

Thursday, Dec. 15

WOMEN'S FOLK DANCE

Kehillat Shaarei Torah Sisterhood presents an evening of international folk dance with **Teme Kernerman** and **Riki Adivi,** shopping boutiques and refreshments, 2640 Bayview Ave., 7:30 p.m. Proceeds go to One Family Fund Canada.

PRE-CHANUKAH BOUTIQUE

Shaarei Tefilah Synagogue holds a pre-Chanukah boutique 12-4 p.m.; 7-9 p.m. Proceeds go to the youth program. 416-787-1631.

Friday, Dec. 16

TOT SHABBAT

Temple Kol Ami hosts a Shabbat service with crafts and snacks for young children, 6 p.m. www.templekolami.ca.

'SOULS ON FIRE'

Chabad of Markham holds a lively monthly Kabbalat Shabbat service, 5:45 p.m., 83 Green Lane, Thornhill. 905-886-0420.

Saturday, Dec. 17

BETH TIKVAH TORAH CLASS

Rabbi Jarod Grover speaks to the Beth Tikvah Torah class about parashah Vayeshev, 9:45 a.m.

Tuesday, Dec. 20

STITCH AND BITCH

Come meet new people while you knit and chat in a welcoming atmosphere, National Council of Jewish Women, 4700 Bathurst St., 7 p.m. RSVP 416-633-5100.

Wednesday, Dec. 21

POMEGRANATE GUILD

Learn how to make knitted wire leaves and flowers with **Honey Mitchell**, 8 p.m. Shaarei Shomayim Synagogue. Bring a pair of knitting needles that may end up scratched, Canadian size #2 or U.S. #11 or larger.

Other News

GENEALOGY EXHIBIT

The Jewish Genealogical Society presents its 25th anniversary exhibit featuring family trees and photos, Beth Tzedec Congregation Museum until Dec. 15. Call 416-781-3514, ext. 232, or www.jgstoronto.ca.

BEREAVEMENT GROUPS

Support groups for people who have lost a child or a loved one begin in January at Hospice Thornhill. Call **Bonnie Strand**, 905-764-0656, ext. 227.

MINYAN RESUMES

Beth Radom Congregation is resuming its evening minyan, Monday to Thursday, 6:30 p.m., 18 Reiner Rd. 416-636-3451, ext. 24.

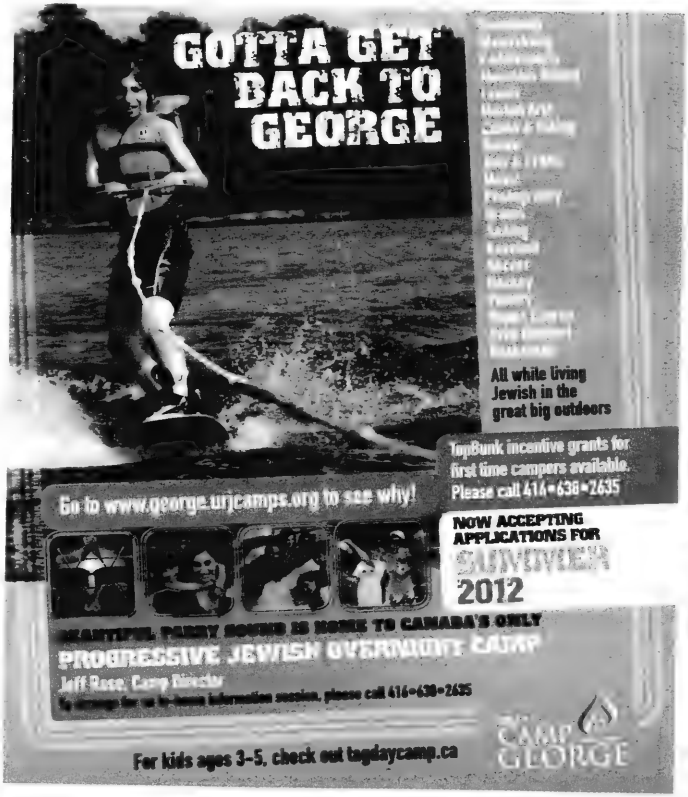
HEBREW CLASSES

Beth Emeth Bais Yehuda Synagogue is offering a free 5-session Hebrew reading crash course for beginners, starting Jan. 8 at 9:15 a.m. Call 416-633-3838.

YIDDISH CLASSES

Yiddish classes for all levels are offered Sunday mornings starting Jan. 15 at Beth David Synagogue. Call **Ester Klimitz**, 416-635-2883, ext. 5189, or send an e-mail to: committeeforyiddish@ujafed.org.

Continued on page 35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Applications for 2012 / 2013 should preferably be received by December 31st, 2011. Candidates must have appropriate qualifications. Preference is given to candidates with high school teaching experience.

www.tanenbaumchat.org

Continued from page 34

PREVENTING FALLS

Baycrest is offering a fall prevention program for seniors starting Jan. 9. Call 416-785-2488.

MELTON MINI SCHOOL

Melton Mini School classes are open for registration. Bereshit II - Midrash and commentary will be taught by **Loretta Tanenbaum** Wednesday mornings, starting Feb. 15. Visit www.melton-toronto.org or call 416-789-7400.

MEKOROT CLASSES

Mekorot offers a class exploring biblical family relations, "Moshe, Aharon, Miriam: A Family Story," taught by **Shayna Kravetz,** Monday evenings, starting Jan. 16, Or Chaim Yeshiva. Men and women welcome. Call 416-877-2050 or visit www.mekorot.ca.

CHANUKAH CELEBRATIONS

Shaar Shalom Synagogue hosts a Chanukah Oneg Shabbat for singles (45+), Dec. 16. Doors open 7 p.m., services at 8 p.m. Kiddush and mingle after services. Call **David**, 416-224-9494.

Beth David Synagogue holds a Chanukah party Dec. 17, 6:30-9 p.m. $8 for online pre-registration; $12 at the door. For info, visit www.bethdavid.com.

The BAYT is holding a youth latke night with games and prizes, Dec. 17, 7 p.m. Register at www.bayt.ca or call 905-886-3810, ext. 135.

Shaar Shalom holds a Chanukah carnival, Dec. 18, 1-4 p.m. Midway games, prizes and more. www.shaarshalom.ca.

Singles in the Park hosts a Chanukah celebration featuring the York Jazz Ensemble, a swing dance band, featuring vocalist **George Westerholm,** Earl Bales Community Centre, Dec. 18, 7 p.m., entertainment starts 7:30 p.m. Tickets $12. Reserve at debbygo@yahoo.com or 416-631-0005.

Oraynu Congregation for Humanistic Judaism holds a family Chanukah festival, Dec. 18, 10 a.m., 131 Fenn Ave. $8/adult; $4/child;$20/family.

Henna Khawja discusses "Jews and Muslims Sharing Experiences as Minorities During the Festive Season," at Oraynu's adult Chanukah event, Dec. 26, 7 p.m., 18 Wynford Dr. Call 416-385-3910 or www.oraynu.org.

Associated Hebrew Schools presents a creative pre-Chanukah program with crafts, treats and entertainment for children 2 to 6 and their parents, Dec. 18, Posluns Education Centre, 18 Neptune Dr., 3:30-5 p.m.; Kamin Education Centre, 300 Atkinson Ave., 10:30 a.m.-12 p.m. Pre-register with **Pearl Greenspan** at 905-889-3998, ext. 337, or pgreenspan@ahschools.com.

Chabad Mississauga hosts a public menorah lighting with latkes, music and games at Mississauga Civic Centre, Dec. 20, 6 p.m.

Chabad Mississauga hosts a Chanukah celebration at River Oaks Community Centre in Oakville, Dec. 21, 6 p.m.; Milton Sports Centre, Dec. 22, 6 p.m. Light buffet dinner served at both events. RSVP 905-268-4432 or info@JewishMississauga.com.

Beth Emeth Bais Yehuda Synagogue holds a Hip-Hop Chanukah party Dec. 21, 6 p.m., children $10/adults $12. RSVP by Dec. 16. 416-633-3838.

Kulanu Toronto and Shir Libeynu host a Chanukah party Dec. 22, 6 p.m., Miles Nadal JCC. $15 (children under 13 free). RSVP by Dec. 19, 416-819-7431, or kulanutoronto@gmail.com.

Temple Kol Ami hosts Night of a Thousand Menorahs, a festive Shabbat service, Dec. 23, 6:30 p.m.

Temple Har Zion celebrates Chanukah with family activities, services and dinner, Dec. 23, 5:30 p.m. $36 for a family of four; $10 for each additional adult; $6 for additional child. RSVP by Dec. 18, 905-889-1809 or lisalubelski@gmail.com.

Beth Jacob Synagogue holds a Chanukah brunch with entertainment, Dec. 25, 11 a.m. $10. RSVP **Marlene**, 416-635-9287, or events@bethjacobtoronto.org.

Chabad of Markham hosts a Chanukah skating party with a concert, Fire and Ice Show, arts and crafts and more, Markham Civic Centre, 101 Town Centre Blvd., Dec. 26, 2 p.m. Call 905-886-0420.

Miles Nadal JCC hosts a Chanukah party with crafts, singalong and swim party, Dec. 27, 2-5 p.m. Call 416-924-6211 ext. 277.

JF&CS GROUP

When You're About to Separate – What to Tell the Kids: For parents in the early stages of separation, Dec. 15, Promenade Mall, Suite 313, 6:30 p.m. Requires pre-registration. Call **Janice Shaw**, 905-882-2331, ext. 232, or visit www.jfandcs.com.

FOR SENIORS

Association of Jewish Seniors holds a Chanukah lunch and entertainment, Dec. 15, 11:30 a.m., Shaarei Shomayim Synagogue. Pre-paid reservations required. Call **Tammy**, 416-635-2900, ext. 458.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips. Romi and ulti card players welcome. Call 416-256-1892.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Hairdresser/barber Dec. 29, 9 a.m.; Line dancing Jan. 5, 10 a.m. Tuesdays, gentle exercise tailored to seniors 10 a.m.; Wednesdays, duplicate bridge 12:30 p.m.; Thursdays, social bridge 12:30 p.m. Non-members welcome.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Sheila,** 416-665-3333.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. **Aviva Chernick**, accompanied by **Josh Engel**, sings Chanukah music in Ladino, Hebrew and Yiddish, Dec. 15, 1:30 p.m. By reservation only.

Seniors Gentle Fitness Club offers tai chi classes at Edithvale Community Centre, 131 Finch Ave. W., Tuesdays 10 a.m. or Wednesdays 7:15 p.m. Call **Helen**, 416-665-9050.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Daycare and preschool registration for the 2012-13 school year is open. Spaces available for preschool, nursery, junior kindergarten and senior kindergarten. Call **Kailah Rubin,** ext. 4351.

Register now for winter break camp, Dec. 26-Jan. 6, to be held at Toronto Heschel School, ext. 4039, or lauren@centrecamp.ca.

Duplicate bridge, Thursdays, 12-3:30 p.m.

Register now for all winter children's programs. Call **Monique Shapiro,** ext. 4012. Children's fun zone closed Dec. 19-Jan. 8.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

The Toronto Jewish Film Society's 2012 season is on sale now. Call **Joelle Malka,** ext, 139.

A monthly support group for adult children of Holocaust survivors meets Dec. 19, 6:30 p.m. Contact **Shoshana Yaakobi** at syaakobi@baycrest.org or 416-785-2500, ext. 2271.

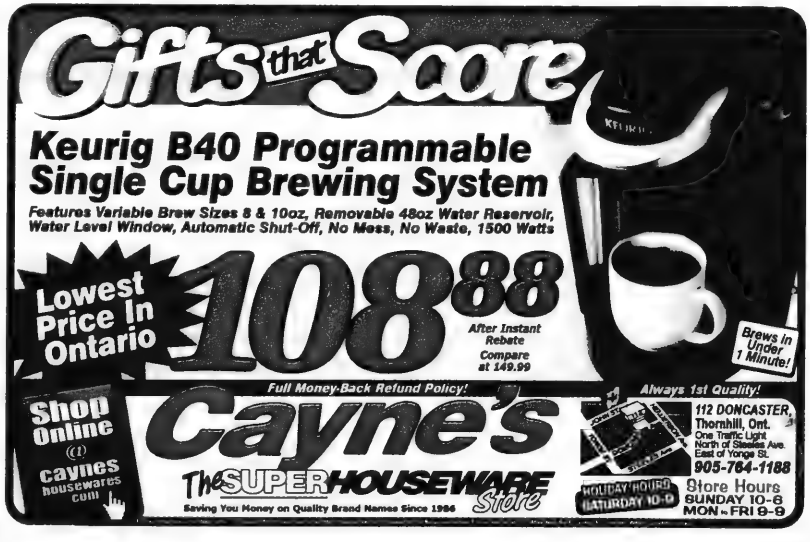
The adult daytime choir is looking for members, Tuesdays 1 p.m. No auditions needed. gillians@mnjcc.org.

Night Without a Moon Boogie, dance to live female Jewish artists **Chana Rothman, Annie Gilbert, Samba Elegua** and more. Dec. 27, 8 p.m., Al Green Theatre. Tickets $15. Call ext. 0.

Textiles, an exhibit by **Sheree Rasmussen**, is at the gallery until Jan. 2.

What's New is not online this week. We are upgrading our website. It will return soon.

CHANUKAH GIFTS: Club Beersheba of Na'amat Toronto recently collected Chanukah presents for children helped by Jewish Family and Child. From left are club co-presidents Judy Ross and Rosalie Nowell; vice-president Helen Bienstock; guest speaker Liliane de Vries, who spoke about life-changing relationships, and Norma Barkin, the club's fundraising chair. ***[Mollie Rothman photo]***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SINGLES EVENTS CAN BE FOUND ON PAGE 43

Chabad at York holds 'Canorah' event

Dustin Pollack
Special to The CJN

Students at York University gathered last week for the second annual "Canorah" event sponsored by Chabad at York.

The event calls on students to build a chanukiyah out of cans of food in order to raise awareness about Chanukah while collecting food for students who struggle to put food on the table for themselves.

The 480 cans collected to build the chanukiyah were donated to the York Federation of Students' food bank and will also help launch a kosher food pantry that Jewish students at York can access.

'A great way to raise awareness and to demonstrate how important it is to donate food and make a difference'

"We actually have students unfortunately that come to us, and they need food," said Vidal Bekerman, director of Chabad at York. "So we thought what a great idea to launch a kosher food bank for students."

Although Chanukah doesn't begin until Dec. 20, Chabad at York chose to hold the event before students begin writing exams and before winter break.

"It's a great opportunity for everyone to come together and celebrate Chanukah," said Joel Pearl, program director for Hillel at York. "It's probably the most relatable Jewish holiday. Whether you have a broad base of Jewish knowledge or you don't, you always know about Chanukah."

Pearl's words seemed to echo throughout the afternoon. While some students helped construct the chanukiyah, others took the opportunity to enjoy another activity associated with the holiday – playing dreidel with silver Chanukah gelt on the floor of Central Square.

According to Rena Friedman, president of Chabad at York, the event was a great way to combine tradition with an act of kindness.

"It's a unique way to do an act of *chesed* and to combine the theme of Chanukah, which is to bring light to the world," she said. "It is also a great way to raise awareness and to demonstrate how important it is to donate food and make a difference."

Upon the completion of the chanukiyah, Bekerman spoke about the importance of on-campus events such as Canorah. His short speech was followed by a candlelighting ceremony in which various students and school representatives, including from Hillel, B'nai Brith, Hasbara and the York Federation of Students lit the nine candles of the chanukiyah.

From left, Vidal Bekerman, Rochelle Derlick, Steven Michell and Brandon Shields build chanukiyot with canned food.

Bekerman said this isn't the only type of event Chabad at York holds to promote acts of kindness among students.

"We do an event called 'Loafs of Love' where we get together on a Thursday night and bake challah," he said. "We have a group of students that come and we bake 100 to 150 challahs, and then we distribute them to six old-age homes on Friday afternoon for Shabbat.

"We're always looking for more ideas. With the Canorah event, this year is our second, next year will be our third and we hope it continues to get bigger and better."

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Jack Hershoran	Nov 25/11	3705 Bathurst Street
Saul Berman	Nov 25/11	65 Skymark Drive
David Greenberg	Nov 26/11	85 Skymark Drive
Sam Sheps	Nov 28/11	3705 Bathurst Street
Sarah Gorlick	Nov 27/11	52 King High Avenue
Jack Gordon	Nov 29/11	3560 Bathurst Street
Belle Kommit	Nov 29/11	205 Cummer Avenue
Rose Kaufman	Nov 29/11	625 Avenue Road
Sandy Shiner	Nov 29/11	11 Ava Road
Janice Fruitman	Dec 1/11	155 Marlee Avenue
Isaac Kay	Dec 3/11	9 Deerford Road
Murray Winkler	Dec 2/11	19 Hashbury Place
Lillian Starkman	Dec 3/11	51 Winding Lane

Perlmutter, Herbert ז"ל

Born on March 12,1922, passed away suddenly and peacefully on December 1, 2011. Herbert is survived by his wife Bernice, three sons, Alan, Edward and Ronald, their wives, Cathy, Robin, Caroline, nine granddaughters, Heather, Lisa, Jenny, Sara, Mindy, Dara, Kayla, Elianna and Naomi. Herbert served in an overseas RCAF posting during WW2. In July, 1948 he married the love of his life, Bernice, and moved to London, ON in 1949, to found and build a successful chartered accounting practice from which he retired in 1981. During his life he served on many public and University boards, but was most proud of being President of Or Shalom Synagogue during its inception and building. He also served with many local and national Jewish organizations. Herbert was greatly devoted to his family. He looked forward to extended family dinners, and he gained much pride from all other occasions and successes of his growing family over the years. He enjoyed a profound love, knowledge and appreciation of fine classical music and art – the sounds of the Metropolitan Opera were omnipresent in the household on weekends. Funeral Services were held at Or Shalom Synagogue at 534 Huron St in London, ON Sunday, December 4th, 2011. Arrangements have been entrusted to LOGAN FUNERAL HOME (371 Dundas St., London, Ontario, 519-433-6181). Those wishing to make a donation in his memory may do so to UJA London, JNF or CNIB. Online condolences can be expressed at www.loganfh.ca.

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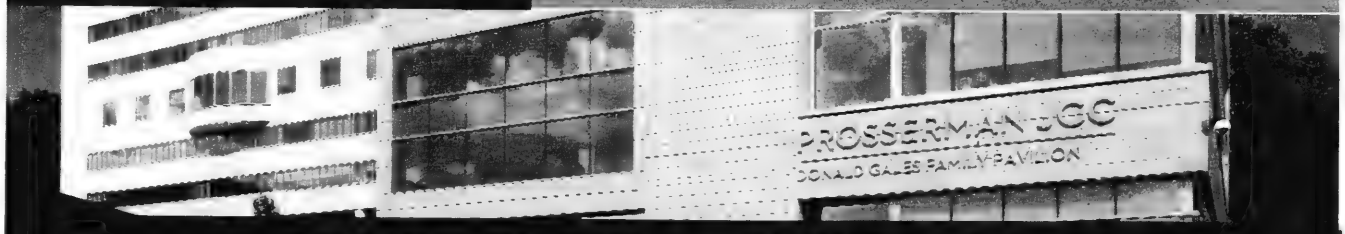

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Vienna school seeks Jewish students

Sheri Shefa
Staff Reporter

It almost sounds too good to be true: get a free university education – in Vienna.

All you have to do to qualify for a full scholarship at the Lauder Business School (LBS) is sign up for its Jewish Learning Program and be halachically Jewish, said Michael Kigel, a former Torontonian who now heads the Jewish program at the European school.

Founded in 2003 by Ronald S. Lauder – businessman, philanthropist and heir to the Estée Lauder fortune – LBS is a university of applied sciences in Vienna.

A secular school that's open to all, it has bachelor's and master's degree programs in business administration and leadership, which are offered in English.

What makes it unique, Kigel said, is the school's Jewish Learning Program (JLP), which is maintained by the Jewish Heritage Fund and private donors who want to connect European Jewish youth to their culture and traditions.

The program offers "a free university education for anybody who is halachically Jewish," said Kigel, who has served as dean of the program for fours years since he moved from Toronto, where he produced two Jewish television shows on CTS Cable Channel 9.

After working in television for 11 years, Kigel decided to go back to his academic roots. With a PhD in philosophy from the University of Toronto, Kigel has taught part time at schools including York University, Queen's University and Waterloo University.

"Of course, anyone can apply to the school – any nationality, race, creed – it doesn't matter," he said.

Although a majority of the students are Jewish and enrolled in the JLP, Kigel said that has no bearing on the business studies curriculum.

Non-Jewish students are also welcome to enrol in Jewish studies classes as well.

The affordable tuition is a major selling point. At about $1,000 per year, a university education at the LBS costs a fraction of the tuition at most North American universities.

"But if someone is halachically Jewish and has an interest in exploring their Judaism... they qualify automatically for a full scholarship, which covers their room and board."

However, there are requirements, he warned.

"They have to come to the Jewish studies classes for three hours out of the week in addition to their business curriculum."

Students must also take a Hebrew class, and do community work on campus for 12 hours per semester.

Because the school's religious infrastructure is based on the Chabad philosophy, campus life caters to observant Jews.

There are no classes on Shabbat or Jewish holidays, campus dining is kosher, and there is a synagogue on the school grounds.

Michael Kigel

Kigel said students can also enjoy social programs on Shabbat and yamim tovim, as well as heritage trips to European cities including Venice, Prague and Auschwitz.

"Because Chabad is the infrastructure, there is a Chabad agenda that goes into it. But there's no heavy-duty brainwashing. We have an open approach and a warm approach to Judaism and we don't beat anyone over the head with Judaism," Kigel said, adding that very few of the students are religious.

There are about 240 students enrolled at the school, with about half living in residence on campus.

"I've been to a number of universities and worked at a number of them – at big ones like Queen's, York and so on. They're just so huge, nobody knows your name," he said.

"It's silly to say that it is an extended family – people throw that saying around cheaply. But it is the closest thing to a family. If you took away the pejorative sense, it's almost like a frat house. A huge Jewish frat house – without the ugly negative things about it."

LBS is currently accepting applications for the 2012-13 academic year. For more information, visit www.lbs.ac.at.

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IB WORLD SCHOOL

LAUREN SIGEL,
of The Toronto French School, signs on to be the Principal of The *New* LEO BAECK Day School South Campus!

The Leo Baeck Day School is thrilled to announce the hiring of **Lauren Sigel** to the position of **South Campus Principal** effective July 1st, 2012. We look forward to her becoming a part of The Leo Baeck Day School community.

Ms Sigel comes to us from the Toronto French School where she has worked for fourteen years. As the only authorized Jewish International Baccalaureate World School in Canada, we are thrilled that Lauren was a key administrator in the transition of TFS becoming an IB World School. Lauren plans on bringing the same dedication, innovation and passion that she did to TFS and we are excited by the wealth of experience she brings to our community. We look forward to a new chapter in our school's history in our *New* home at 501Arlington Avenue under Lauren's guidance and leadership.

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The Beth Tzedec Congregation Men's Club and Sisterhood present

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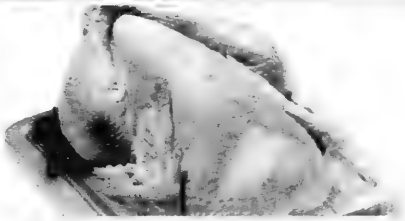
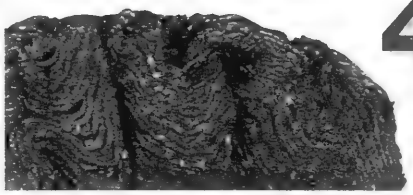
To obtain a registration form, visit www.beth-tzedec.org. For questions contact Avital at Beth Tzedec - 416.781.3511

Happy Chanukah

celebrate and save



2.99/lb 6.59/kg
fresh Kosher whole chicken



4.99/lb 11.00/kg save $1.50
Lean ground beef
fresh Kosher

5.99 save $3
Strub's salmon
gravlox, steelhead or sockeye
200 g

3.99 save $1.50
Zoglo's meatless cutlets, wieners, patties, kebabs or mini loaves
selected varieties, frozen
290/300 g

save $2 **4.99**
Baldwin St. Kosher soups or chilies
selected varieties, 925 g

save .50 **1.99**
Montreal Kosher challah bread
selected varieties, unbaked, frozen, 567 g

save $2 **2.99**
Manischewitz Tam Tams crackers
selected varieties, 272 g

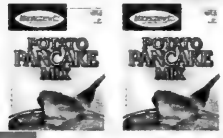
save $3.40 **2.99**
Kedem sparkling juice
selected varieties
750 mL

save .20 **1.39**
Manamim chocolate flavoured wafer cubes
200 g

save $1.50 **2.99**
Golden pancakes
selected varieties, frozen
301 g

save .50 **1.49**
Mehoudar hearts of palm
398 mL

save $1.30 **1.99**
Paskesz ultra thin rice cakes
120 g



save $1.50 **2.49**
Manischewitz potato pancake mix, 170 g

save .30 **.99**
Tradition instant noodle soup cups
selected varieties
70 g

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Deliciously rich brunch easy to put together

Daphna Rabinovitch
Special to The CJN

Brunch is a lovely time to entertain. The late morning hours automatically create a casual mood, a boon to the possibly holiday-weary hostess. Much of the food can even be made ahead, biding its time in the oven being rewarmed.

I've come up with a deliciously rich brunch that's easy to put together. It's guaranteed to please all ages, from the sophisticated gastronome to the picky four-year-old nephew. Be sure to have plenty of fruit juices on hand as well as specialty coffees and hot chocolate.

I like to end with huge platters of fresh fruit and mini bite sized sufganiyot to round out the celebration brunch.

SHIITAKE MUSHROOM OMELETTE WITH ASIAGO

1/4 cup unsalted butter
2 shallots, minced
3/4 tsp. salt
1/2 tsp. pepper
pinch dried thyme
2 cups sliced trimmed shiitake mushrooms
8 eggs
1/3 cup milk
1 cup shredded Asiago cheese (or mozzarella)

In large non-stick skillet, melt half of butter over medium high heat. Add shallots, half of salt, half of pepper and the thyme; cook, stirring, for 2 minutes or until softened. Add mushrooms; cook, stirring, for 3 minutes. Remove from pan; reserve.

Meanwhile, in large bowl, whisk together eggs, milk and remaining salt and pepper. Melt remaining butter in pan. Add egg mixture all at once. Using a heat-safe spatula, stir slowly for about 20 seconds, as though making scrambled eggs. Cook for 4 minutes, using spatula to push cooked egg to centre and allowing uncooked egg to flow underneath. Sprinkle the mushrooms and cheese over half of omelette. Fold omelette in half to enclose filling. Cook for one more minute. Slide omelette out of pan by tilting pan onto warmed serving plate. Serve immediately. Makes 6 servings.

LEMON CREAM STUFFED FRENCH TOAST

Filling:
3/4 cup cream cheese, softened
3 tbsp. granulated sugar
1 tbsp. finely grated lemon rind
1 tbsp. lemon juice
1/2 cup fine ricotta cheese (or pressed cottage cheese)
French Toast:
6 slices challah, cut 1 1/2 in. thick
6 eggs
1/2 cup milk
1/4 tsp. cinnamon
pinch salt
1/4 cup unsalted butter

Using hand-held or stand mixer with paddle attachment, beat together cream cheese, sugar, lemon rind and juice, and ricotta until smooth.

Lay slices of bread on work surface. Working at top crust of bread and, using a small paring knife, cut back and forth without cutting through to sides of bread to create a pocket. Repeat with all bread slices. Spoon 3 heaping tbsp. of filling into each pocket. Make sure not to overstuff. Set aside.

In bowl, whisk together eggs, milk, cinnamon and salt. One at a time, dip each bread slice into egg mixture, for at least 30 seconds. (Slices can be placed in glass dish, covered with any remaining egg mixture and plastic wrap, and refrigerated for up to one day.)

Shiitake mushroom omelette with asiago
[Photo courtesy of *Kosher by design*]

Melt half of butter in large non-stick skillet over medium heat. Add 2 to 3 bread slices. Cook, without flipping, for 2 minutes. Flip bread over; cook for 2 to 3 minutes or until golden on underside. (French Toast can be kept warm in a preheated 375° oven until all French Toast is made.) Repeat with remaining bread slices.

Serve plain, with maple syrup or with blueberry sauce (recipe follows). Makes 6 servings.

Blueberry Sauce:
2 cups blueberries, fresh or frozen
2 tbsp. granulated sugar
2 tsp. finely grated lemon rind
2 tbsp. lemon juice
4 tsp. cornstarch
3/4 cup water

In a small measuring cup, mix cornstarch well with 1/4 cup water.

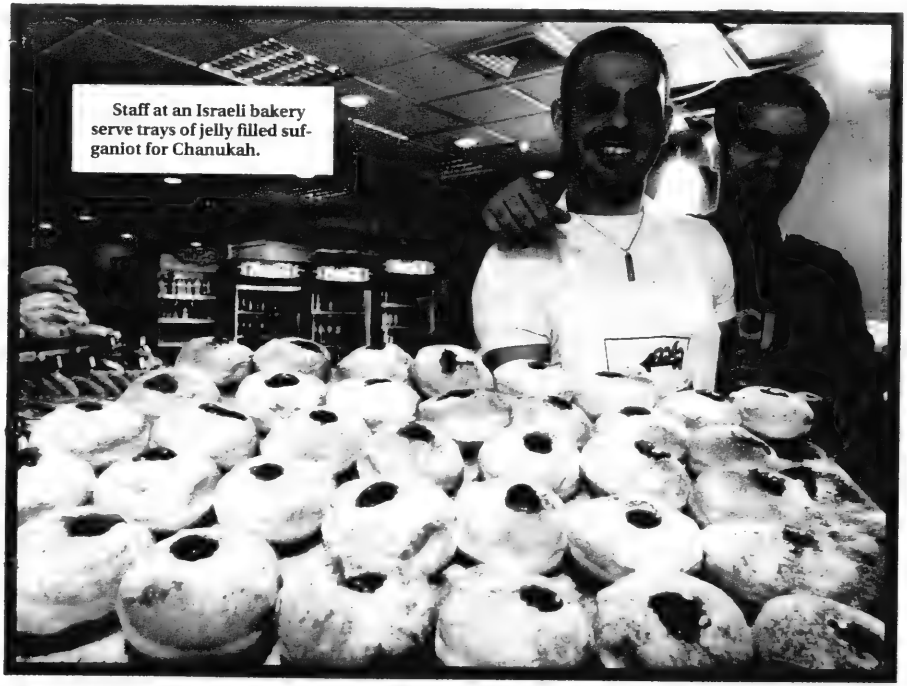
In saucepan, combine blueberries, sugar, lemon rind and juice, cornstarch mixture and remaining 1/2 cup water. Bring to a boil; boil, stirring, until blueberries have broken down and sauce has thickened, 3 minutes. Transfer to bowl, cover with plastic wrap and refrigerate until cooled or for up to 5 days.

GREEN SALAD WITH CITRUS AND POMEGRANATE BALSAMIC VINAIGRETTE

5 cups torn leaf lettuce
5 cups torn frisée lettuce
2 pink grapefruits, segmented, juice reserved
Vinaigrette:
3 tbsp. pomegranate balsamic vinegar (or half balsamic vinegar and half pomegranate juice)
2 tbsp. reserved grapefruit juice
1 tsp. honey
1/4 tsp. each salt and pepper
1/3 cup extra virgin olive oil

In salad bowl, gently toss together green and frisée lettuces and grapefruit segments.

In small measuring cup, whisk together vinegar, juice, honey, salt and pepper. In thin steady stream, gradually whisk in oil until emulsified. Pour half of dressing over salad. Makes 6 servings.



Staff at an Israeli bakery serve trays of jelly filled sufganiot for Chanukah.

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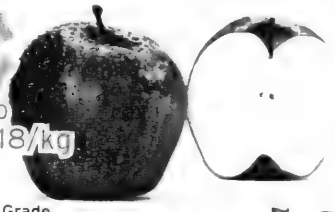

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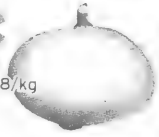

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Anonymous kidney donor is anything but

Sheri Shefa
Staff Reporter

We live in a what's-in-it-for-me-kind-of-world, but hearing a story about a woman who donated her kidney to a stranger would leave even the most jaded cynic feeling inspired.

Earlier this year, 59-year-old Sarah Konsker parted with one of her kidneys to save the life of an anonymous Torontonian who suffered from kidney failure.

At least he started out as an anonymous recipient. Apparently, it isn't easy keeping a secret in Thornhill's tight-knit Jewish community.

The story began seven years ago, when Aaron Cohen, now 25, was a 17-year-old kid.

After visiting his doctor for a check-up and providing blood and urine samples, Cohen was diagnosed with membranous nephropathy, a disorder that prevents the kidneys from properly filtering wastes and fluids.

As his condition progressed, Cohen would retain so much water that parts of his body would swell.

"When I would wake up, my face would be all distorted because of water that would gravitate to my face while I was sleeping. And after a full day of walking around, all the water would go down to my legs and my feet would be swollen," Cohen recalled.

In addition to the immediate discomfort, his doctor predicted that his kidneys would fail within 20 to 25 years.

Despite taking medication to prevent the disease from progressing, his kidneys deteriorated much faster than anticipated, and by the time he was 21, his kidneys were only functioning at 25 per cent capacity.

Then, during a vacation to Israel, he caught a bug that helped wipe out what was left of his kidney function.

"Just like that, I went from 25 per cent to zero," said Cohen, who shared his story last week at an event organized by Chabad of Markham synagogue to honour both Cohen and his donor.

After a two-week hospital stay, his doctors put him on dialysis, a "hellish" process that filters waste and fluid in a person's body through a machine.

Sarah Konsker
[Alex-photo.com photos]

Aaron Cohen

Cohen, who was placed on a seven-year waiting list for a new kidney, had to put his life on hold.

Enter Konsker, a mother of five and a long-time member of Chabad of Markham who learned about the need for kidney donors through an event her daughter co-organized in April 2010.

Konsker said when she and her husband came forward as potential donors, they never anticipated that either of them would come up as a match.

"I was so excited when I got the call... I felt my heart palpitating. I felt this rush of heat through me... I was so excited and overwhelmed with emotion. I felt like I had just won a jackpot."

She said she was never nervous about her own health.

"I was surprised at myself that I was never afraid. I think I just had such *emunah* [faith] that this was the right thing and it was going to work."

After getting her family's blessing, Konsker went ahead with the surgery.

At some point during the screening phase, she learned that Cohen was the recipient. She knew him, as he was a good friend of her son-in-law.

But Konsker was adamant that she remain anonymous, because she realized that she would "see him from time to time, and I didn't want him in any way, shape or form to feel indebted to me or my family."

In addition to the personal connection, Konsker realized that throughout the six-month process of tests and check-ups, at any point she could have been disqualified for health reasons, and she didn't want to get Cohen's hopes up if it wasn't going to work out.

Last year, when Cohen learned that a match had been found for him, he had mixed feelings.

"When I found out the news, it was during my mother's shivah. My mother passed away, and I found out three days later," Cohen said.

"I had mixed feelings because... I was going through hell with that, but I also knew that this was one thing she wanted to see."

Meanwhile, Konsker was doing her best to keep her identity hidden from Cohen. With the help of John Anhang, founder of Renewal Toronto – an organization started in New York that works within the Jewish community to handle the logistics of arranging kidney transplants – she arranged for her and Cohen to be assigned to recovery rooms on different floors of the hospital.

But, Konsker said, people plan and God laughs.

Following the surgery, while her daughter Shira, her son Rafi and her husband Michael were visiting her, they stepped out into the hallway to have a conversation.

Shira noticed a man in a wheel chair rolling toward them. It was Cohen.

Konsker said her son and husband were so engrossed in conversation that they didn't notice him coming, nor did they notice Shira's subtle hints that he was approaching.

Cohen said he came down to Konsker's floor because he wanted to watch a basketball game in the patient lounge nearby.

"As I'm wheeling down the hallway, I saw them in the distance... I already had suspicions, but when I saw all of them, I knew what was up right away," Cohen recalled.

Konsker said her son tried to distract him by casually asking about his recovery and helping him into the patient lounge before making a quick exit.

"It was extremely awkward, because I knew that the donor wanted to keep it private," Cohen said.

But today, six months after the surgery, it's all a distant memory. Both Konsker and Cohen have recovered well.

Konsker, who was "up and about, running around" far sooner than expected, said, "The only regret I have is that I can't do this again."

And Cohen said he's back to his old self. "It's seems like those five years were just like a nightmare, like it wasn't real. I feel 100 per cent.

"There is nothing that I can ever say or do that will ever convey my gratitude to her. Even though she doesn't want me to be, I will always be indebted to her and her family. I really look at her as a second mother. My mother gave me life; and she gave me a second chance at life."

There are currently seven other people in Toronto's Jewish community that are in need of a kidney. For information on how to help, visit www.renewal.org, or call 416-638-7633.

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Rotarians take part in joint health project

Susan Minuk
Special to The CJN

WINDSOR — The Rotary Club of Windsor recently received a grant from Rotary International that will supplement its own fundraising and enable it to enhance its humanitarian projects in Ghana in collaboration with a number of organizations in Israel.

The Rotary Foundation Global Grant for the Telehealth Project is a three-country, three-Rotary Club initiative supported by District 6400, the Rotary International regional group for southeast Michigan and southwestern Ontario.

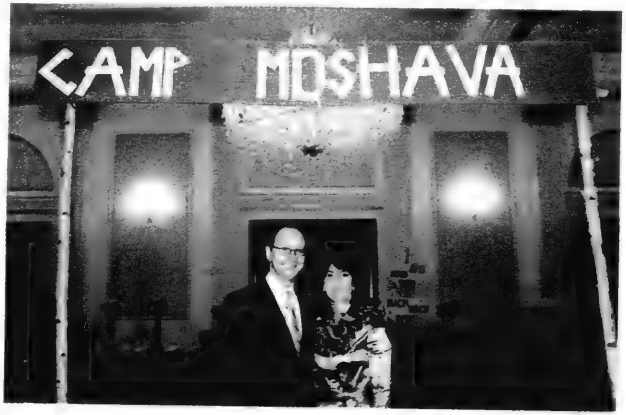
Partners include Herzog Hospital in Jerusalem, as well as the Rotary Club of Jerusalem, the Jirapa Health Alliance and Rotary Club of Accra Ring Road Central in Ghana, and the Rotary Club of Windsor.

The project will build on Herzog Hospital's successful course to train Ethiopian immigrants to become nurses' aides. Using part of the 400-hour curriculum that Herzog staff developed, Herzog nurses will provide medical hands-on training via videoconference to enhance patient care through professional development in a severely impoverished area in the upper west region of Ghana.

"This project will broaden the knowledge base of medical practitioners and allied health professionals and provide interaction between health care providers with counterparts in advanced and developed countries in a rural, resource-poor area where one doctor serves a population of 80,000," said Dr. Godfrey Bacheyie, a Windsor Rotary leader, local physician and project leader.

Herzog Hospital is Israel's foremost centre for geriatric, respiratory, mental health and psychotrauma care, treatment and research. With 330 beds, it's the third-largest hospital in Jerusalem.

Rotary International is a volunteer organization of business, professional and community leaders who provide humanitarian service. There are some 1.2 million Rotary Club members belonging to 33,000 Rotary Clubs in more than 200 countries and geographical areas.



CAMP REUNION

Camp Moshava Ennismore recently marked 50 years of summer fun as some 500 people, including alumni, parents, staff and donors, gathered at On the Park Events and Conference Centre to fete honorees who each represented a decade of Camp Moshava. The event raised more than $2 million to improve the camp's infrastructure. Representing the 1980s were Ami and Aviva Drazin.

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Mindfulness meditation

I have been hosting a new TV series, and each week is like a training ground, or as I like to call it, a bliss boot camp.

Ever since I had a wonderful naturopath, Derek Lee, on the program, I have been following his Mediterranean diet, and after our de-cluttering show, I went home and cleared out my closet with a passion I normally reserve for roasted-marshmallow ice cream.

So as I began our show preparations on meditation, I felt I was in unfamiliar territory. Oh, I've dabbled a bit in relaxation and

Life Coach Corner

Judy Siblin-Librach

even listening to some meditation CDs, but actually learning what it's all about and how to do it is something I've never really had the time for. And that was the rich learning I got from this episode. Which is, you have to make time for the healing and calm that comes from mindfulness meditation.

Psychotherapist, Adler-trained coach and mindfulness meditation instructor Barbara Symmons says: "Mindfulness, the paying of direct attention, is the most crucial aspect of meditation practice. Mindfulness makes a vehicle for change, healing and stress reduction. Mindfulness may also transform a person's approach to life and move individuals toward greater levels of health and well-being."

The guru of meditation, Jon Kabat-Zinn, the bestselling author of *Wherever You Go, There you Are*, is also the author of *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain and Illness*. His book is a groundbreaking study that describes how to use mindfulness meditation to free yourself from stress, fear and anxiety. His suggestions include trying to be mindful and aware for one minute in every hour, taking calming breaths all day long, and making sure you have a healthy diet, enough sleep, relaxation, exercise and time for humour and for intimacy.

Ed and David Shapiro have a wonderful book called *Meditation: The Four Step Course to Calmness and Clarity*, along with four CDs. My problem with CD One is that it's so relaxing, I fall asleep after the first 10 minutes, so I've never heard the end of it! But the book is full of wonderful suggestions on how to release inner tension, clear your mind and ultimately find inner peace through loving kindness, compassion and forgiveness.

As they put it, "Meditation is about being still. The aim is simply to pay attention, to be fully present. We often call it 'silent space,' because that is exactly what it is – the entering into a silent space. It is a natural state of being that enables you to see clearly the nature of reality, to see things for what they are. It connects you to an inner quietness. It is what is there when you stop trying, when you let go of the story and the dramas, when you connect with who you are inside."

People often report feeling relieved and more peaceful after meditating. It is definitely a rich resource and a wonderful place to turn to when life is a little too hectic. (I wouldn't know anything about that!) Buy a meditation tape or read a book on meditation and give yourself the treat of creating a quiet corner for a few moments a day for inner peace and a little bliss.

Judy Siblin-Librach is an Adler-trained coach. To contact her, visit www.findingyourbliss.com. Her new TV series, Finding Your Bliss, *is on Wednesdays at 7 p.m., on Rogers TV.*

Omission

The picture of a chanukiyah that appeared under the article "Unusual Judaica that fits your budget" in the *CJN* Party Planner Nov. 24 should have been credited to the Petroff Gallery. We regret the omission.

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חוק לשון הרע והבלוגרים

ישראל רועשת וגועשת מסידרת הצעות חוק שהציגו בכנסת אנשי ימין קיצוניים בנושא בחירת שופטים לבית המשפט העליון, בנושא תמיכה בעמותות, כמו גם נושאים אחרים. הדברים מפורשים על ידי רבים כנסיון לצמצם את מרחב החופש של הדמוקרטיה הישראלית, ואפילו הילארי קלינטון התבטאה בחדדה על הסיכון לדמוקרטיה הישראלית. הטור "שישאר בינינו" הזה איננו רחב דיו כדי לעסוק בכל הנושאים השנויים במחלוקת, אבל יש אחד שנוגע לליבי במיוחד:

אינני יודע אם יוצא לכם לקרוא את התגובות און ליין שכותבים אנשים למאמרים או ידיעות בעיתונים ישראליים. בחיסיון של עילום שם ותוך שימוש בשמות בדויים עשרות אנשים מקללים, שופכים דליים של ביוב, ומשמיעים דברים גזעניים. עד כאן אפשר לומר: זה מחיר הדמוקרטיה וחופש הביטוי, אם כי זה לא נכון לדברי גזענות. אותי מחרידה ומקוממת התופעה שבה מנצלים אנשים רעי כוונות כאלה את האנונימיות שלהם כדי להוציא את דיבתם רעה של אנשים אחרים. הם כותבים דברים שקריים שכל העולם, כולל בני משפחה וילדים יכולים לקרוא און ליין. לו הם היו כותבים דברים כאלה בעיתון או אומרים אותם ברדיו- הם היו פתוחים לסיכון של תביעת הוצאת דיבה מצד האנשים שנפגעו. כעת עומדת לפני הכנסת הצעת חוק להגביר את העונשים הכספיים על חוק לשון הרע, כולל סעיף שמחייב מפעילי אינטרנט לזהות אנשים שכתבו בעילום שם בלוגים שמוציאים את דיבתם של אנשים אחרים.

הצעקה הגדולה שמא חוק כזה מגביל את חופש הביטוי היא כמובן שיקרית: אין שום סיבה בעולם להגן על פושעים- כן, הוצאת דיבתו של אדם לרעה היא ללא ספק פשע שיכול בנסיבות המתאימות להרוס את חייו.

מגוחך בעיני שחוגים ליברליים בישראל מרימים קול ובוחרים לעצמם לצעוק בנושא זה ובכך מחלישים את אמינותם בנושאים אחרים. אבל שישאר בינינו.

סרטים שכדאי

דצמבר הוא עונתם החמה של סרטי האוסקר הבא- כל האולפנים העולם משתדלים להציג את מיטבם. אז הינה סקירה קצרה ראשונה של מה שכדאי לכם לראות:

THE DESCENDANTSהוא סרטו של ג'ורג' קלוני שמגלם עורך דין מצליח שאשתו היפיפיה שוכבת במחלקה לטיפול נמרץ על ערש מותה לאחר פגיעת מוח, ועד הוא מנסה להתקרב לבנותיו ולשקם את חייהם, הוא מגלה שלאשתו היה רומן ממושך ורציני עם גבר אחר ושהיא התכוונה בעצם לעזוב אותו. הסרט, שמבוסס על ספר רב מכר ומצליח, בהחלט מרתק ושומר על מתח, אבל לטעם שלי ג'ורג' קלוני משחק כמו מי שממלא הוראות של ספר בישול, אבל כמו מי שהתפקיד הזה לא ממש מתאים לו או מדבר אליו. שמונה בסולם קורן.

"השבוע שלי עם מרלין" מבוסס על יומן אוטנטי של צעיר אנגלי שעבד על הסט של סרט בריטי שהשתתפו בו סר לורנס אוליבייה ומארלין מונרו האגדית בשנת 1955. הסרט מציג את מארלין מונרו כאישה מקסימה,שבירה וחסרת בטחון עצמי, שמנוצלת על ידי הזאבים של הוליווד. מישל ויליאם מגלמת את דמותה של מרלין מונרו בצורה מושלמת ומדהימה, ואין לי ספק שהיא תזכה באוסקר, אם תצליח לגבור על מריל סטריפ האגדית, שמגלמת את מרגרט ת'אצ'ר בסרט בריטי נוסף. עליו נדבר בטור הבא.

מונטביידאו

בטור קודם כתבתי שמונטבידאו היא בירת פראגווי. קורא נאמן תיקן אותי שבניגוד לדעתי, העיר הזו היא בירתה של אורוגוואי. תודה תודה. זה הכל בגלל שבדיוק בתקופה שלימדו את זה בבית ספר הייתי חולה. יש לי פתק מרופא, אבל שישאר בינינו.

More GIDI KOREN at www.gidikoren.com

טיבידיאו

Jews urged to be tested for genetic diseases

Husband honoured with 'hero' award

Elisa Birnbaum
Special to The CJN

Like any couple tying the knot, Caroline and Randy Gold had a long to-do list before walking down the aisle. Aside from the typical items, it included one that is particular to Ashkenazi Jews: genetic testing.

With one in five a carrier of Jewish genetic diseases, the couple decided to asking their doctors for comprehensive screenings. Randy got tested for two diseases, Caroline for eight. What the doctors missed would soon prove life-changing.

They had a healthy boy, Nathaniel, in 2006, and then a second child, Eden, two years later. But shortly after their beautiful daughter's arrival, something didn't seem quite right. She wasn't meeting her milestones, wasn't rolling over, couldn't sit up and her eyes were crossed. Their pediatrician reassured them, but parents have a sense about these things.

A few months later, the Golds met with a neurologist who did an MRI and called them later that night with the results. "We knew when the phone rang at 9:30, it wasn't good," recalls Caroline, repeating the specialist's words as though spoken yesterday, "I don't know what it is," he said, "but it's really bad and you guys need to be prepared for the worst."

A geneticist conducted further tests but found nothing. He then suggested they do one more, for a rare Jewish genetic disease. The Golds dismissed it at first, assuring the doctor they'd already been screened. No matter. On Aug. 25, 2009, Eden was formally diagnosed with mucolipidosis Type 4 (ML4), a progressive and debilitating neurological disorder beginning in infancy with various symptoms, such as muscle weakness, intellectual disabilities and retinal degeneration, and resulting in a shortened lifespan.

The news was gut-wrenching. "All our hopes and dreams for our girl flashed in front of our eyes," says Randy. "We spent a month or two trying to figure out what to do with the rest of our lives."

It would prove a seminal moment. For what they would choose to do next would not only affect their world, it would prove transformative on a much grander scale.

While many couples similarly challenged, understandably succumb to feelings of helplessness, the Golds were moved by something else entirely: a sense of duty. "We decided we had a responsibility that allowed us – required us even – to make sure that this didn't happen to another family," states Randy emphatically, his voice rising with emotion.

He and Caroline thought they were "covered" when they elected to be screened. They did the right thing, acted responsibly. Problem was, their doctors didn't know enough about testing. And it's actually a common, way too common, story. If they were knowledgeable – and very few are unfortunately – they'd have known to test for all Jewish genetic diseases, a number that is ever-growing. They would also have advised the Golds to update their tests, even after having their first healthy child. Sound extreme? Consider this: there are currently 19 known Jewish genetic diseases. The year Caroline and Randy married, it was 16. Two years before that, it was even fewer.

Caroline and Randy Gold with their children, Nathaniel and Eden

The Golds realized a desperate need for education existed. So, with funding from the Marcus Foundation in Atlanta and professional support from the Victor Center for Jewish Genetic Diseases in Philadelphia, the Golds founded Jewish Gene Screen, an organization that creates awareness about genetic screening among doctors, rabbis and the community at large, as well as offering screening and counselling year-round.

Randy is also busy on the speaker's circuit, imploring communities and their leaders to take control of their health care. "Jewish genetic diseases is an issue we can absolutely solve, if everyone works together," he says.

Having just completed its pilot year, the organization – currently based in the Golds' hometown of Atlanta – is about to spread its wings across the United States and beyond. And if year one is any indication – screenings increased by more than 400 per cent and test fees were reduced from $5,000 to $500 – the Golds' mission is well on its way.

Their efforts are not going unnoticed. Randy recently became a Jewish Community Hero, a title given by Jewish Federations of North America to honour people who make a difference in their communities. But, even more importantly, the couple is winning over hearts and minds as their public commitment, born of personal pain, is fuelling change as yet unforeseen.

For Caroline, inaction was simply unthinkable. Turning four in January, Eden is now in preschool, has a full-time special-needs therapist and is receiving a host of therapy treatments, including physical, occupation, speech and vision. The road ahead will be challenging.

"If I ever knew that it happened to someone else because they weren't properly educated, I would not be able to live with myself," says Caroline. And besides, "we didn't want Eden's life to be in vain," she adds. "It's actually Eden who's saving lives, and if that's her purpose, there's no more noble a life."

For more information, visit www.jewishgenescreen.org and www.ml4.org.

Enforcing support payments

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 30 years

Question. My ex has defaulted on support payments. I registered years ago with the Family Responsibility Office (FRO — Ontario Government Collection Agency for child support) to enforce payment but he has been jerking around the FRO and his children ever since. I'm a single mom and sole provider to my sons for the past 10 years with no financial assistance whatsoever. The FRO agreed to lower his monthly support payments from $700 to $500 on the arrears he owes without even consulting me after all the money I spent on legal fees to negotiate my separation agreement.

Meanwhile, he's built a 3,500 square foot new home with all the bells and whistles. Of course his common-law wife harbors his assets and income, although he's on title. And me? I've been paying rent in basements and live from paycheque to paycheque. Help!

Answer. Raise hell by contacting the FRO and your local MPP. I would tell them that your husband's common-law spouse is sheltering his assets. Then refer them to Section 41 of the Family Responsibility and Support Arrears Enforcement Act which allows the Director or the recipient (you) at any time during a default hearing to request the court to order a person who is financially connected to the payer to disclose financial information about themselves — like how much money they have, where they got it, and how they acquired all their assets and sources of income.

If the court is satisfied that your ex's common-law spouse is financially connected to your ex — either directly or indirectly — then the Judge has the power to add her as a party to the hearing. At that point the Judge can make her financially responsible for the money that your ex owes you, since she's sheltering his income or assets in order to frustrate enforcement of the support arrears.

Very few people know that such a law exists, but it does! If the FRO won't do anything it appears that you or your lawyer can ask the court to go after his common-law spouse because of the way Section 41 is worded. In addition, because your husband is on title, the FRO should register an order for any arrears against title and then move to sell the property if he refuses to pay — unless he's already made some sweetheart deal with the FRO to pay a lower amount and is complying with it. The FRO can also ask a Judge to jail him.

On behalf of my family, and all of us at Garfin Zeidenberg, I wish you and your family a happy and healthy Chanukah.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Happy & Healthy Chanukah

Magazine names Levy, 24, entrepreneur of the year

Paul Lungen
Staff Reporter

Entrepreneur: "a person who organizes and manages any enterprise, especially a business, usually with considerable initiative and risk."

That's a dictionary definition, but it seems to have had Alexander Levy specifically in mind.

The 24-year-old University of Toronto researcher was recently named Canada's top entrepreneur by *Profit* magazine for designing an app to help improve the lives of people with communications disorders.

He did it with no small measure of initiative and risk.

Levy had been on the job in a university lab for less than a month when he decided to look into improving the communications gear lugged around by people who are unable to speak. In two weeks, working on his own, he came up with a prototype that he turned over to the head of the university's Technologies for Aging Gracefully lab.

"It became a large group project" with a team of 15 working on it, Levy said. The product was eventually commercialized and Levy became CEO of MyVoice. The university took a minority shareholder position.

MyVoice offers a downloadable app that allows users to program their iPhones, iPads, Android devices and tablets with reproducible phrases that can be employed in everyday situations. It includes a "location awareness" feature that detects familiar locations and finds relevant words for the situation, such as "a large double-double please."

So far, more than 9,500 people in 30 countries have downloaded the MyVoice app. It is particularly suitable for people with communications disorders arising from stroke, autism, aphasia or ALS.

MyVoice has only been in business for about nine months, but "it's been quite a ride. The growth has been fantastic," Levy said. Originally, he had expected to attract perhaps 5,000 to 6,000 users, but now he's hoping to reach 10,000 by the end of the year.

Since MyVoice is a privately held company, Levy won't reveal revenue or net income figures. The company's revenue is based on subscription fees. Downloads are free for basic service. Users receive 15 simple words and phrases. They also gain the ability to add a limited number of their own custom words, phrases, pictures, books, and places through the MyVoice Web service.

For $29 per month, users get access to additional custom words, phrases, pictures, books, and places. These "plus" users also get unlimited access to all features and services, and can add and maintain as many custom items as they like.

The app is available at MyVoice's website, along with simple tutorials, or at the Apple store.

Levy believes there is huge room to grow the service. MyVoice has only begun to scratch the surface of the potential clientele, while offering a low-cost alternative to existing solutions that are quite expensive.

Before MyVoice, families often plunked down thousands of dollars on heavy and bulky devices that were carried around in a shoulder bag or inconvenient binders with large numbers of flip cards.

"Families in crisis would go ahead and buy it, while the rate of abandonment was high," Levy said. "We say, if you have an iPhone or an Android phone, go ahead and try it."

Referring to Levy's success with MyVoice, Ian Portsmith, editor of *Profit* magazine, said the young entrepreneur is not only helping clients, but also boosting the Canadian economy.

"He is starting to create jobs in Canada," Portsmith told 680 News. "He now has 10 employees and we suspect that that's going to be much higher in years to come."

Levy said MyVoice still works closely with U of T, and it has ongoing co-operative relationships with Sunnybrook Health Science Centre, Toronto District School Board, Toronto Rehabilitation Institute and the Aphasia Institute.

Teachers are using it as a tool while working with children with special needs, such as autism or cognitive impairments, he said.

MyVoice has no plans at the moment to widen its reach by creating a traveller's phrasebook.

"Our focus is on special needs and people with disabilities," Levy said.

Levy has always been interested in social issues. A graduate of Northern Secondary School, he considered studying computer science and political science in university, but opted for the latter. "I was very active politically at the time and was interested in technology and political issues, like Internet censorship… privacy, copyright and net neutrality."

Besides, he was pretty good at writing code all on his own. Largely self-taught, he is adept at Ruby on Rails, the coding language that forms the backbone for MyVoice. "It's beautiful, like poetry," he said.

His skill in computer coding led him to captain the university team that entered a U.S. Navy competition to create a small robot boat that could be used for firefighting or search and rescue.

Powered by a series of car batteries, the 250-pound boat was assembled in less than 43 days in his parents' basement, at a total cost of $800 – his savings at the time. Tested in the backyard swimming pool, the device finished seventh overall, earning the team $1,000 in prize money, more than it cost to build.

"A military contractor came to us and asked us for our daily consulting rate," Levy recalled. "We didn't have one."

Right now his focus is on MyVoice – improving the product and making it more accessible. There are 3.5 million North Americans with communications disorders and only 10 per cent use a speech aid, he said. These people suffer higher rates of depression and isolation than the general population while only 14 per cent of a sample of 5,300 users of communications aids had jobs.

MyVoice, he said, "can help people participate in society, get jobs and lead more fulfilling lives."

Rail line to Eilat proposed

Daniel Schmil
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TEL AVIV — Israel is expected to sign an agreement with China that will see construction of a 170-kilometre train line to Eilat, Transportation Minister Yisrael Katz announced last week.

Not only will Beijing build the double track – one in each direction – from Nahal Zin to Eilat, it will also finance the project, Katz said. The cost is estimated at 6 billion ($1.62 billion) to 10 billion shekels ($2.7 billion).

"In January we will be celebrating the 20th anniversary of diplomatic relations with China. That is our target date for the Chinese transportation minister to visit Israel and sign a memorandum of understanding," Katz said. The project warrants being spared the usual tender process, the minister added.

The government has approved a track to Eilat as part of a 10-year infrastructure plan. But it didn't budget money for the project. A feasibility test conducted in the past found it wouldn't be economical, as neither passenger nor cargo traffic could justify the cost of a line to the Red Sea.

The Transportation Ministry, however, argues the train line would facilitate exports from the east to Europe, bypassing the Suez Canal. The Finance Ministry is appalled by the cost. Treasury officials say Chinese financing isn't needed, but rather state guarantees would be an issue. Nor is there any way to bypass statutory tenders, they said.

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Neither Israel nor Hamas seeks escalation in violence

Avi Issacharoff and Amos Harel
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Commentary

Following two intense days on the Gaza Strip border, a semblance of calm was restored last Friday following tit-for-tat attacks between the Israel Defence Forces and Palestinian militants.

In Israel, there is hope that the current round of escalation is close to concluding. During two days, last Thursday and last Friday, the IDF killed five Palestinians in the territories – four in the Gaza Strip and one in the West Bank. One of the dead was a boy.

The round of violence began at noon on Thursday following the assassination of Isam al-Batash, a Palestinian activist who was planning to carry out a terrorist attack into Israel from Egyptian territory. Batash, known for being a member of the Al-Aqsa Martyrs' Brigades and most recently to the Ayman Jude faction – a splinter group that broke away from Fatah – was killed in an air strike along with aide and family member Ala al-Batash. Following the strike, Palestinians fired a number of rockets into Israel, one of which landed in an open field in the Be'er Sheva area.

During the early hours of Friday morning, the Israel Air Force retaliated to the rocket fire, hitting a Hamas training camp in the neighbourhood of Sheikh Radwan, west of Gaza City. During the strike, a nearby home containing Palestinian civilians was hit. Two were killed: Hajat al-Za'alan, 39, and his son, Ramadan, 12. Seven other members of the family, the mother and six other children, were injured.

The firing of rockets into the Negev continued Friday and, less so, on Saturday, with four more rockets being fired. There were no Israeli casualties in the attacks. The air force also struck another Hamas target, this time causing no casualties.

Meanwhile, the IDF shot and killed Mustafa Tamimi, 28, from the village of Nabi Saleh, north of Ramallah. He suffered a direct hit to the face with a tear gas canister, at short range.

The decision to assassinate Isam al-Batash on Thursday was made after taking into account that there would be an escalation following the attack. However, the conclusion was reached that the attack was necessary in order to disrupt an attack being planned along the border with Egypt.

Batash funded and organized a team, probably a mixture of Bedouins from Egypt, to carry out an attack in northern Eilat.

Two events occurred following his killing: the Shin Bet security service lowered the alert level along the border, with the understanding that Batash's death would have made plans to carry out the attack more difficult. And a number of Palestinian factions responded to the killing by firing Qassam rockets, and in one case, a Katyusha.

There were signs that the rocket fire was dying out as early as Thursday. However, a decision was made in Israel to strike again, this time at Hamas. The logic is known: Hamas is the power in Gaza and therefore it must pay a price in any case in which its authority is violated and rockets are fired, contrary to its policy – albeit, a policy that is not always public – which supports calm.

The Gaza attack caused more damage than was intended because a larger blast than expected occurred – probably because a stockpile of ammunition being held in the location exploded. This led to the two civilian deaths.

Israel's insistence to draw a price from Hamas also led, to a certain extent, to the deterioration of the situation, and allowed other factions, not only Al-Aqsa Martyrs' Brigades, to take action. Much of this reaction was due to the fact that civilians were killed and hurt.

In the rocket firing Friday, former members of Islamic Jihad and members of the Popular Resistance Committees took part. In one case, a Katyusha was intercepted over Ashdod by an Iron Dome anti-rocket battery. Two other batteries were deployed near Ashkelon and Be'er Sheva.

Hamas has, for the time being, shown restraint, and also gradually began reasserting control over the factions. The group, which is still benefiting from the fruits of the release of Israeli soldier Gilad Schalit and is planning for elections in the territories, has no interest in a violent clash.

The Hamas leadership in Gaza called on Egypt in the hope that its involvement would stop Israel's response. Last Saturday night calm was being restored, but the real test was on Sunday morning, with pupils going to schools in the communities bordering the Gaza Strip.

Meanwhile, the disengagement of Hamas from Damascus is becoming a strategic decision rather than the original tactical move, and this is expected to have many implications on the group's policies. Only Friday, Hamas announced officially that it was joining the Muslim Brotherhood, in an effort to benefit a little from the success of the group in Egypt and gain broader support in the Palestinian street.

Hamas is aware of the wave of Muslim activism in popular elections around the Middle East, and it is hoping that in the coming elections in the Palestinian Authority, it will be well placed to take advantage of the regional momentum.

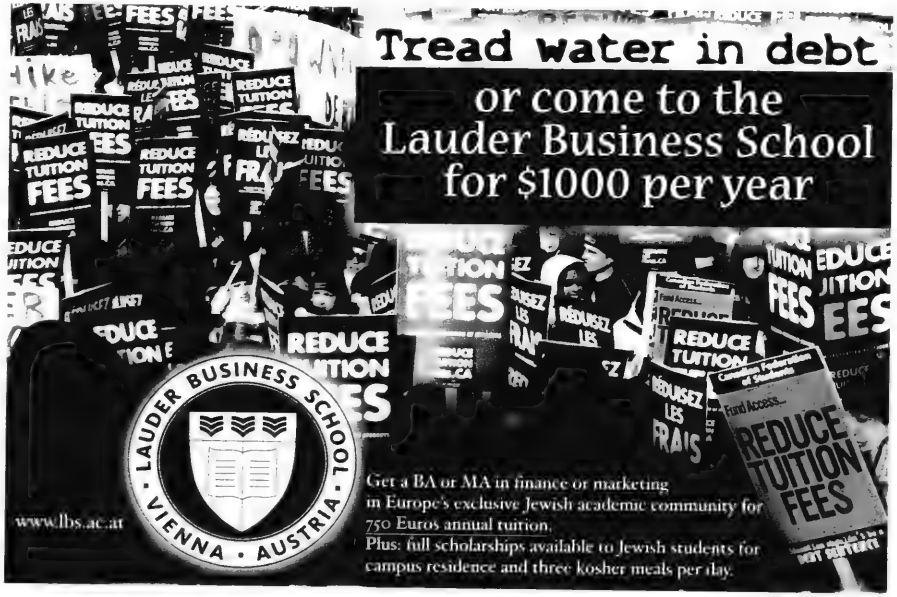
Netanyahu eyeing illegals problem

Dan Baron
JTA

JERUSALEM — Prime Minister Benjamin Netanyahu said he will visit Africa as part of Israel's efforts to repatriate illegal migrants from Sudan and Eritrea. Netanyahu announced the trip, for which a schedule has yet to be given, during a cabinet discussion last Sunday about the influx to Israel of African migrants who cross the porous border with the Egyptian Sinai.

Netanyahu did not cite specific venues, but Israel has been in contact with South Sudan since the African country was formed this year. Israel has no ties with Sudan, a hostile Muslim nation. In addition to Juba, Netanyahu could have the option of visiting Asmara, the capital of Eritrea, with which Israel has relations.

The Jewish state sees a demographic and economic threat in the tens of thousands of African migrants who have reached its territory in recent years. Netanyahu noted Israel's plan to complete a fence along the Egyptian frontier within a year and said his government would also increase fines on employers who hire the border jumpers. According to Netanyahu's office, there are currently 52,487 illegal migrants who came to Israel seeking work, and their annual arrival rate has surged to 30,000.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Nobel winner Shechtman stresses education

JTA

JERUSALEM — When accepting his Nobel Prize, Israel's Dan Shechtman encouraged entrepreneurship among the young.

Shechtman, of the Technion in Haifa, became the 10th Israeli to win the world's most prestigious prize at Saturday's annual Nobel ceremony in Stockholm.

The Royal Swedish Academy of Sciences said Shechtman's discovery of quasicrystals, long ridiculed by colleagues, "has created a new cross-disciplinary branch of science, drawing from and enriching chemistry, physics and mathematics. This is in itself of the greatest importance."

Dan Shechtman

"It has also given us a reminder of how little we really know and perhaps even taught us some humility," academy professor Sven Lidin said.

Addressing the Nobel banquet, Shechtman said scientists have a duty "to promote education, rational thinking and tolerance.

"We should also encourage our educated youth to become technological entrepreneurs. Those countries that nurture this knowhow will survive future financial and social crises. Let us advance science to create a better world for all," he said.

Interviewed Sunday, Shechtman, 70, made it clear that he worries about education in Israel – specifically that of the haredi sector, which sometimes places more of a premium on religious studies than on core secular subjects.

"You can pray to the heavens, but it doesn't put bread on the table or provide defence for the country," he told Israel Radio.

Shechtman called for state funds to be denied to schools that neglect the core curriculum and for parents who deprive their children of a rounded education to be "punished under law."

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Explosion in Iranian steel factory

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An explosion at a steel-production complex in central Iran killed seven workers including foreigners, the semi-official Fars news agency quoted a senior local official in Yazd province as saying on Monday.

"The explosion at the Ghadir Steel plant led to the deaths of seven people and the serious injuries of 12 others who have been transferred to hospital for treatment," said Yazd's governor Azizulah Seifi.

"It happened on Sunday and caused the death of a number of foreign workers," he said, without elaborating on the number and nationality of the foreigners killed.

Seifi said the cause of the explosion had not been identified and an investigation was under way.

"The plant belongs to the private sector and its directors and officials have been summoned... experts are trying to determine the cause of the incident," Seifi said.

Last month, a mysterious blast rocked Isfahan in western Iran and reportedly damaged a key nuclear facility in the city.

Ha'aretz cited Iranian media as reporting that an explosion was heard near Isfahan, home to a uranium conversion plant operational since 2004.

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A key issue in Egypt's elections

Continued from page 1

Netanyahu's office had asked the Jerusalem municipality to postpone the work due to the sensitivity of the issue and warnings from Egypt and Jordan.

A new bridge is meant to replace the wooden structure built over the Mughrabi Ramp, an earthen embankment that partially collapsed following a storm in 2004. The dismantling of the ramp in 2007 led to protests in the Muslim world and international criticism.

The dispute over the bridge has become a key issue in Egypt's elections. The Muslim Brotherhood's spiritual leader, Sheikh Yusuf Qaradawi, called Dec. 8 on Jordan's King Abdullah to dissuade Israel from replacing the ramp.

Qaradawi claims that Israel wants to replace the bridge to ease access by settlers and its security forces to the Al Aqsa Mosque. Posters were put up at Cairo's Al-Azhar University calling on Muslims to protect the mosque.

The Jordanian minister of Muslim religious trusts also warned Israel of the implications of demolishing the bridge, but officials in Israel told *Ha'aretz* that Amman reneged on an agreement with Israel over the bridge.

The officials said Jordan changed its position because it was worried the Palestinian Authority would use its new membership in UNESCO to increase its influence in the holy places in Jerusalem. The Jordanians say that Israel had agreed in the peace treaty with Jordan that the Jordanian Muslim religious trust would continue to administer the site.

Sheikh Yusuf Qaradawi

The holy compound is in the old walled city of Jerusalem, an area Israel captured along with the West Bank in the 1967 war and annexed in a step that has not won international recognition. Palestinians want the area to be part of a state they intend to create in the West Bank and Gaza Strip.

Jews revere the compound as the site of the biblical Temple, destroyed by Roman troops in the first century. For Muslims, who captured Jerusalem from the Christian Byzantines in the seventh century, the Dome of the Rock marks the spot from which Mohammad made his night journey to heaven.

Brotherhood wants to review peace treaty with Israel

Zvi Bar'el
© Ha'aretz Daily Newspaper Ltd.

Egypt's Muslim Brotherhood said that the country's peace treaty with Israel needs re-evaluation by the country's new parliament, in press remarks by a senior member of the group published last Friday.

"A long time has passed since the Camp David accord was signed, and like the other agreements, it needs to be reviewed, and this is in the hands of the parliament," said Mahmoud Hussein, the group's secretary general.

"The brotherhood believes the treaty is of great importance, but it is not on the top of our list. There are other priorities for the time being," Hussein told the regional *Asharq al-Awsat* daily. "Generally, Israel does not honour the agreement," he added.

Mahmoud Hussein

He denied a report saying that the Muslim Brotherhood had reached an understanding with the United States and Israel on "the importance of safeguarding the peace treaty with Israel."

Israel expressed concern at the gains of Islamist parties in the first round of Egypt's recent parliamentary elections and urged any future government to uphold the 1979 peace treaty.

Islamists made big gains during the initial round of the first elections since a popular revolt this year forced former president Hosni Mubarak out of power.

The Freedom and Justice Party, the brotherhood's political wing, was in the lead with 36.5 per cent of the vote. It was followed by the hardline Salafist party, Al-Nour, with 24 per cent.

In related developments, Maj.-Gen. Mukhtar al-Mulla, a member of the ruling Supreme Council of the Armed Forces, upset the Muslim Brotherhood while speaking to foreign reporters.

The Brotherhood was angered by Mulla's statement that "the parliament chosen will not represent all segments of the Egyptian people while the constitution itself will determine the law for all Egyptians," and because of this the parliament will not be drafting the constitution by itself.

If the reporters didn't understand what the general had said or his words were taken out of context, this will probably be brought to light later, but one thing is certain: the Egyptian military doesn't intend to give up its supervisory role – even if not direct – in the drafting of the constitution, which will take effect after the elections are concluded, nor its independence from civilian review.

These principles, published by Egypt's deputy prime minister a few weeks ago, have already stirred massive protests in Tahrir Square and in other towns across Egypt, organized by the Muslim Brotherhood, resulting in the death of approximately 35 civilians in the hands of Egyptian security forces.

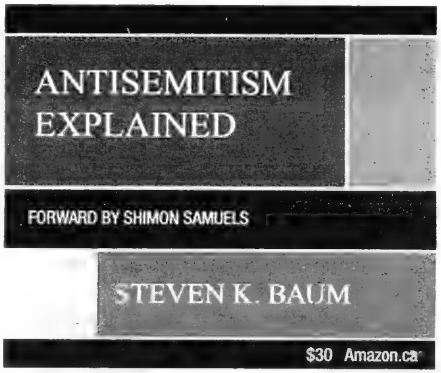
The Military Council is now trying to contain the results of the first election round, in which the Muslim Brotherhood was the big winner, and establish a new body to ensure the new constitution will not be exclusively drafted by the parliament, which will be dominated by the Muslim Brotherhood.

In the second round of voting, some 18 million voters will go to the polls, followed by a third and final round next month. The secular parties are attempting to unite in an attempt to gain a greater portion of representation in parliament.

The Egyptian military is concerned that Egypt's secular forces will not succeed in uniting and getting a significant hold in parliament. It is establishing an advisory council with members from all Egyptian parties and factions that will advise the military council on how to run the nation during the interim period until a new president is elected in June. Among this new council's responsibilities will be the approval of the members of the constitution's drafting committee.

The Egyptian military hopes this move will deny the Brotherhood-dominated parliament from choosing the members itself.

This advisory committee, with members that include prominent protest movement activists, intellectuals, party leaders and other public figures, is naturally suspect by the Brotherhood, which insists only parliament be responsible for drafting the constitution. This will be the next political battlefield in which Egypt's secular and Islamic movements will fight for the identity of the new Egypt. How the Egyptian military will play it out only time will tell.



Israel Briefs

Katsav jailed

Still pleading his innocence, former Israeli president Moshe Katsav began his seven-year prison term for rape. An ashen-faced Katsav entered Maasiyahu Prison Dec. 7 after delivering a prepared statement to reporters and supporters who mobbed the doorway of his home in Kiryat Malachi. "Without any evidence, that State of Israel is putting a person to death," he said. "The day will come when the truth will emerge. I do not know when that will be – whether with or without you, whether with or without me." Such remarks are bound to worry Katsav confidants, who said they fear the 66-year-old could commit suicide or be persecuted behind bars by inmates whose clemency requests he turned down while head of state. But Katsav, who was convicted a year ago of twice raping an aide when he was tourism minister in the 1990s and of molesting female staff in the President's House, appeared to be pinning hopes on his Supreme Court appeal proceedings, which are still under way. Israeli law allows for jail terms to be cut by one-third for good behaviour, but that generally requires the inmate to admit guilt and voice regret for the crime committed.

Jewish birth rates rising

Birth rates among Israel's Jews are on the rise compared with those of Arab citizens, population data reveal. *Yediot Achronot* published a report showing that over the last decade, the Jewish birth rate in Israel has grown by nearly 20 per cent while the Muslim and Christian rates have fallen by five per cent and 10 percent, respectively. The findings, which the newspaper said came from the Interior Ministry's Population and Immigration Authority, offset widespread concerns that Israel's 80 per cent Jewish majority is threatened by population growth among Arab citizens and Palestinians in the West Bank. According to *Yediot*, 69 per cent of births in 2001 were Jewish, 28 per cent Muslim and two per cent Christian. By contrast, in 2010 the respective birth figures for the ethnic groups were 76 per cent, 22 per cent and one per cent. Israeli Arabs tend to have large families, but this has changed along with the sector's economic elevation into the middle class.

Deportations promised

Israel's interior minister, Eli Yishai, promised to deport tens of thousands of Africans who have crossed into his country illegally in recent years. "I will safeguard the Jewish majority and the state, and I ensure that the last of the Sudanese, and the Eritreans, and all of the infiltrators, to the last of them, will return to their countries," Yishai, of the Shas party, told Army Radio. "I have pity on the people of Israel." Upheaval in neighbouring Egypt has stirred concern in Israel over a surge in border-jumping by Sudanese and Eritrean migrants, who make their way across the Sinai with the help of smugglers. Some 40,000 of the Africans are now in Israel, most of them allowed to settle and work in major cities, although authorities generally grant them neither refugee status nor formal refugee status. The influx has worried some Israelis about a potential demographic threat, while others have argued that the migrants should be taken in on humanitarian grounds.

– files from JTA

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Lieberman defends Russian elections

Barak Ravid
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JERUSALEM — A recent Russian parliamentary vote may have been flawed but still represented the will of the people, Foreign Minister Avigdor Lieberman said on Monday.

At the same time, Lieberman added his support to a proposed bill that would ban Israeli mosques from using loudspeakers to call worshippers to prayer

Lieberman's remark about the Russian vote came on the heels of a comment he made on the subject last week, when he said the elections in Russia were fair

"The outcome of the elections reflects the mood in Russia," said. "Maybe there were some errors in several areas in Russia… but that is not different than what happens in Israel in various Arab and Druze villages."

Lieberman noted that modern Russia has only existed for 20 years, after hundreds of years of Czar and Communist regimes.

"Russia is not a western democracy, and it is impossible to jump four steps at a time," he said. "In 20 years, quite a lot has happened. When you are in Moscow, you can see criticism of [prime minister Vladimir] Putin and [president Dmitry] Medvedev on Russian television. One can also get a permit for a protest in Moscow"

Lieberman said that the errors in Russia's elections did not significantly alter the results. "In Russian villages, the elections did not operate like in Zurich or Basel… but is it much different than what happens in Israel in various villages?" he asked.

"The elections were not perfect, but they were reflective of the situation. There were various problems and that also happens in more advanced countries, lest I remind you of the Florida elections between [George W.] Bush and Al Gore."

Along with Lieberman, Prime Minister Benjamin Netanyahu voiced support for a bill proposed by Yisrael Beiteinu party member, MK Anastassia Michaeli, which would ban mosques from using loudspeaker systems to call people to prayer.

In a cabinet meeting on Sunday, Netanyahu said that there was "no need to be more liberal than Europe."

Referring to the so-called Muezzin Law, Lieberman said on Monday that the bill was a "legitimate" one, adding that "there are similar precedents in the western world."

"I don't want to reinvent the wheel. I've seen the kind of laws that were approved in Switzerland concerning mosques and in France regarding veils," Lieberman said.

The foreign minister was making reference to a 2010 Swiss law that forbids mosques from having minarets, as well as to a French ban on Muslim head-scarves and veils.

"The bill comes from a worldview whereby freedom of religion should not be a factor in undermining quality of life," she said.

Netanyahu made similar comments to the Likud ministers at the Sunday cabinet meeting.

"I have received numerous requests from people who are bothered by the noise from the mosques," he said. "The same problem exists in all European countries, and they know how to deal with it. It's legitimate in Belgium. It's legitimate in France. Why isn't it legitimate here? We don't need to be more liberal than Europe."

Deputy Prime Minister Dan Meridor said there was no need for such a law and that it would only escalate tensions.

Michael Eitan, minister for the improvement of government services, agreed with Meridor, adding that the law was a pretext for those wishing to legislate against Muslims. "If the desire was to combat sound, then a law against sound in all areas should be introduced," said Eitan. "But the MK proposing the bill wants to combat religion. I met with her and she tried selling it to me as an environmental law. I said to her, 'Look me in the eyes. You are not interested in the environment, but in Islam.'"

Avigdor Lieberman

Culture and Sports Minister Limor Livnat agreed with Eitan and Meridor, saying anyone who wishes to serve a complaint over noises coming from mosques can already do so under existing law. "There is an anti-noise law that is supposed to deal with the problem of noise from mosques, if such a problem even exists, but that law is not enforced. There is no need for a new law, rather the proper enforcement of the existing one," said Livnat.

Netanyahu said the matter would be debated over the coming days and that the bill would be brought before the ministerial committee next week.

As a resident of Caesarea, Netanyahu is particularly familiar with the struggles that exist over noises emerging from mosques. For some time now, Caesarea residents have been acting against the use of loudspeaker systems by mosques in the neighbouring village of Jisr al-Zarqa. In the past few years, teams of members from both villages have been set up to find solutions to various issues.

Israel challenges UNRWA

JTA

JERUSALEM — Israel questioned the use of the UN aid agency created exclusively for Palestinian refugees.

Addressing the United Nations in Geneva, Israeli Deputy Foreign Minister Danny Ayalon argued Dec. 8 against the two-tier system whereby Arabs displaced by the fighting in British Mandatory Palestine around the creation of the Jewish state in 1948, and their descendants, are tended to by the United Nations Relief and Works Agency (UNRWA), while other refugees must look collectively to the UN High Commissioner for Refugees (UNHCR).

Israel has long argued that UNRWA perpetuates the conflict with the Palestinians, who insist on a "right of return" for their refugees to land now in Israel, whereas UNHCR has often worked to resettle its wards.

Danny Ayalon

"While the UNHCR has found durable solutions for tens of millions of refugees, the agency created specifically for the Palestinian context, UNRWA, has found durable solutions for no one," Ayalon said at the conference, according to a transcript circulated by his office.

"This has meant that a peaceful solution to the conflict between Israel and the Palestinians remains further away. This is morally and politically unacceptable."

Israel says Palestinian refugees should resettle in a future Palestinian state in the West Bank and Gaza Strip, or elsewhere. Israelis also have called on the international community to give consideration to the hundreds of thousands of Jews from Arab countries who were dispossessed during the 1948 war and were mostly taken in by Israel.

Egged bus company fined for seat discrimination

JTA

JERUSALEM — Israel's largest bus company, Egged, was fined for forcing a woman to sit in the back of a bus.

Egged was fined approximately $1,070 by a small claims court on Dec. 7 for gender discrimination and violating the High Court of Justice's ruling opposing forced segregation of men and women in the public sphere, according to the Israel Hayom website. In the suit, filed in July by the Israel Religious Action Center in Rishon Lezion Magistrate Court, the complainant said a driver employed by Egged made her sit in the back while the bus was travelling to the haredi area of Bnei Brak.

"I explained to the driver that the line was not a segregated line, but the driver dismissed my argument and said that only the rabbis can decide whether a bus is segregated or not. It was humiliating and insulting," the complainant, who is Orthodox, said in court, Israel Hayom reported.

Egged issued a statement arguing that the driver was not representing the company's views.

The bus company has been accused before of discrimination. In October, It was ordered to pay approximately $16,000 in compensation after a driver told a young female student that he "doesn't let blacks ride on the bus."

In 2006, Miriam Shear, an American-Israeli woman, reportedly was beaten by a gang of haredim when she refused to move to the back of the bus while travelling to the Western Wall.

The Dec. 7 ruling came a week after U.S. Secretary of State Hillary Clinton said in a closed question-and-answer session that she is concerned about the direction of Israel's democracy, prompting Sephardi Chief Rabbi Shlomo Amar to accuse Clinton in a radio interview of having "no real knowledge of a Jewish woman's modesty."

"The Jewish people respect women and treat them like queens and princesses," Rabbi Amar said.

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Leisure adventures await in Caesarea

Abigail Klein Leichman
Israel21c

Way back in Roman times, chariot racing was a box-office hit in the Mediterranean town of Caesarea. While that particular pastime isn't drawing crowds anymore, it set the tone for millennia later, when Caesarea is still one of Israel's premier leisure spots.

True, you don't have to come all the way to northern Israel to play golf, even if it is on the new Pete Dye-designed 18-hole course opened two years ago. But what other golfing and diving resort also offers a range of land and sea archeological treasures? For that, this upscale town halfway between Tel Aviv and Haifa is a prime destination.

Before diving in or teeing off in the modern part of the city, get acquainted with history at Old Caesarea's Time Tower, a renovated fortress overlooking the ancient Roman aqueduct and restored harbour built by King Herod's labourers in homage to Augustus Caesar more than 2,000 years ago.

Voyage in Time, a 10-minute 3D big-screen movie, takes viewers from the Herodian period through the Roman, Byzantine, Arab and Crusader eras, and finally through the early days of Zionist immigration.

Also in Time Tower is the audience-interactive tech show Stars of Caesarea, where you'll meet 12 prominent historical figures active in Old Caesarea, such as King Herod, Saladin, Baron Edmond Rothschild, Augusta Helena, King Louis IX and St. Paul.

Caesarea's ancient Roman aqueduct and amphitheater, the oldest surviving Roman theater in the eastern Mediterranean region, provide the setting for a world-class Jazz Festival every June. The harbour is dotted with restaurants, cafes, art galleries and nightlife.

Aqueduct (Arches) Beach, one of Israel's most picturesque beaches, is punctuated by the ruins of a raised aqueduct built by Herod and expanded 300 years later to bring running water to Caesarea from a spring at the foot of Mount Carmel.

Now back to the sports part of the program.

There's nothing else in the world rivaling Caesarea's all-seasons Underwater Archeological Park. Leah Schneider of the Caesarea Development Corporation tells ISRAEL21c that amateur and professional divers alike get their feet wet at this $4.6 million project opened in 2004 in cooperation with the University of Haifa.

The park offers four diving complexes, one of them specifically for snorkelers. Underwater, 25 marked exhibits point out basins, breakwaters, loading piers, storage rooms, a promenade and a lighthouse. Wrecked ships and cargos, ancient anchors and an illegal immigrant ship are among artifacts discovered on the seabed.

Many of the discoveries in Caesarea's waters in recent years have been made by an immigrant from the United States, University of Haifa geo-archeologist Dr. Beverly Goodman. By studying ancient undersea fragments collected on her dives, Goodman found evidence of an ancient tsunami that destroyed Herod the Great's first-century harbour. She's using the data to help predict future environmental events and to make recommendations for preserving the fragile coastline as sea levels rise.

The Roman ruins

Prefer to stay on the surface? Caesarea is home to Freegull Sea Sports surfing school. This is where Gal Fridman, Israel's Olympic gold medalist in wind surfing, once took courses. At Beit Yannai Beach on the road toward Netanya, is the surfing school Kite Away.

Every Friday toward sundown during the summer months, the sky over Caesarea's beach is brightened with colorful kites in an unusual modern Israeli ritual to welcome the Sabbath.

Continued on page 54

Israel's only golf course is in Caesarea

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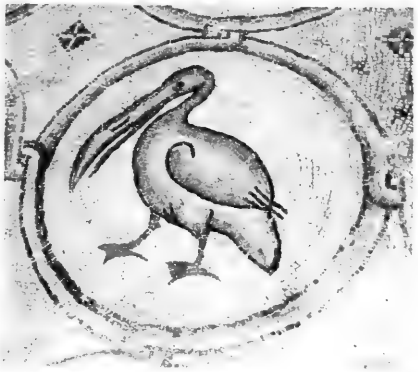
A trove of archeological treasures greet the tourist

Continued from page 53

Founded as a Phoenician port called Stratons Towers, in 90 BCE the town was conquered by Alexander Jannaeus and annexed into the Hasmonean kingdom of the Greek period. Ruins of temples to Greek gods remain as a testament to this era.

Nearly 60 years later, the Roman Emperor Augustus Caesar presented the town as a gift to his puppet king, Herod, who renamed it Caesarea and constructed a harbour, hippodrome (remember the chariot races?), bathhouses, temples and a palace between 22 and 10 BCE. Caesarea became the capital of ancient Palestine, with brisk trade activity at the harbour.

Relaxing on the beachfront



One of the preserved mosaics *(IGPO photos)*

Today, the preserved ruins are incorporated into Caesarea National Park for tourists to explore. Among the treasures is a giant obelisk restored in 2001 in a $150,000 privately funded Antiquities Authority project that took nearly two years.

Pontius Pilate governed Caesarea during the time of Jesus, and here the first pagan, Cornelius, converted to Christianity. During the third century, Caesarea evolved as a center for Christian scholarship.

Between the 10th and 12th centuries Caesarea was ruled alternately by the Christian Crusaders and the Muslim conqueror Saladin. In the 13th century, the Mamluk sultan of Egypt captured and destroyed Caesarea along with all other coastal cities.

The Old City lay in ruins till the middle of the 19th century, when Bosnian Muslims and then German Templars established a small fishing village near the site of the Crusader castle. Visitors can tour the pier built here in the 1850s, where fishermen still cast their lines when the sea is calm. A paved path leads to the Underwater Archeological Park, beach, eateries and an artist's complex.

Among the galleries is Draydel House, displaying hundreds of Chanukah spinning tops, as well as other Judaica items, handcrafted by ceramicist Eran Grebler. What is believed to be the world's largest dreidel, crafted by Grebler, towers over Caesarea's train station.

Outside the harbour area is the Ralli Museum of South American Art, which has works by Salvador Dali and a Caesarea history exhibit. Nearby is the recently discovered sixth-century Palace of the Bird Mosaic.

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The cool air of Rosh Pina

Abigail Klein Leichman
Israel 21c

One of modern Israel's first towns, Rosh Pina was a flop for farmers but today hosts a thriving and picturesque artists' colony.

When Oreet Segal's ancestors came from Romania to establish the farming town of Rosh Pina in the Upper Galilee, they shlepped along wooden boats. The newcomers figured on earning an income from fishing in the little river described by Segal's great-great-uncle on an earlier pilot trip.

perAlas, as soon as they laid eyes on it, they realized that the stream wasn't a fisherman's paradise. So the families found a creative use for the boats: they put them together to form the roof of the synagogue, whose main craftsman was Segal's great-grandfather, Mordechai Katz.

This is just one of the quaint stories about Rosh Pina (Hebrew for "cornerstone") that Segal, a licensed Israeli tour guide, loves to tell visitors. "You can still see the contour of the boats when you look up at the ceiling, which is painted blue to look like the sky," Segal tells Israel21c.

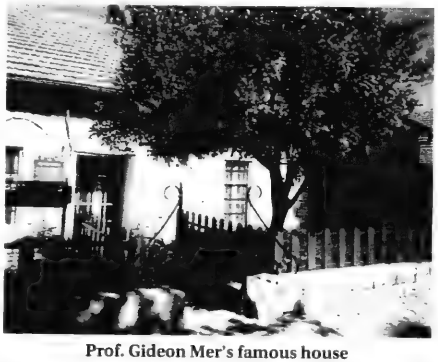
Though the founding families in 1882 had a rough time making a go of their Zionist enterprise, today the "mother of the Galilee settlements" is a thriving artists' colony and gateway to many nearby cities of interest. Many bed-and-breakfasts and luxury boutique hotels are tucked among its restored stone houses, and at night its restaurants and pubs offer music and world cuisine. In all, about 400 guest rooms and 30 eateries are open for business in Rosh Pina. Many spa hotels and other accommodations are located not far away.

The clear, cool mountain air of Rosh Pina and the vistas it affords across the Golan Heights, Mount Hermon and Hula Valley – central to the Romanian immigrants' decision to put down roots in the area –are still among the aspects that travelers enjoy most.

"There are a lot of places to stay here today, and the weather is beautiful with a high elevation, so it's pleasant in the summer with a great view," says Segal.

About 2,500 people live in Rosh Pina, which can be explored within a few hours.

Continued on page 56



Prof. Gideon Mer's famous house

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'A kind of a forgotten backyard'

A vista of the Golan Heights

A young couple enjoys the view from a garden

Continued from page 55

Segal likes showing tourists the house where her father was born, as well as the synagogue and the mikvah, all authentic structures. "A lot of the original houses are there, just 'yuppified' and glorified," she says, "including the home of the well-loved schoolteacher. When he passed away, they made a fancy memorial to him in the cemetery."

Pop star Madonna even looked into buying one of these houses. She was interested in the town because she'd learned in her kabbalah studies that according to the Jewish mystical tradition, Rosh Pina is the site where the messiah will first appear.

The centrepiece of a tour in Rosh Pina is the building where the village's early patron, Baron Edmund de Rothschild, installed clerks to oversee how his money was being spent. The building now houses a museum featuring an audiovisual presentation about the history of Rosh Pina. Outside, visitors can walk through the Baron's Gardens, reportedly modeled on the grand gardens at Versailles.

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Another landmark is the home of Prof. Gideon Mer, who in 1929 established a malaria research laboratory in Rosh Pina. His work gained worldwide recognition for stopping the malaria epidemic among new agricultural settlers in the region and beyond. The preserved house contains an exhibit of historic items from various periods, such as old plows, laboratory equipment and textbooks.

But Rosh Pina wasn't well known until the late 1980s, says Segal, "when it became a haven for artists looking for inexpensive old homes." Many of those homes have been turned into ceramic studios and art galleries.

Tour guide and local resident Akiva Oren likes to use Rosh Pina as a base for trips to nearby and better-known areas including Safed (Tzfat); Tiberias; Korazim National Park on the Sea of Galilee; Tel Hatzor National Park on the ruins of the biblical King Solomon's summer palace; and the Hula Lake, which is a famous spot for bird-watchers.

"I take people for a few hours in Jeeps to see the north, which is really unique," says Oren. "Rosh Pina is a good base for traveling in all four directions."

Segal's relatives were not the first Jews to try establishing a town on the slopes of Mount Canaan, which would later become Rosh Pina. In 1878, 18 religious Jews from Safed walked 90 minutes to this area, hoping to start farming with the help of three natural springs.

"They didn't want to beg for money from European Jews," says Oren. "They wanted to work the land as farmers and make their own living."

But it wasn't smooth sailing, and the adventurers' hungry stomachs eventually forced most of them back to Safed. In 1882, as many idealistic Europeans began emigrating to their ancestral land in what is now called the First Aliyah, 40 families from Romania arrived and walked from the port to the town they named Rosh Pina. It was incorporated in 1953.

Slowly, the Europeans bought up land from Arab property-holders. Oren says most were only too happy to sell their plots since they needed money to bribe the authorities to keep their sons out of the Turkish army.

"My grandmother was five years old when they arrived, and she remembered living in hillside caves at the beginning," says Segal. "The first thing they built was a mikvah and then small homes. They tried to be farmers, but didn't know much about it."

Despite financial assistance from Rothschild, the venture was plagued by difficulties that sent many of the original families packing.

First they tried planting mulberries to grow silkworms. Then they planted flowers to make perfume. Neither idea panned out well, says Segal.

"They suffered a lot from diseases and from hostile neighbours, too. My great-grandfather, who was very tall with red hair and a red beard, rode around guarding the settlement on a big white horse. The Arabs called him Big Mottel."

And so Rosh Pina remained what Segal calls "a kind of a forgotten backyard" until about a century after its founding. "It started getting a rebirth as people bought up houses to make B&Bs and galleries."

It offers something for sports-lovers, too. A new 25-kilometer section of the Israel Bike Trail was just opened to cyclists this fall by the Keren Kayemeth LeIsrael-Jewish National Fund, and there are also trails for horseback riding and hiking.

A breakfast table at Mitzpe Hayamim, a spa resort nearby *[IGPO photos]*

Figurines illuminate the lives of their owners

Bill Gladstone
Special to The CJN

Edmund de Waal, London-based author of *The Hare with Amber Eyes: A Hidden Inheritance* (Picador), has described this memorable book as "a biography of a collection and the biography of my family."

The collection he refers to is an assortment of some 264 *netsuke*, tiny elegant figurines carved by Japanese craftsmen in centuries past. The family is the Ephrussis, the famed Jewish grain and banking family, kin to the Rothschilds and once nearly as wealthy.

The book traces the history of the *netsuke* from about 1870 to 2010, inevitably illuminating the lives and times of their various owners from Charles Ephrussi, who assembled the collection, to their present guardian, de Waal himself. As much as this book is about art and provenance and the transitory nature of material possessions, it's also a compelling family history drawn from an intriguing peripheral position.

The hare with amber eyes and the other *netsuke* in Charles's collection were kept in a large vitrine, or cabinet, with green velvet shelves and glass doors that locked. De Waal intricately describes the room, with its lavish furniture and Old Master and impressionist paintings, in the magnificent Hotel Ephrussi in central Paris where Charles lived.

A fabulously wealthy banking heir turned prominent art critic and patron, Charles hosted many artistic soirées here, attended by the upper echelons of French society and many esteemed artists and writers. A debonair bachelor who conducted a discreet long-term affair with a married woman, his friends included Manet, Renoir, Whistler and Proust, who used him as a primary model for his character Swann in *Remembrance of Things Past*.

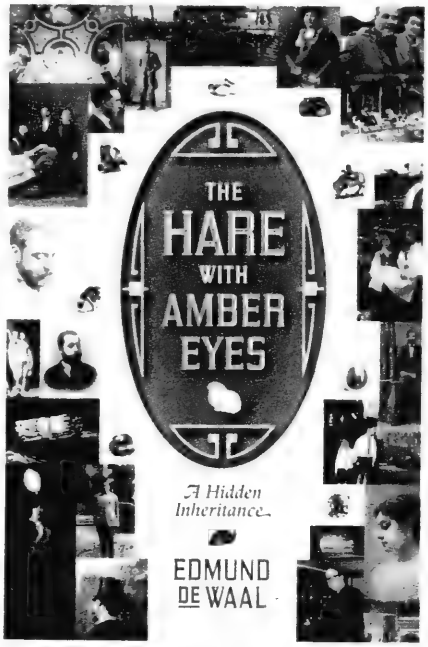
After the Dreyfus Affair erupted in 1894, many French citizens – including Renoir, Degas and the literary Goncourt brothers – openly declared their enmity toward the Jews. The *netsuke*'s Paris period ends on this discordant note: in 1899 Charles gave them to his cousin, Viktor von Ephrussi of Vienna, as a wedding present.

Almost in passing does de Waal relate the details of Charles' remaining years and his death in 1905, after the *netsuke* have passed from his hands. The narrative focuses on the story's various objects, characters and incidents, it seems, only so long as they are connected to the *netsuke*.

Viktor and his bride, Emmy, the author's great-grandparents, reside in the Palais Ephrussi, a spectacular mansion in central Vienna. He acquires the *netsuke* at a time when the antisemitic Dr. Karl Lueger was mayor and thousands of persecuted Jewish refugees were arriving from the east.

Viktor and Emmy lived at the heart of Viennese society until the Anschluss, which introduced a flood of Brownshirts, shouts in the streets and shattering of glass. The Ephrussis were soon swept away by the turmoil. A mob with swastika armbands banged their fists on the door, swarmed into the apartment and ransacked it, a scenario repeated endlessly in many other Jewish households.

"They have walked past this house for years, glimpsed faces at windows, seen into the courtyard as the doorman holds the gate open while the fiacre trots in. They are inside now, at last. This is how the Jews live, how the Jews used our money – room after room stacked with stuff, opulence. Pushing the family members into a corner, they reach Emmy's dressing room, the room with the *netsuke*, push everything off the desk, drag the desk into the corridor and over the handrail; it smashes on the courtyard below."



Hitler arrives by motorcade along a Ringstrasse lined by cheering crowds; soon the male Ephrussis are taken away, but Emmy is permitted to live in two rooms at the back of the house. She watches as the contents of the apartment are Aryanised, becoming the property of the Third Reich.

"The house wasn't theirs any more. It was full of people, some in uniforms and some in suits. People counting rooms, making lists of objects and pictures, taking things away. Anna [the maid] is in there somewhere. She has been ordered to help with this packing-up into boxes and crates, told that she should be ashamed of working for the Jews."

The Nazis are interested in everything. Some Old Master paintings are given to museums, many others sold to dealers, and the very best photographed so that Hitler may have his choice of the lot. Books in the Ephrussi library are dispersed to high-ranking Nazis and to libraries in Vienna and Berlin. They also take clothes, furniture, silver; such materials are called "ownerless Jewish property."

Viktor and Emmy's daughter, Elisabeth, de Waal's grandmother, escapes to England and revisits the Ephrussi mansion after the war. An American soldier invites her into what has been transformed into a series of offices. She recognizes only a few incidental family possessions; the vitrine is still there but it is empty. The soldier sends for an old local woman who might know more.

Thus is Elisabeth reunited with the family maid, Anna – and then with the *netsuke*, which Anna had smuggled out of the house in her pockets by threes and fours. Eventually Elisabeth's brother, Iggy, inherits them and ultimately hands them down to de Waal. Beautiful and mute, these figurines are just about all that remain of the once inestimable Ephrussi fortune.

Bill Gladstone is a Toronto writer, genealogist and publisher. Read his past book reviews and articles at the website www.billgladstone.ca.

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TIFF Bell Lightbox screens Polanski retrospective

Sheldon Kirshner
Staff Reporter

It's debatable whether the Holocaust has affected, much less influenced, Roman Polanski, one of the masters of contemporary cinema.

A child of the Holocaust whose Polish Jewish parents were interned in the Krakow ghetto, Polanski has directed only one feature film about this catastrophic event, *The Pianist* (2002), which won three Academy Awards.

But in his dark, suspenseful films, the Holocaust is implicitly present as a metaphor for man's inhumanity to man.

Impregnated with violence, fear and unpredictability, Polanski's movies bring into relief the random, heartless cruelty that lurks beneath the thin veneer of our civilization. This is hardly surprising, since he was a frightened, bewildered Jewish boy left to his own devices in Nazi-occupied Poland.

These thoughts come to mind on the eve of a Roman Polanski retrospective, due to take place at the Toronto International Film Festival's Bell Lighhtbox from Dec. 17 to 25.

Roman Polanski

The movies due to be screened are selections from his distinct phases as a director of distinction.

Knife in the Water (1962), Polanski's first feature-length movie, won an Academy Award nomination for best foreign film and introduced westerners to a refreshing new talent. After *Knife in the Water* – a psychological thriller seething with sexual tension and rivalry – Polanski settled in Paris, where he was born in 1933.

Unable to carve out a niche in France, he moved to Britain, where he directed, among others, *Repulsion* (1965), his first English-language film, and *Cul-de-sac* (1966), a Gothic horror film he regards as his finest movie.

With *Rosemary's Baby* (1968), a spooky film starring John Cassavetes, a young Mia Farrow and the irrepressible Ruth Gordon, he launched the Hollywood phase of his career.

Around this time, he married Sharon Tate, a starlet who was murdered by the Charles Manson gang in 1969. Shattered by her death, Polanski went to Britain.

In 1977, three years after Polanski's stylish salute to the private eye genre in *Chinatown*, he pleaded guilty to the charge of unlawful sex with a minor in Los Angeles. Fleeing the United States to avoid prison, he settled in France, a fugitive from the law.

After settling in France, he made *Tess* (1979), a period piece based on a Thomas Hardy novel and dedicated to Tate. But seven years would elapse before he launched his next project, *Pirates*, a homage to Errol Flynn's swashbuckling films.

In his movies, Polanski always deals with human frailties. Wartime Poland, where three million Jews perished during the Nazi occupation, gave him a taste of human cruelty and the meaning of racial hatred.

Polanski's parents, Ryszard and Bula, were thoroughly Polonized and Jews in name only. But to antisemitic Poles, and certainly to some Germans from Nazi Germany, the Polanskis were beyond the pale.

Having returned to Poland from France in 1936, they established themselves in Krakow. With Germany's invasion of Poland in 1939, their lives were upended and imperiled.

Pushed into the ghetto, they struggled to survive an unprecedented ordeal. For an impressionable boy like Polanski, who witnessed the horrors and degradations of the sealed ghetto, these were the worst of times.

Deported to German-annexed Austria, Polanski's father survived the rigours of the Mauthausen concentration camp. His mother, however, was murdered in the inferno of Auschwitz.

Having escaped from the ghetto, Polanski fared better than his parents. And like Jerzy Kosinski's protagonist in *The Painted Bird*, he passed through a series of trials and tribulations that tested his mettle to the maximum.

Disguised as a Roman Catholic and using a pseudonym, he went into hiding, helped by sympathetic Poles. He never forgot this horrific, hand-to-mouth chapter in his life.

Reunited with his father after the war, Polanski was a Holocaust survivor in the profoundest sense. Having been exposed to the dark side of human behavior, he was a marked man, psychologically at least. His days, weeks and months as a Jew dangling on the abyss would affect him as a filmmaker.

A graduate of the National Film School in Lodz, he was an actor before becoming a director. *Knife in the Water*, the first major postwar Polish film whose theme was not about the war, was an international sensation.

John Cassavetes and Mia Farrow in *Rosemary's Baby*.

Featuring only three actors, an arrogant sportswriter, his much younger wife and a hitchhiker, it unfolds languidly on a sailboat on a placid Polish lake over a span of about 24 hours. Simmering with pent-up emotions, gamesmanship and betrayal, *Knife in the Water* paints an unflattering picture of people under pressure and duress.

Rosemary's Baby, which is set in a gloomy Manhattan apartment building that has seen better days, revolves around a young couple befriended by odd next-door neighbours. It is suffused with menace, spooked by witchcraft and drenched in the spectre of Satanism.

And in an implicit reference to the Holocaust, a character exclaims, "God is dead, Satan lives." Presumably, Polanski was animated by this feeling in 1940s Poland.

Undercurrents of evil also course through *Chinatown*, which stars Jack Nicholson as a Los Angeles investigator who plunges headlong into the heart of darkness after accepting what on the face of it seems like a normal adultery case.

But only in *The Pianist*, based on the memoirs of a Polish Jewish musician and arguably his best film, does Polanski deal with the Holocaust per se.

Unfortunately, *The Pianist* is not in this retrospective. When asked about its exclusion, TIFF spokesperson Katia Houde explained that only films that best complement Polanski's latest picture, *Carnage*, were chosen.

Described as a "scathing, shocking, unsettlingly honest and surprisingly hilarious comedy," *Carnage* seems unlike anything else in the Polanski pantheon. But if its representation of human beings is unsettling, he will be in his element once again

The films screening at the retrospective are *Knife in the Water, Chinatown, Cul-de-Sac, Repulsion, The Tenant, Rosemary's Baby* and *Ghost Writer*. For the complete schedule visit tiff.net.

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Artist inspired by her patients at SickKids

Carolyn Blackman
Staff Reporter

Gloria Green, 48, balances her life between two passions.

By day she is a pediatric clinical dietitian at Toronto's Hospital for Sick Children, and on nights and weekends, she is an artist.

A member of the SickKids oncology team for 16 years, Green said that she transfers the feelings and sentiments she absorbs during the day into large pieces of abstract art.

"Providing nutritional care and support for children with cancer and their families can be challenging at times, yet it is rewarding because I'm given a chance to make a difference in their lives. Their bravery inspires me.

"My painting acts as an outlet. During the process of working on a piece, I can go through several emotions.

"My work is a channel for my self-expression. I'm reliving the emotions, stresses and rewards from my work. It is a good release for me. It's not unlike the release runners get from a good run."

A classically trained pianist who wrote her own music, Green said she began painting seven or eight years ago when she moved into a new loft apartment with bare walls and high ceilings.

Gloria Green

"I had always been interested in design, colour and space, so I bought a canvas and began painting. I was hooked."

She studied abstract painting under Lydia Parnat at the Avenue Road School of Art and then attended the Toronto School of Art.

"Now, I can't imagine not painting. My walls are covered with abstract pieces, and some are taller than me," said Green, who stands just at under five feet.

Recently, she said, she donated a painting to SickKids. "It was a long process. The hospital has an art committee, and I had to submit a package explaining my work."

The painting, now hanging in the oncology day hospital, is done in blue, yellow and green acrylic, "and I added water to give it lots of movement. It can be uplifting, but because it's abstract, it can be interpreted in different ways."

She favours acrylic paint, she said, because it is non-toxic and versatile. "It can be thickened or diluted."

When she begins a painting, said Green, she takes brush directly to canvas. "I don't draw anything ahead of time. I ruminate in terms of my mood and what inspires me, and I plan my palette in my mind."

Most of her paintings are non-representational, she said, but in one mixed-media work, she shredded paper to represent trees.

Green's art is on exhibit until Dec. 23, with an art party – Green will be present and everyone is welcome – scheduled for Dec. 15 between 7 and 9 p.m., at Toronto's Wellington Street Art Gallery, 270 Wellington St. W., Suite 105.

Degrassi grad stars in Green Day rock opera

Kathryn Kates
Special to The CJN

The first rock concert Jake Epstein saw was one by the American punk band Green Day in Mississauga, Ont. He was 12.

Now, the 24-year-old Toronto actor is starring in *American Idiot*, a rock opera based on Green Day's Grammy Award-winning 2004 multi-platinum album of the same name.

Epstein says it means a lot to him to be in a show written by this band, and he feels that he has come full circle. He's looking forward to meeting Green Day when they come to see the show in Toronto.

"The show is the closest thing to a rock concert that's still theatre that I have ever seen in my life," says Epstein from New York, where he is rehearsing the role of Will for the show's inaugural American tour.

"I think audiences will be thoroughly entertained. It is quite a moving piece especially with the Occupy Movement… and with the thinking about it being unfair that the one per cent takes everyone's money.

Jake Epstein

And I think that this real piece of news really resonates with *American Idiot*."

The tour opens at the Toronto Centre for the Arts on Dec. 28, part of the Dancap 2012 Broadway Series, before hitting 14 cities in the United States.

Epstein said he finds the idea of performing for friends and family on opening night equally exciting and nerve-racking.

Epstein is known to television audiences for his role as Craig in *Degrassi: The Next Generation* and to theatre-goers for a number of productions, most recently the musical *Billy Elliot*. However, it was his role as Melchior in the North American tour of *Spring Awakening*, which had the same production team as *American Idiot*, that got him his current role.

"*American Idiot* tells the story of three friends, Will, Johnny [Van Hughes] and Tunny [Scott J. Campbell], who want to get out of suburbia and make something of their lives. So, they all make plans to move to the city," says Epstein. "My character, Will, is a slacker, who is into hard-core punk music.

"Will finds out that his girlfriend, Heather [Leslie McDonel], is pregnant, so he is left behind. He is stuck in suburbia, and spends most of the play on a couch. I don't leave the stage for the whole show. It is probably the strangest part I've ever played in my life."

The musical includes the hit *Boulevard of Broken Dreams* and the title track *American Idiot*. In 2010, the show garnered a Grammy Award for Best Musical Show Album.

Ironically, even though Epstein spends a lot of his performance on the couch, he says he finds it to be a demanding show. "It is a really physical show. It's really in your body. We have to do a ton of core and body conditioning before every rehearsal. I am really excited. It's like nothing I have ever done before."

Epstein saw the original production of *American Idiot* in Berkeley, Calif., in 2009 during a workshop. He caught the multiple Tony Award-winning Broadway production during its March 2010 to April 2011 run at the St. James Theatre in New York.

In addition to touring with *American Idiot* for nine months, Epstein will be seen next season in an episode of the *Murdoch Mysteries* on CBC-TV and in an indie film called *Blood Pressure*.

For tickets to American Idiot, *at the Toronto Centre for the Arts Dec. 28 to Jan. 15, visit www.DancapTickets.com or call 416-644-3665 or toll free at 1-866-950-7469.*

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EYE ON ARTS

By BILL GLADSTONE

ED MIRVISH'S NAME GOES UP IN LIGHTS IN THEATRE DISTRICT

"Honest" Ed Mirvish, the late and legendary bargain store owner who became a theatre impresario by accident, has been posthumously honoured by having the major downtown theatre on Yonge Street, formerly the Canon Theatre, named after him.

Ed's son **David Mirvish** made the announcement at a tribute ceremony last week that was attended by hundreds of people, including **Mayor Rob Ford**, actors **Ted Dykstra** and **Shirley Douglas**, singers **Michael Burgess** and **Louise Pitre**, and producer **Paul Elliott**, who variously performed or shared anecdotes.

After video messages were shown from **Prime Minister Stephen Harper** and other dignitaries, a glittering marquis announcing the Ed Mirvish Theatre was unveiled on the stage.

Born in Colonial Beach, Va. in 1914, Mirvish's first brush with show business occurred when he was circumcised by **Rabbi Moses Yoelson**, **Al Jolson's** father. He stumbled into the theatre business in 1963 when he decided to purchase the Victorian-era Royal Alex, saving it from the wrecker's ball. "I didn't buy it for altruistic reasons," he once explained. "I was not a theatre-goer, I was a storekeeper, and to me it seemed like a bargain."

While he continued to run the famous Honest Ed's bargain emporium at Bloor and Bathurst streets, he imported season after season of quality shows to the Royal Alex as he and his son expanded the Mirvish theatre empire with several other theatres. Now, just four years after his death, his name is up in lights in the city's theatre district that he helped to establish.

* * *

Celebrating Chagall: A colourful evening of music, dance, performance, spoken word and more unfolds at the Art Gallery of Ontario this week. "Past Present: Chagall Through Toronto's Artists" features the musical ensemble **The Thing Is**, dance from **Kaeja d'Dance**, and music from accordionist **Sasha Luminsky**.

The evening also features the Canadian debut of an excerpt from *Bella, The Colour of Love*, a new production about **Bella Chagall**, the artist's wife, written and performed by Yiddish jazz chanteuse **Theresa Tova** with Montreal pianist **Matt Herskowitz**. $22.50, members $20.50, students $17. AGO, Weston Family Learning Centre, 317 Dundas St. W. Wednesday Dec. 14, 8 p.m. www.ago.net

* * *

Names in the News: Montreal-born actor, comedian and producer **Tevya Heller** was raised in a devout Jewish household and had seven years of intense Hebrew schooling, but lost his religious faith as a teenager. In *Oh My God!*, a new six-part series currently airing on ichannel, Heller explores how various groups of Canadian Hindus, Muslims, Christians, Wiccans and others experience God.

Heller presents an atheist's perspective on faith but does not belong to the militant, religion-bashing school of atheism championed by the likes of **Christopher Hitchens** and **Richard Dawkins**. "I'm an atheist who wants God to exist," he said.

"I think belief is a gift and that people of faith are lucky. There's such a loneliness in being an atheist because you're not part of a community. So this show is really about an atheist's search for a God he can believe in."

Produced by Toronto-based Stornoway Productions, the series continues on ichannel, Monday evenings at 8:30 p.m. and again at 11:30 p.m. www.ichannel.ca

* * *

Arts in Brief

- The **Toronto Jewish Folk Choir**, conducted by **Alexander Veprinsky** and with **Lina Zemelman** at the piano, performs a Chanukah concert. Barbara Frum Library, 3rd floor, 20 Covington Rd. Wednesday Dec. 14, 7 p.m. Please phone 416-395-5441 to register.
- **Theresa Tova** and **Fern Lindzon** perform *Oy Baby It's Cold Outside*, a lively evening of cabaret song in English, Yiddish and Yinglish. $25, $20, or $60 for two premium seats. Green Door Cabaret, Lower Ossington Theatre, 100A Ossington. Saturday Dec. 17, 8 to 10 p.m. 416-915-6747.

* * *

At the Galleries: Textiles by **Sheree Rasmussen** are on view in the Miles Nadal JCC Gallery. Rasmussen uses fabric like paint and scissors like a brush to construct collages that capture the play of colour and movement while allowing for complete freedom of movement and expression. Until Jan. 2.

Getting 'friended' with a paintbrush

Laura Fixman
Special to The CJN

Adding friends on Facebook has gained a new meaning with Canadian artist Carole Freeman's latest exhibit, *Friend Me: Portraits of Facebook*.

The exhibit, which runs until Jan. 7 at the Edward Day Gallery in Toronto, features almost 200 portraits of people's Facebook profile pictures, some of them well known in the art world. They include artists Judith Braun, Susan Hobbs, Margaret Dragu and Jim Kempner. Freeman also painted a portrait of actor James Franco and media mogul Arianna Huffington.

The idea for the project came after Freeman had been caring for her sick mother in Winnipeg for several months. She would play Scrabble daily with her family there, and she discovered she could continue playing Scrabble on Facebook when she returned to Toronto. She soon became interested in the images people chose for their profile picture.

"When I started looking closely at friends' profile pictures, I realized there was this infinite number of faces to look at, and then I started 'friending' people because of what their profile pictures looked like," Freeman said.

Freeman, who graduated from the Royal College of Art in London, England, in 1980, is excited about the response she has had from this exhibit. She sent messages to people on Facebook asking for permission to paint them, and then sent them a JPEG of the finished painting. She's received Facebook chat messages from people around the world saying that they love the work, and even that they would like to purchase it.

"Everybody loves it and they feel honoured to be included," Freeman said. "It brings people together."

Studying the profile pictures of others has made Freeman think more about the image she uses for her profile.

"Usually I use Facebook to promote my work, and right now, that's how I choose my profile image," she said. "I think I would continue to keep changing the profile photo to a profile I painted of someone else since I don't like to put in photos of myself."

The exhibit opened on Dec. 1, and Freeman said that since that was World AIDS Day, it was a perfect day to begin the charity work she wanted to achieve with her Friend Me project, whose goal is to inspire and engage the 800 million Facebook members to paint their friends, as a global initiative to promote connection, friendship and our common humanity through art, social media, education and technology.

One of the charitable organizations she partnered with was the Stephen Lewis Foundation Arts Fund, which supports the art of African people living with HIV/AIDS and thus helps bring hope to their lives. Executive director of the fund Ilana Landsberg-Lewis spoke at the exhibition opening.

Jordan Banks, managing director of Facebook Canada also spoke at the opening, about Facebook's commitment to the Friend Me project. He said the project illustrates one of the reasons why Facebook could be inspirational.

"One person has the ability to influence and connect with people all around the world who share like interests," Banks said. "They use Facebook to drive and amplify their voices."

Freeman was a teacher for many years, and will be visiting classrooms to run arts workshops where the kids will get the chance to paint one of their Facebook friends.

Carole Freeman

She painted a lot as a child, and she has always been interested in painting faces. Painting fulfils her need to be creative.

"It's my passion in life and about the only thing I love doing," she said. "People's lives are in their faces, so it could be very beautiful or handsome or a face with a lot of character in it. Whatever strikes me as interesting."

Freeman is always thinking about how the project might expand. She is considering travelling to meet some of the Facebook friends she has never met and painting them in their homes. She also hoped to meet some of her Facebook friends at the exhibit's opening. She added that forming connections with people was another benefit to the project.

"We're making more friends," she said.

The exhibit runs until Jan. 7 at the Edward Day Gallery, 952 Queen St. W., Suite 200. For more information, "Like" Friend Me Projects on Facebook.

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Toronto athletes play pro basketball in Israel

Paul Lungen
Staff Reporter

If you check Bnei Hasharon Herzliya's active roster, you'll see Toronto native Jared Mintz listed as an Israeli. Likewise, review the list of players on the Maccabi Haifa Heat website, and a little blue-and-white Israeli flag pops up next to Simon Farine's name.

Yet both young men, aged 23 and 24 respectively, were high school basketball stars in Toronto. Mintz played for the Anne & Max Tanenbaum Community Hebrew Academy of Toronto Tigers, taking them to the provincial quarter finals one year. Farine played for the Northern Secondary Red Knights, where he was named athlete of the year and was a *Toronto Star* basketball all-star.

So what gives?

It's all about using the rules to your advantage. Teams playing in Israel's Ligat Ha'Al (Super League) are limited to four imports from abroad, so they try to improve their rosters and comply with the rule by recruiting North American Jewish players with an interest in making aliyah. Sign the right documents, make the commitment and presto, instant Israeli.

So far, Mintz loves the experience of playing pro ball in Israel. Although he was a go-to guy in college, playing 30 minutes a game for the Lafayette Leopards in the NCAA's Patriot League, he's getting the freshman treatment with Bnei Hasharon.

"I'm not getting an incredible amount of time [playing]," he said. "But it's OK for a first-year player. It's been pretty incredible over all."

Mintz, a six-foot-nine centre, now sees only about 10:34 of playing time per game.

Simon Farine

Jared Mintz *[Oded Karni photos]*

So far this season, he's averaged 2.3 points per game and 2.3 rebounds. With Lafayette, he scored 15.8 points per game and snagged 5.8 rebounds.

"It's different than in college," he explained. The biggest adjustment is that "they're paying you to play basketball, so it's a little more pressure than in college. You have to prove yourself all the time."

Mintz signed a one-year contract with an option for a second year.

"When I finished by senior year in basketball at college, I started looking for an agent," he said.

Before he signed with Bnei Hasharon, Mintz's agents talked to three or four teams.

"Bnei Hasharon was the best fit," he said in a telephone interview from Israel. "They have a really good reputation… They were really keen on my coming here."

He moved to Israel in July and immediately suited up for Israel at the University Games in China. The Israelis finished 13th out of 25 teams.

In its first seven games in the Super League season, Bnei Hasharon amassed a 2-5 record and changed coaches. "We lost three games by two points," Mintz said.

Over at the Maccabi Haifa Heat, the six-foot-two Farine is seeing 9:36 in court time. A shooting guard, Farine is averaging 1.6 points per game to go along with 1.2 rebounds and .6 assists.

Prior to signing with Haifa, Farine was a star at Dalhousie University, leading the Tigers to two Atlantic University Sport (AUS) championships. He averaged more than 20 points per game in his last three seasons. A perennial AUS all-star, Farine finished his college career by being named to the All-CIS team for 2010-11.

Along with Mintz, he was a key member of the 2005 Maccabiah Games under-19 team. He led the tournament in scoring, netting 31 points in a losing effort against a very strong American squad.

According to the website *Northpole Hoops*, "Farine's greatest asset is his versatility. He is a strong guard who plays hard on both sides of the ball and always looks to make plays for his teammates. Farine possesses superb vision, passing ability [and is] an absolute playmaker. And of course, the kid can flat out score."

"We were very impressed with Simon Farine in the U.S. tryouts," said Maccabi Haifa head coach Mickey Gorka. "Simon shined among excellent competition at the U.S. tryouts. "He's a physical guard [and] strong rebounder, with a nice touch from mid-range and will add depth to our roster this season."

Izzy Tchinio, general manager of Bnei Hasharon, said the team plans to bring Mintz along slowly, "Right now he's the sixth man, a power forward and centre," he said. "He still has to learn the league."

The style of play is quite different than U.S. college hoops, he continued. Even good NBA players take time to adjust.

American basketball is generally more athletic and individualistic. European and Israeli basketball is more technical and relies more on teamwork, he said.

Mintz, he continued, "is a very good basketball player, and once he adjusts, he'll be good for us."

"I'm sure it's a good experience to explore different places and cultures, especially for a Jew."

Having learned Hebrew at a Jewish school, Mintz acknowledges he has a leg up on other imports. Although practices are conducted in English, he's served as a translator for the team's American players on other occasions, he said.

Knowing Hebrew makes it easier to get along in Israel, although he finds the pace of life in Israel quite different than he's used to: "Everyone's rushing a little bit more, but nothing too crazy," he said.

So far, "the whole thing has been great. It's a dream come true. Playing basketball professionally is the ultimate for people who love sports. It's been great for me," he said.

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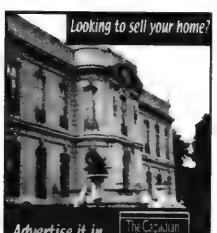

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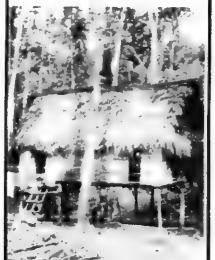

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Israel tries to lure back expats

Uriel Heilman
JTA

NEW YORK — A few different sparks led to the recent flare-up over a two-month-old Israeli ad campaign to lure home expatriates in the United States.

An ad suggests that a child of Israelis living in America would mistake Chanukah for Christmas. An influential blogger claimed that the Netanyahu government was trying to dissuade Israelis from marrying American Jews. The ads were criticized by the Jewish Federations of North America and the head of the Anti-Defamation League.

It all came to a quick end: Michael Oren, Israel's ambassador to the United States, announced that Prime Minister Benjamin Netanyahu had ordered a halt to the campaign that had so offended American Jews.

But the recent flare-up threatens to obscure a larger challenge for Israel: how to lure its citizens living overseas back home.

For many years, Israel viewed its emigrants with some distaste. They were referred to as *yordim*, a derogatory term that means "those who go down." Israeli embassies and consulates refused to provide solid numbers on how many there were, reflecting the sense that somehow Israelis who had left the fold were an embarrassment for the state.

In recent years, however, that attitude has shifted, and Israel both has made a more conscious effort to draw them back and started to look at its expats as more than just lost citizens.

"We have to rethink the definition of Israelis abroad – it's a different world today," Israel's minister of public diplomacy and Diaspora affairs, Yuli Edelstein, told JTA. "Is someone who goes to the U.S. to get an MA a *yored*? A PhD? I don't think this diminishes Zionism."

Israel's aggressive effort to bring back expats has included not just ad campaigns overseas but changes at home. Israel helped create and fund new academic research centres to compete with universities abroad for Israeli minds. The Finance Ministry is trying to create incentives that would turn Israel into a technology research centre for the financial services industry as a way of attracting Israeli expats who work in the field but cannot find jobs in Israel.

"We know there are people who would like to return or make aliyah," Haim Shani, the director general of Israel's Finance Ministry, told JTA last year. "It's part of a larger strategy of bringing minds back to Israel."

According to the 2010 U.S. census, more than 140,000 Israelis live in the United States; the Israeli Consulate in New York says the real figure exceeds 500,000. Whatever the number, it's clear that more Israelis are moving to the United States than Americans are moving to Israel. From 2000 to 2010, the number of Israelis in the United States grew by more than 30,000, according to the U.S. census. By comparison, 25,712 Americans moved to Israel in that period, according to figures from the Jewish Agency for Israel, which handles immigration to Israel.

America has long beckoned immigrants from all over the world, Israel included. Israelis' reasons for coming are varied, but experts say it's mostly for economic and professional opportunities. Doctors, lawyers, academics and other professionals make more money in America.

"The solution of returning to the Diaspora and living overseas always captivated us," Israeli engineer Liad Magen wrote recently in an op-ed piece in Ynet. "Especially in my field, as a computer engineer, relocation is not a dirty word. Many of my friends are overseas, in Europe, Australia and the United States. Even friends who served in the army with me and completed a full combat service left for the U.S. and opened successful companies there. All of them are doing well."

The loss of Israeli citizens overseas is deeply troubling for Israel. For one thing, Israel's determination to maintain a Jewish majority in the country means that the emigration of every Jewish citizen is a setback.

For another, a relatively high proportion of Israelis living overseas are professionals or those with advanced degrees. Israel doesn't want to lose their expertise, wealth, spending and tax income.

One of the controversial ads

In recent years, Israel has recognized the value of having Israeli communities abroad. As potential wellsprings of overseas support for the Jewish state, the Israeli government is increasingly helping to cultivate them. But it would rather have them home.

Competing with places like the United States – where there is abundant opportunity and little discrimination against Jews – isn't easy. So when officials at Israel's Ministry of Immigrant Absorption came up with an ad campaign targeting Israelis living here, they tried to zero in on the one thing America cannot offer Israeli expats: Israeliness.

Critics, however, saw the ads as suggesting that America cannot offer something else: Jewishness.

In one ad, the young daughter of Israeli expats is video-chatting with her grandparents in Israel, who have a lighted menorah in the background. When the grandparents ask the girl what holiday it is, she exclaims "Christmas!" The tagline: "They will always be Israeli. Their kids won't."

In another ad, a dozing Israeli expat father is deaf to his son's calls of "Daddy!" until the kid finally says "Abba!" The tagline: "Before 'Abba' turns into 'Daddy,' it's time to come back to Israel."

In a third, the boyfriend of an Israeli expat mistakes her subdued mood and a candlelit room for romantic when she is actually observing Israel's Memorial Day for fallen soldiers.

The *Atlantic*'s Jeffrey Goldberg, after learning of the ads from a report on the Jewish Channel, wrote a blog post about the ad campaign headlined "Netanyahu government suggests Israelis avoid marrying American Jews." He called the campaign a "demonstration of Israeli contempt for American Jews."

That set off a cascade of reactions. ADL national director Abraham Foxman told *Ha'aretz* that the ads were "heavy-handed and even demeaning." The Jewish Federations of North America called them "outrageous and insulting."

Within about 48 hours, Netanyahu canceled the campaign, which had included billboards in addition to the 30-second spots on Hebrew-language satellite channels and YouTube. So far, however, only the Christmas ad has been removed from YouTube.

"The Ministry of Immigrant Absorption's campaign clearly did not take into account American Jewish sensibilities, and we regret any offence it caused," Oren said in a statement. "The campaign, which aimed to encourage Israelis living abroad to return home, was a laudable one and it was not meant to cause insult."

The Knesset committee on immigration, absorption and Diaspora affairs was to discuss the campaign yesterday. For its part, the Absorption Ministry noted that the ads generated positive feedback from Israelis living in the United States.

"It was aimed at the Israelis and it worked," said Edelstein, the Diaspora minister. "The criticism got a little carried away. With all the anger, American Jewish leaders missed the point."

The ad campaign was meant to show Israelis that their Israeliness will be diluted by living in the Diaspora – if not for them, then certainly for their children. American Jewish critics, however, saw the ads as a swipe at them, seeing in the Christmas ad in particular a suggestion that American Jews don't know how to be Jewish.

Edelstein said the opposite is true: Israelis don't know as well as American Jews how to live as Jewish in the Diaspora.

"An Israeli, when the Hebrew is taken away, the army service is taken away, the income tax is taken away, the friends are taken away, I'm not sure we know how to distinguish our identity and distinguish between Chanukah and Christmas," he said.

One Israeli expat in New York, Sivan Noy, the program manager of Dor Chadash USA, a network of Israelis living in America and American Jews, said the ads failed to move her.

"I think they are highlighting situations that wouldn't make me feel less of an Israeli," Noy wrote in an e-mail message to JTA. "I do have a little girl, and we are celebrating Christmas with our friends [who celebrate Chanukah with us] and she does call me Mommy sometimes and I fail to see why it makes her less of an Israeli."

Check out our blog @ heebonics.ca

HEEBONICS

Community leader promotes young adult participation

Michelle Bitran
Special to The CJN

When Shauna Waltman reached the end of her undergraduate degree, she felt disconnected from the Jewish community. Instead of walking away for good, Waltman, now 31, decided to go on a Birthright trip to Israel.

Little did she know she would not only meet her future husband, Jeremy, on the trip, but she would also begin the exciting and rewarding path toward becoming a leader in the Jewish community.

"When I was in Israel, I was reminded of how good it feels to be a part of something bigger than yourself," she said. While on the trip, Waltman ran into her former camp counsellor, Michael Soberman, who was the director of Canada Israel Experience at the time.

As soon as she got back to Canada, Waltman contacted Soberman and asked about job opportunities in the Jewish world. She felt an urge to reconnect with the Jewish community, and decided that she wanted to apply her training from the University of Western Ontario's Richard Ivey School of Business to something that she felt strongly about. But she wasn't yet sure what that would be.

"I found myself back at home and really struggling with what I wanted to do now that I was all grown up," said Waltman, but it wasn't long before she found her calling in Jewish community work. With Soberman's guidance, she eventually became the co-ordinator for March of the Living Canada, and later, the director of Toronto's Birthright Israel Alumni Community (BAC). As co-ordinator of March of the Living, Waltman helped to recruit new groups of participants who would take the emotional and educational trip from Poland to Israel. She attracted university students, adults, educators and even politicians to sign up for the unique experience.

It was clear that Waltman had a talent and a passion for community engagement, and when she became director of BAC, she was able to direct her work toward people her own age.

"As a child, as a teenager and as a university student, there are so many great opportunities available to Jews... As a young adult, those opportunities aren't always as obvious," she said, adding that it became her goal to find new ways for Jewish young adults to connect with their community. Waltman planned numerous events and activities to keep former Birthright participants engaged, and through that, she brought Toronto to the forefront of Birthright post-programming as well as Birthright trip leader training. Toronto's BAC is now the second-largest one in North America.

More recently, Waltman became the director of the UJA Federation of Greater Toronto's Community Connect, what she calls "a grassroots organization inside an established organization." She works to engage her peers, Jewish people in their 20s and 30s, in programming, networking and leadership opportunities in the Jewish community.

"We consider ourselves the changemakers, we consider ourselves the innovators, we consider ourselves the people driving the movement for and with our peers," she said of the Community Connect team.

Waltman's dedication and hard work earned her the prestigious Young Professional Award of the Jewish Communal Service Association (JCSA), which she was presented with at the Jewish Federations of North America General Assembly in Denver, Colo., this past November.

"There are so many great young people working in the field, so to be recognized as the top of that is a really amazing honour," said Waltman, adding that working with her inspiring team of Jewish young adults is "the best award" she could ask for.

Waltman explained that working for the up-and-coming generation has helped to reverse some of the community disengagement that many Jewish young adults experience as they leave university. "I relish the opportunity to create a world [for] that [age group], and I think we have," she said.

It was Soberman, now the director of National Initiatives for the Next Generation at the UIA Federations of Canada, who nominated Waltman for the award. "She's somebody, I think, who really wanted to work in the community for all the right reasons," he said. "Quite simply, she's a star." Soberman added that the award is an important step forward in recognizing the impact of young adults in the Jewish community.

Although Waltman, who is completing a master's in Jewish professional studies at Spertus College in Chicago, is as modest about her accomplishments as Soberman is proud of them, she realizes the importance of her work.

Waltman enjoys the view from Massada on a March of the Living trip in 2005

"It's about showing the next generation that it's possible," she said, explaining that, as a new mother, she has discovered the significance not only of building up the Jewish community for the future generation but also of giving them the tools to continue to build it for themselves. Waltman said she hopes her one-year-old daughter, Hannah, will also contribute to creating a relevant and meaningful Jewish community when she grows up.

Although not too long ago, Waltman saw herself drifting away from the Jewish community she grew up in, she said making the choice to reconnect and to forge her own path in the community is one of the best decisions she's made. Referencing the famous Robert Frost poem, The Road Not Taken, Waltman said of her decision, "I chose the road less travelled, and, as they say, that made all the difference."

Waltman [illegible] through the Golan during a Birthright Israel trip in 2005

More news for young Jews on heebonics.ca

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Intermarried holidays

Dear Ella,

My husband and I were invited to a family dinner at the home of my niece, Marlene. Marlene is married to a non-Jewish man and has two beautiful boys. It was the first time we've been there at this time of year. When we walked in, there stood a towering Christmas tree decorated with blue tinsel and blue ornaments, topped with a lit Star of David.

I know I must have turned white, because Marlene asked if I was OK while she helped me off with my coat. My husband, didn't seem to care, but I was completely offended and disgusted.

After dinner, when we all retired to the living room, I was forced to sit on the couch facing that monstrosity, and I could no longer keep quiet.

I made sure the boys were out of the room, and I asked Marlene how she could so blatantly disrespect the Jewish religion by having such a sacrilegious symbol in her home. Perhaps I went too far when I asked if she thought her grandparents, who were Holocaust survivors, would approve. My sister stood up for her daughter and told me if I was so uncomfortable I was free to leave, so I did. We have not spoken since, and I feel terrible. I don't want to apologize, because that will send the message that I approve. I'm not sure how I should proceed.

Sickening Symbolism

Dear Sickening Symbolism,

It's understandable that you were shocked when you walked in and saw this tree topped with a Star of David. The tree is a symbol of Christmas, which is the holiday commemorating the birth of Jesus, while the Magen David sitting on top signifies Judaism. It's a symbol on the Israeli flag and was used to identify Jews during the Holocaust. Since your parents were Holocaust survivors, I can see how this might offend you. However, the fact is, you are part of western culture, and many people don't have that same strong connection to the Magen David as you do.

The Jewish Federations of North America did a survey that showed the percentage of intermarriage in 2001 was 47 per cent. That's a huge number, and my guess is it's gone up since then. You may not like it, as I'm sure many parents don't, but in the end, they must accept it or lose their children.

Ask Ella

By Ella Burakowski

Try to look on the positive side. Marlene and her husband are doing their best to keep Judaism in there home. They are showing their children that they are the product of two religions. Raising children this way may not be optimum from a religious point of view, but it does teach tolerance and acceptance. I'm sure when it's time to light candles, they will have a chanukiyah too.

Intermarried families are here to stay, and the sooner the community accepts them, instead of shunning them, the better chance of teaching them about Judaism and not losing them completely.

Apologizing is the right thing to do. You can't impose your way of living on others, but you can take over latkes, dreidels and Chanukah gifts and tell the story of Chanukah. Kids will accept learning a lot better if it comes from the heart.

Readers may submit their questions to Ella at The CJN, *e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

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2 egg yolks	1 c brown sugar, packed
	2-3 tsp cinnamon

In food processor combine cheese, egg yolks and white sugar. Trim crust from bread and flatten with rolling pin. Spread thin layer of filling on bread and roll tightly. Mix together brown sugar and cinnamon. Brush each roll with melted butter and cover with sugar mixture. Bake on greased cookie sheet at 350 for 15-20 min.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

A panel expressing different opinions about the social protest movement in Israel, which was part of this year's Festival Séfarad.

French historian and journalist Alexandre Adler, left, who talks about his recent book on Israel's destiny and his thoughts about the country's future.

Prof. Julien Bauer who presented the article he recently published in the International Encyclopedia of Political Science at a conference organized by the political science department of the Université du Québec à Montréal.

Exclusive to cjnews.com in Hebrew

Democracy at risk in Israel.

Exclusive to cjnews.com

Rabbi Michael Stavsky explores some of the halachot of lighting the menorah.

Also on the web

Financial adviser Perry Newman, who defrauded his Orthodox Jewish clients of more than $6 million, has been sentenced to five years in prison.

Important to prepare for winter

As autumn progresses and leaves fall from the trees, the media remind us to have winter tires put on our cars and make sure our furnace has been tuned for winter.

It's also a good time to remind seniors that they need to personally prepare for winter. Unless you routinely leave the cold of Canada every year for a trek south to warmer climates, it's imperative that certain steps be taken to avoid serious consequences that cold and inclement weather can promote.

Senior Side of Life

Michael Gordon

Depending on your living situation, there may be a need to do things around the house to prepare for winter. If you live in an apartment where general maintenance is provided all winter, there's usually little to worry about in terms of ensuring that the heating system is in good working order.

Many older people, however, experience excessive dryness from central heating, and many older buildings don't have a central humidifying system. For seniors who have problems with excessive dryness, which can affect the skin and respiratory system, using a room or apartment humidifier might be worthwhile. Newer models are easier to use, but it's important to keep them clean so that the water does not become a source of problems. Most hardware stores have fluids that are added to the humidifier to keep it clean, but you must follow model directions for maintenance. The amount of humidity in the room can be adjusted in most models.

If you live in your own house, make sure the furnace is in good working order with a clean filter for the winter and a working and clean humidifying system. It's also very important to arrange for snow clearance of steps and walkways, and that there is ice-melting material available if this is a problem in the place where you live.

It's useful if you can arrange for someone to make sure this is all taken care of – sometimes family members do it – but it may be necessary to hire someone who will provide maintenance on a regular and reliable basis.

Proper personal wear is also very important, especially good boots that are not just warm but have treads that can deal adequately with snow and ice. A bad fall can be devastating for an older person.

In term of personal health, you should make sure you have the necessary immunizations. Every winter you should have an influenza vaccination, which can be very important in preventing serious and potentially life-threatening influenza infection.

If there is any issue about making sure prescriptions are filled on time, make an arrangement that ensures that you do not run out of critical medications when there is inclement weather that prevents your getting to the pharmacist. Explore whether there is a prescription delivery system available or someone who can reliably pick up your medications, even if there is very bad weather.

One instruction I provide to my patients is that if you have a doctor's appointment and the weather is bad, unless there is someone who can reliably and safely get you to that appointment, cancel it, as the risk may be too serious. To be fair to the physician and other patients, always try and give enough notice to the office so that the time can be used for someone else.

Winter is part of Canada. In order for you to cope well, these kinds of preparations are necessary so that you can welcome the following spring in good health.

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Chanukah Greetings 2011

Section B

The Canadian Jewish news

(Flash90 photo)

Israeli goes on sufganiyah binge for charity

Viva Sarah Press
CJN Israel Bureau

Most people pick up a coffee on their way to work in the morning. But when Elie Klein, a non-profit public relations professional, hops off the bus in Jerusalem, he heads straight to the nearest bakery to buy a sufganiyah. Or three.

It's the Hebrew month of Kislev, and that means Klein is back on his "Dough for Donuts" campaign diet. This American immigrant binges on sufganiyot to raise money for charities around the world.

"I am blessed with a fast metabolism," Klein assures *The CJN*, saying he's not after a coronary.

He hopes to wolf down 100 sufganiyot and raise $12,500 (Cdn).

"I'm not asking anyone to give to a specific cause, but rather just to give. Everyone has a cause or charity that they believe in," he says.

Klein's high-calorie munch-a-thon started out two years ago as a gentleman's bet between friends as to who could eat the most sufganiyot between the first day of Kislev and the end of Chanukah. The group updated their Facebook and Twitter accounts to keep score.

"I joked with my wife that I was eating so many sufganiyot that someone should sponsor me," he says.

In 2010, the bet was on again, but this time, a neighbour set up a Facebook page (http://tinyurl.com/dough4donuts) with the title "Dough for Donuts" and people started sponsoring Klein for his new round of gorging.

After 31 days, the Beit Shemesh resident had consumed a whopping 70 sufganiyot and raised $8,900 for 44 charities.

Elie Klein gets ready to start his Dough for Dougnuts campaign.

Though the name of his campaign refers to sufganiyot as "doughnuts," Klein stresses that they are not one and the same.

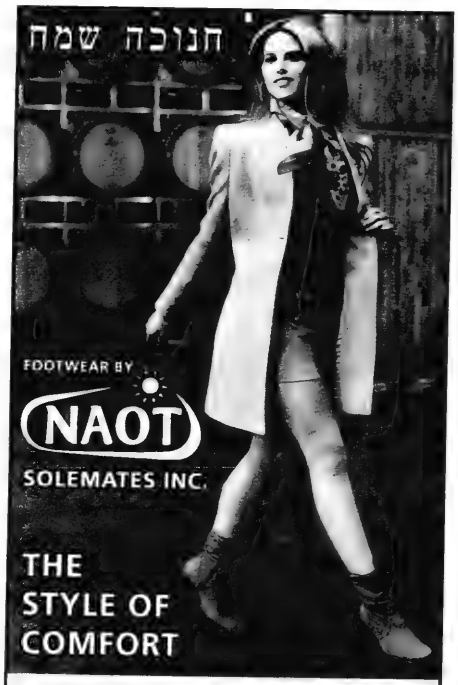
"They're totally different," he says. "I can eat a million doughnuts in one sitting. They're made to go down easy. They're light and fluffy. Sufganiyot have no holes, they're much heavier. If I were to say I'm going to eat 100 doughnuts I'm sure many other people could do it, so it's not much of a challenge."

Sufganiyot are only for sale in Israel during the weeks leading up to Chanukah and until the end of the holiday. This oil-fried indulgence is packed with 350 to 750 calories, depending on the filling.

The traditional sufganiyah comes with strawberry jam. But patisseries and bakeries are known for their originality during the holiday, and this yummy dough ball is also available with fillings of halva, dulche de leche (Klein's favourite), chocolate, vodka-melon, Irish cream, pistachio cream, marshmallow and so on.

The average Israeli eats five sufganiyot each year. "My goal is to eat three sufganiyot every day until Chanukah and then four every day on Chanukah," Klein says. "Part of my donation is buying the sufganiyot upon which the campaign is based."

Continued on page B3



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'Choose the cause that makes sense to you'

Elie Klein eating one of his many sufganiyot

Continued from page B2

At least once a day he's asked if he's trying to do an Israeli version of the American documentary *Super Size Me*. After all, the health aspect is something to think about.

"I'm trying to make it my first half of the day," says the 31-year-old, who eats his sufganiyot at work. "I'm trying to walk more and trying to balance out my eating with salad and protein."

And what does his family think about this philanthropic noshing?

"Last year, my wife was in favour of the idea. She bought the sufganiyot. She really wanted things to happen," he reports. "She is still my biggest supporter."

Klein says his mission is all about the charities involved.

"Part of what I noticed when I was formulating the idea was that everyone knows someone who is running in marathons or cycling or walking to raise money for causes they believe in. The other initiatives are great, but they tend to meld together after a while and the cause doesn't always speak to the sponsor," he explains.

"My initiative draws attention, and you can choose the cause that makes sense to you. Some choose Israel-based charities, people choose North American causes, and some people trying to be funny choose to sponsor the Israeli Diabetes Association or Overeaters Anonymous," he says. "What's important is to just give."

At press time, Klein had 75 sponsors for 50 causes including the Gift of Life Bone Marrow Foundation, Chai Lifeline Canada, Organization for the Resolution of Agunot, synagogues around the world and summer camps, among others. Pledges vary from 10 cents to $3 per sufganiyah.

"It's an international campaign," he says. "This is not only a Jewish or Israeli campaign. It's a fundraising initiative for wherever the person is and whatever he or she feels connected to."

Klein says people can start giving at any time during the project. As a public relations whiz, he says he "knew the big number of 100 would draw people."

Then he adds, "Now I have an altruistic reason to eat sufganiyot."

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Chanukah in Israel: Sufganiyot on the streets

Marcy Oster
ITA

They're making sufganiyot on the streets of Israel – Chanukah must be near.

Actually, it started feeling like Chanukah here in Israel about two days after Sukkot, when the first vendors started frying the delicious and caloric doughnuts in vats of oil in front of bakeries and on the street in towns throughout the country.

As malls in America rush the Christmas season by putting up decorations right after Halloween, some vendors in the heart of Jerusalem were making sufganiyot in the middle of Sukkot.

I spend the weeks until Chanukah checking out the sufganiyot offerings – jelly, chocolate, custard, you name it. At a rumored 1,000 calories each, I can only allow myself one or two throughout the whole season, so they had better be good.

One of the highlights of my family's Chanukah is our annual venture to a fancy coffee shop for sufganiyot and hot cocoa (for the kids, coffee for me). Last year's offerings included sufganiyot filled with flavours such as champagne, taffy and pistachio.

But Chanukah in Israel is not all about sufganiyot. With the kids out of school for a week, family fun rules. Workplaces mostly stay open, but stay-at-home moms and parents who manage to get some end-of-the-year time off do not want for kid-friendly activities during Chanukah.

Cities throughout Israel offer many cultural extravaganzas during the holiday. There are musicals and plays for children, often starring some of the best-known old and new Israeli television and music personalities. Malls feature children's programming like arts and crafts stations, or they set up stages with visits from jugglers, singers, and often characters from beloved Israeli children's shows such as *Yuval Mibubal* (Yuval the Confused) or Kofiko (a monkey with very human traits).

One of our favorite happenings in recent years featured candle dipping. Others included demonstrations of making olive oil and pita (and eating them).

There are also plenty of Chanukah parties to attend in the evenings, either public or private. As in North America, synagogues, schools and other institutions host parties, and kindergartens put on pre-Chanukah extravaganzas with song-and-dance presentations for parents. Families get together to light candles and fry latkes in celebration of the miracle of the oil.

Our extended family gets together every year for Chanukah, though co-ordinating the event becomes more difficult each year as more of the nieces and nephews marry, move away from the community and have children of their own.

Buying sufganiyot

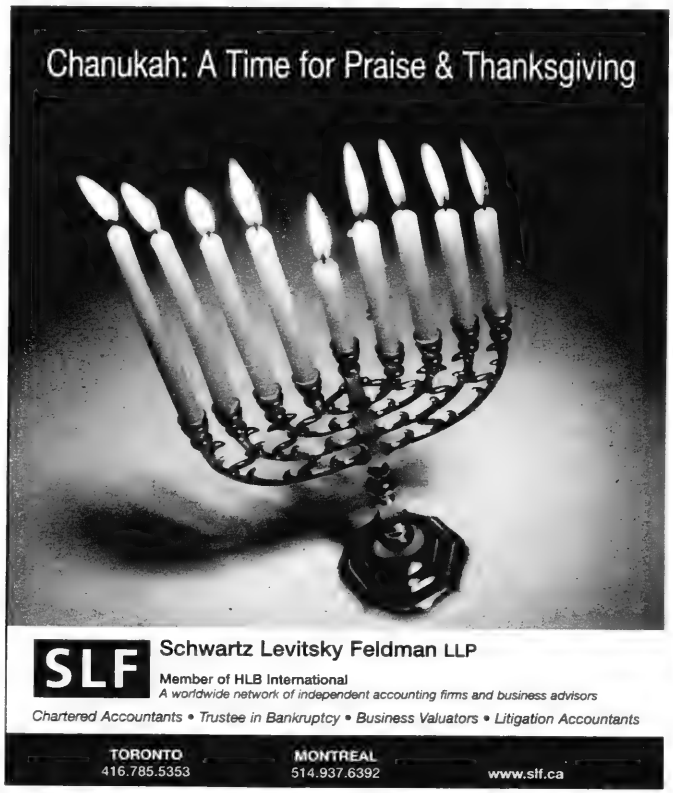
One of the highlights of our party is the family sing-along, which begins with songs for Chanukah, moves on to well-loved national Israeli songs and finally moves into a different realm – Simon and Garfunkel and show tunes.

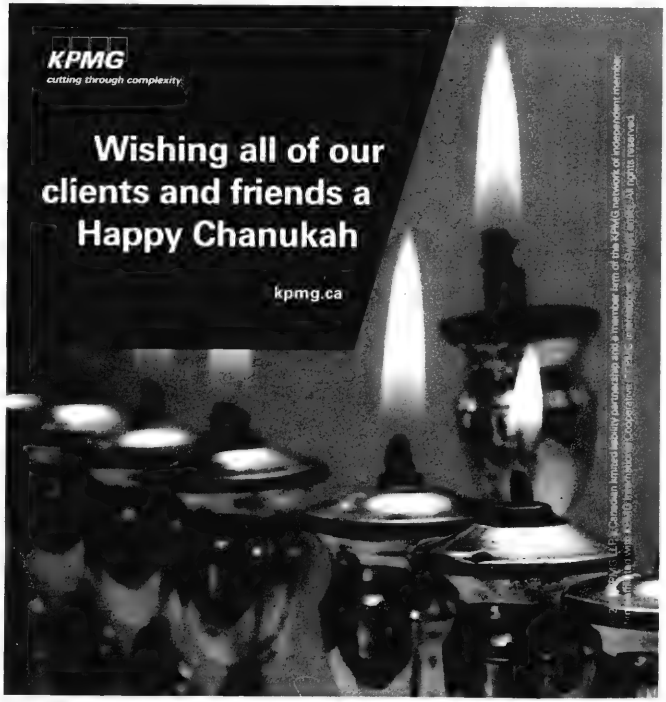
There are plenty of public chanukiyah lightings – in the Knesset, on army bases, at the Western Wall. The president and the prime minister travel to significant spots throughout the country, and sometimes the world, to kindle the Chanukah lights.

Also as in communities around the world, Chabad is a palpable presence in Israel during Chanukah, with its chanukiyot sprouting in town squares, public parks and on the backs of cars. In our own community, the local Chabad lights a tall chanukiyah in the middle of our open-air mall, inviting children to come each night to sing the blessings and enjoy sufganiyot.

Perhaps the best part about being in Israel during Chanukah is walking down the streets of many cities and seeing Chanukah lights burning, often in special glass containers, outside, next to the front door. With the mezuzah on one side and the Chanukah lights on the other, the home is surrounded by mitzvot, according to tradition. And since everyone lights their own chanukiyot, it is not uncommon to see a home with dozens of lights burning in the window.

It truly makes Chanukah feel like a national celebration.





Judaism's beauty being overshadowed

© Ha'aretz Daily Newspaper Ltd.

By Rabbi Gideon Sylvester

One of Israel's most celebrated writers, Yoram Kaniuk, has resigned from the Jewish religion. He won his case in court to have the word "Jewish" removed from his identity at the Population Registry, and from now on, he will be listed as "without religion."

He is not alone. Apparently, hundreds of Israelis are lining up to follow his example.

Kaniuk has his own personal reasons for abandoning our faith, and many commentators have criticized and lampooned him for it. Rabbis have not taken him seriously either, because Jewish law makes it clear that however much Jews try to escape their origins, they remain Jewish (Sanhedrin 44a).

But even if the act has no halachic significance, it should still concern all who care about Judaism in Israel. Never before has it been easier to be a Jew, so why the wave of defections? As an Orthodox rabbi, I am troubled by their actions, but I understand the frustration that drives them.

Many Jewish traditions including the Passover seder, the lighting of Chanukah candles and our lifecycle events are popular, beautiful and inspiring to religious and secular Jews alike.

Unfortunately, this beauty has been overshadowed by the religious leadership's coercive tactics. Our religion demands precision, but when the legalistic minutiae of ritual become the raison d'être of Judaism, drowning out the beautiful ethical messages of our tradition, people feel cheated out of the outstanding beauty of their heritage.

Even the driest portrayal of Judaism would still be tolerable to most Israelis were it not for offensive attempts to force them to follow a religious lifestyle. Religious coercion is the enemy of true religion. Forcing people to believe or to practise Judaism breeds resentment and hatred. Genuine spirituality can only come when it is intelligently presented and accompanied by the warmth and lovingkindness that have always been associated with Jewish life.

Many years ago, when zealots in Petach Tikva tried to prevent Sabbath desecration by calling for the closure of cinemas on Shabbat, my teacher, Rabbi Shlomo Riskin, rejected their coercive techniques. "Let every cinema remain open," he told us, "but let them be empty, because every Jew has been invited to a traditional Shabbat meal with their friends, neighbours and family."

When I challenged him on the need to protest religious transgression, his answer was straightforward and wise: "No one appointed you God's policeman!" he said.

Acting as God's policeman is a recipe for disaster, but recently, elements of the "religious" community have exchanged their role as God's police officers for the role of His criminals. In the great cause of modesty, we have seen attacks on young schoolgirls in Beit Shemesh, and the love of the Land of Israel has been expressed through racist declarations and "price tag attacks" on olive groves, mosques and Israeli army bases.

In religious terms, these individuals are committing one of the worst possible crimes, a chillul HaShem – a desecration of God's name. The villains represent only a tiny minority of observant Jews, most of whom are good, law-biding citizens, but their actions tarnish all of us. Seeing their behaviour, we can understand why many of the most idealistic people feel alienated from their religion.

Fortunately, there are people working to counter these phenomena. One of the most beautiful recent initiatives, through which religious services are held in community centres across Israel, was launched by Rabbi Michael Melchior and has been developed by Rabbi Shlomo Riskin's Ohr Torah Stone institutions.

These services are run by rabbis and educators who are chosen for their acceptance of every Jew, their non-judgmental style and their determination to create unity amongst our people rather than harbouring divisions. Their services, ceremonies, lectures and workshops are attended by thousands of Jews who would never set foot in a synagogue, but are very happy to taste traditional Judaism in a community centre without the poison of racism, elitism and coercion.

Continued on page B7

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Israelis seek alternative wedding ceremonies

Linda Gradstein
JTA

Anna Melman and Ari Bronstein are in the midst of planning their wedding, which will be held in January in Israel. They have a venue and a rabbi. But they want to find ways of making the traditional ceremony more egalitarian.

"In the wedding ceremony as it is now, the bride is inherently passive," Melman told JTA. "We wanted to do something where it would be more egalitarian within the confines of a nonegalitarian ritual. I wanted to have more of a voice."

They plan to modify the ceremony while staying within the confines of Halachah, or Jewish law – something essential in a country where all Jewish weddings must be sanctioned by the Orthodox-controlled rabbinate.

Melman and Bronstein are planning a joint "tisch" – the traditional bridegroom's table, where the bridegroom signs the marriage contract and offers words of Torah. In their case, both the bride and groom will speak. The couple also will sign a "partnership agreement" in addition to the regular ketubah, or marriage contract.

A traditional wedding in Israel

"I wanted to be more involved than just sitting in a chair and looking pretty," Melman said.

Increasingly, Israeli couples are seeking to create weddings that are more reflective of their own lifestyles. But because Israel has no civil marriage and the rabbinate retains exclusive control over marriage and divorce, this puts many couples in Israel on a collision course with the rabbinate.

"The area of marriage is one of the most bitter areas of tension between secular Israelis and the religious establishment," said Nachman Rosenberg, the executive vice-president of Tzohar, a Zionist rabbinic organization devoted to bridging gaps between secular and Orthodox Israelis.

In Israel, weddings must be performed by an Orthodox rabbi on the rabbinate's list. Most of these rabbis are haredi, as are most of the 182 government-appointed regional rabbis in Israeli towns and cities who issue marriage licenses to couples who live in their cities.

Some Israeli couples are put off by the bureaucracy of the rabbinate, others by mandatory "bride's classes" in which critics say that brides often are told that if they don't observe the laws of family purity and go to the mikvah regularly, they or their children will be plagued by disease.

Secular Israelis have long bypassed the rabbinate entirely by obtaining marriage licences overseas, which in turn are recognized by Israel. In 2008, for example, 5,028 Israeli couples married in nearby Cyprus, according to Israel's Central Bureau of Statistics, while 37,188 Jewish couples married in Israel through the rabbinate. Many of those who married in Cyprus held their own non-official weddings in Israel without the rituals required by the rabbinate.

But a growing number of Israeli couples want alternatives in Israel that are recognized by law yet bypass the rabbinate's rabbis. Organizations such as Tzohar have been offering such alternatives to rabbinate-officiated weddings, allowing couples to add personal touches to their wedding ceremonies while staying within the confines of Jewish law.

Tzohar rabbis do not charge for their services. The rabbis from the rabbinate are not supposed to charge, either, but many suggest a "tip" that is usually about $250, several officials in both the rabbinate and Tzohar confirmed. Tzohar now handles some 3,000 couples annually.

Continued on page B7

Happy Chanukah!

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Continued from page B6

"We try to make the wedding an uplifting and positive experience," Rosenberg said.

Several weeks ago, tensions between the rabbinate and Tzohar erupted when Israel's Ministry of Religious Affairs announced that Tzohar rabbis would no longer be allowed to perform weddings. In a bit of a legal fiction, Tzohar was marrying couples throughout the country but registering them in towns whose official rabbis are sympathetic to Tzohar. The ministry said weddings must be registered in the town where they are performed.

"It is very important that the rabbi doing the wedding know the couple and know 100 per cent that they are Jewish," Rabbi Rasson Amrusi, the chief rabbi of the Israeli city of Kiryat Ono and the chairman of the rabbinate's marriage committee, told JTA. "That is why we want the registration to be where the couple lives."

But Tzohar and its supporters saw the bid as a power play by the haredi-dominated rabbinate to disenfranchise the more liberal Orthodox rabbis employed by Tzohar. Following a public outcry, the Religious Affairs Ministry backed down.

Irit Koren, author of a book about Orthodox Jewish marriage called *You Are Hereby Consecrated to Me*, says that many of those seeking alternatives are observant Jewish women looking for new rituals to make the marriage ceremony more egalitarian.

"As opposed to most secular women, who are concerned mainly with their dress and makeup, these women are very knowledgeable about Judaism and they put a lot of thought into what the ritual means," Koren said. "They deal with the tension between Halachah and ideology."

For example, Koren cites the ritual of the *bedecken*, when the groom traditionally comes and veils the bride, who then remains veiled for the entire wedding ceremony.

"For some women, it was very romantic and they saw it as something that gives them some privacy," Koren said. "But for some it felt like a burka. They felt that at the most important moment of their life, they wanted to be uncovered and stand with their whole essence, like their husband."

Rabbi Amrusi says those sorts of changes are fine.

"We have many weddings where the bride shows her face," he said. "But there are some things that we can't allow, like when the bride gives the groom a ring. That's one of the things that Reform Jews do."

Rabbi Amrusi says the rabbinate's rabbis try to be sensitive to the desires of the couple but they cannot violate Jewish law. He says exchanging rings during the traditional ceremony is forbidden because only the man's ring can signify the *kinyan*, or acquisition, of a wife by her husband.

"The groom gives the ring, but he also takes on the obligation of taking care of the bride," Amrusi said. "If she gave a ring, it would mean she is taking on the obligation to take care of the groom. Giving a ring is not a great honour, it's a responsibility."

Nevertheless, many couples want to find a way to exchange a token of their affection.

"One thing I suggest is to have the bride and groom give each other a tallit under the chupah," said Rabbi Haviva Ner-David, founder of Reut, the Center for Modern Jewish Marriage.

Since the chupah symbolizes the groom's home, Rabbi Ner-David also suggests that instead of the groom waiting under the chupah for the bride to be led to him, he should wait just below the chupah and they can enter together. Together they can also break the glass, which symbolizes the destruction of the Temple in Jerusalem. Women also may read English translations of the Seven Blessings or add an eighth blessing. Many women also make their own chupah.

Koren says that efforts to change the wedding ceremony are only the first step in making Orthodox Jewish ritual more egalitarian.

"The change in the previous generation was that women began seriously learning Torah for the first time," she said. "Reform in marriage will happen eventually, but I can't tell you how long it will take."

Compassionate Judaism

Continued from page B5

We are taught that the Torah's "ways are pleasant and that all of its paths are peaceful" (Proverbs 3: 17). This is not just a beautiful slogan, it has powerful halachic ramifications. Judaism must be taught with gentleness, warmth and sensitivity.

Only when our rabbis start leading the charge for a compassionate Judaism that champions the rights of the widow, the poor and the stranger, when they give full support to agunot and converts and all the other vulnerable people in our society, will we reverse the lines at the Ministry of Interior, restoring the Jewish People's pride in their faith.

Rabbi Gideon Sylvester is the British United Synagogue's rabbi in Israel and director of the Beit Midrash for Human Rights at the Hillel House of Hebrew University in Jerusalem.

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Return Torah to its place of glory

Rabbi Elie Kaunfer
JTA

I want to challenge one of the mainstay assumptions of organized Jewish life: Jewish continuity is the end goal, and everything is in service of that goal.

It's been 20 years since the release of the 1990 National Jewish Population Study, which found an unprecedented rate of intermarriage. It launched 1,000 ships of Jewish identity efforts in the service of ensuring Jewish continuity. Indeed, in our current language, everything is in service of Jewish identity. Birthright strengthens Jewish identity. Day schools strengthen Jewish identity. Summer camps strengthen Jewish identity.

Our theory: strengthen Jewish identity and Judaism will continue.

But here's the problem with that theory: in our zeal to ensure the Jewish future, we forgot to articulate why it matters for Judaism to continue.

Abraham Joshua Heschel already recognized this in 1965, when he addressed the General Assembly of the Council of Jewish Federations and Welfare Funds in Montreal. He said, "The significance of Judaism does not lie in its being conducive to the mere survival of a particular people, but rather in its being a source of spiritual wealth, a source of meaning relevant to all peoples." (from *Moral Grandeur and Spiritual Audacity*)

Rabbi Kaunfer speaks at the opening plenary of the Jewish Federations of North America's General Assembly.

Jews were not placed on this earth to survive. Jews were placed on this earth to embody and to model the quest for spiritual wealth and meaning.

Jews, like all people, are searching for meaning, substance and connection. The more we are inundated with e-mails, status updates and tweets, the more we want to go deeper. Our souls are calling out for engagement; our hearts are crying out to be opened.

Judaism, at its core, is a response to that yearning, an answer to that call. What are we continuing with our calls for "continuity"? Why does Judaism need a future? Because Judaism offers a system, a covenantal language, a heritage and tradition that respond to the human need for meaning, substance and connection. It is our system, our language, our heritage; it is relevant, and that is the reason that we need a Jewish future.

We Jews have a word for the pathway to meaning, substance and connection. It is called Torah. I don't just mean the Torah scroll that sits alone in the Ark, or even just the words of the five books of Moses. I mean the sum total of Jewish sources and texts – the wisdom stored up in our textual heritage.

So often we sideline Torah in the culture of the organized Jewish community. It takes the form of a pithy quote at the top of a website; an icon on our iPad; a glazed dvar Torah at the beginning of a board meeting. It's what we pay lip service to before we really get down to business. But real Torah is so much deeper.

Torah has the power to draw us into the conversation, and to push us to think more deeply about ourselves and our struggles.

Continued on page B10

Happy Chanukah

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The Pride of Israel Synagogue
The Toronto Heschel School
United Synagogue of Conservative Judaism, Northeast District

'The power to push us to ask bold questions'

Continued from page B8

Torah gives us a language for clarifying our own life's mission, and an entryway to express our deepest values.

My dad and I study Torah every week over the phone, and have done so for the past 15 years.

"When I discuss a text with my son," he said, "I always ask questions to which I do not know the answer. What comes out of these dialogues is a set of novel and exciting ideas which never occurred to me. But my son and I do more than connect with the texts and their moral gems; we also connect with each other."

'We have to abandon the old paradigm of Jewish continuity as an end in itself'

Torah has the power to push us to ask bold questions and to transform our relationships.

So who is Torah for? Is the search for meaning and content reserved for a few motivated Jews? Is it stuck up in the heavens where no one can reach it? Or across the sea where no one can find it? (Deut. 20:12-13)

There is a radical teaching in Jewish tradition in Midrash Tehilim 65:6 about the moment of revelation at Mount Sinai that addresses that question:

"When God spoke the word [on Sinai], God's voice split into seven voices. Those seven voices split into the 70 languages of the world so that everyone could understand."

What's incredible about this midrash? It means that Torah has something to say to everyone. Not just kids. Not just day school graduates. Not just synagogue goers. Not just rabbis. Not even just Jews!

We often assume that Torah is for the elite or only reserved for those with a strong Jewish education. But Torah never understood itself that way. This midrash recognizes that it is a basic human need to yearn for meaning and substance, and that yearning doesn't exclude anyone. Our real birthright, our real *morasha*, is Torah.

Rabbi Elie Kaunfer

Our task is twofold. First, we have to abandon the old paradigm of Jewish continuity as an end in itself. Instead, continuity must be in the service of Torah; survival must be in service of the deep search for meaning and substance. When we are able to articulate why Judaism matters, why it is critical for us to have a future, then continuity will be the obvious result. In the 21st century, Jews are not inspired to survive just to survive. But we can be inspired to engage in the deepest questions of meaning and existence and do that through the wisdom of our heritage.

Second, we have to make Torah accessible to all. We have to stop imagining Torah as only for the clergy and the elite. We have to stop telling ourselves, "I do social justice, other people do Torah." We would never limit the quest for pursuit of social justice, or charity, or service, to a few elite. Why do that with Torah? We suffer and Torah suffers when we short-sell its relevance.

We often have trouble articulating why Judaism matters, and we start casting about for the "next big idea." Torah always has been the big idea. Let's bring it back to its place of glory, and in so doing, remind ourselves why we care so much about our Jewish future.

Rabbi Elie Kaunfer is the executive director of Mechon Hadar, an egalitarian yeshiva and independent minyan organization. He adapted this op-ed from a speech he delivered Nov. 6 to the Jewish Federations of North America's General Assembly.

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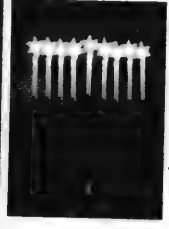

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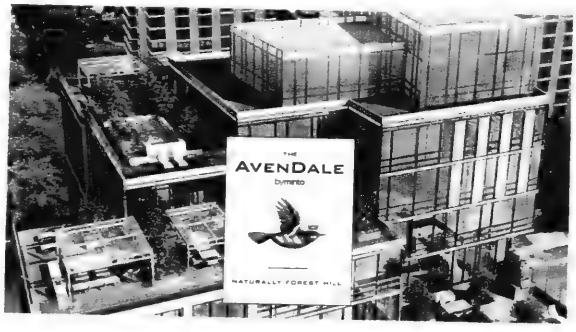

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How many Jews are we?

Dan Klein
JTA

Could the seven billionth person on the planet be Jewish?

According to the United Nations Population Fund, the Earth welcomed its seven billionth resident on Oct. 31. Statistically, the newborn was most likely a boy in India or China. The symbolic title was given to Danica May Camacho, born two minutes before midnight in Manila in the Philippines.

There is no reason, however, it couldn't have been Ava Sarah Keyrallah, who was born later that evening in Paris.

"Every single second, four to five new babies are born in the world," Sergio DellaPergola, a professor of population studies at Hebrew University, told JTA by e-mail. "It is difficult to say exactly which baby was the seven billionth inhabitant of Earth. But why not dream that it might have been a Jew?"

Sergio DellaPergola

Daughter of a French Jewish mother and a Lebanese Christian father, seven-pound Ava Sarah joined a world in which one in 510 people is Jewish, but where the Jewish world as a whole, according to demographers, grows gradually and unevenly.

That Jewish world is increasingly defined by a small number of population centres, according to a study by DellaPergola titled *World Jewish Population, 2010*. Approximately 80 per cent of Jews live in Israel and the United States, and the nine countries with more than 100,000 Jews constitute 91.1 per cent of the total worldwide Jewish population. Further, Jews remain exceptionally urbanized, with half living in just five cities and two-thirds living in 11 cities.

Ira Sheskin

"Jewish population stands at somewhat above 13.5 million and very slowly grows – only thanks to Israel's component, now approaching 43 per cent of the total world Jewry," DellaPergola said.

Israel, the world's most fertile developed nation, is the engine of Jewish population growth. Like the rest of the world, Israel saw a massive decline in fertility rates during the 1970s and 1980s due to increases in public health and education for women. Unlike the rest of the world, however, Israel stabilized in the early '90s and since then has maintained a fertility rate of 2.9 children per woman.

"Israel has an unprecedented birth rate," said Leonard Saxe, a professor of contemporary Jewish studies at Brandeis University whose current research involves demographic studies of American Jewry. "Women, even highly educated women, have high birth rates."

By 1995, according to the World Bank, Israeli women for the first time began having more children than the rest of the world. And last year, Israel surpassed Saudi Arabia to become the most fertile developed nation in the world.

At the beginning of 2010, Israel had a Jewish population of 5.7 million.

Counting Jews outside of Israel is no simple task. Where Israel has a government census, Jewish communities in the Diaspora must rely on less rigorous and consistent methods, which leads to disagreements over numbers.

Just two weeks ago, an otherwise productive conference at Brandeis University temporarily turned to finger pointing during a debate over the decision of the Jewish Federations of North America not to fund a census of the Jewish community.

In general, demographers agree that the Diaspora population is in decline because of low fertility rates. Other factors changing the Jewish population include migration, "opting out" of Jewish life, intermarriage and choosing not to raise children as Jews.

According to both DellaPergola and demographer Ira Sheskin of the University of Miami, the apparent exception is the United States, where the American Jewish population has been stable.

"In the long term it should be decreasing, yet it's relatively constant," Sheskin said, noting fertility rates that are below replacement levels but citing immigration from the former Soviet Union as one possible reason for the population's stability.

The two disagree, however, on the overall number of American Jews. DellaPergola says it's 5.2 million, which is the number found in the 2000-2001 National Jewish Population Survey. Sheskin's study found 6.5 million, but he doubts his own numbers, estimating a total of 6.2 million.

Saxe, on the other hand, has confidence in the 6.5 million figure, which he arrived at in an independent study. But unlike Sheskin, Saxe says the population trend is increasing due to intense outreach and improved Jewish education.

"We believe that what is happening is that families and households that include Jews are more and more making the decision to raise their kids Jewishly and Jews are more likely to acknowledge their Jewish heritage and Jewish identity," he said.

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World has anxiety disorder regarding Israel

David Matlow

I confess I love Israel. I am amazed by the miracle of its creation, I marvel at its ability to survive and thrive against all odds, and I'm proud of its accomplishments and contributions to the world. I have been there more than 25 times and travel there with my wife and three daughters annually. It's not perfect. No country, even one as great as Canada, is perfect. I have long wondered why there is such vitriolic hatred of Israel, which seems out of proportion to its imperfections and ignores the 95 per cent (or more) of Israel that is good, and just, and true. I may have found the answer to that question in my own home.

My wife, Leanne, is a cognitive behavioural therapist who specializes in anxiety disorders. Her book, *Thinking About Thoughts*, helps children who suffer from anxiety. From hearing Leanne describe the symptoms of her clients, my question about Israel has been answered. When it comes to Israel, the world has an anxiety disorder.

When you consider the symptoms of an anxiety disorder you will see what I mean.

Prof. Daniel Shechtman

Overgeneralization is seeing a single negative event as representing an overall pattern. Certain things that Israel does that are unpopular (for instance, construction of settlements and the security barrier) are viewed as the totality of Israel's relationship with its minority populations, ignoring other positive elements such as the ability for all Israelis to vote resulting in Arab representatives being elected to Israel's Knesset, access to health care for all and increased opportunities for education. The reasons for Israel's actions are ignored (including protecting itself from terrorist attacks) and only the response is considered, with the character of the country generalized from that.

Continued on page B13

The funeral of a victim killed by a Hamas rocket that struck Netivot

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Parties must talk

A home in Ashkelon struck by a Hamas rocket

Continued from page B12

Mental filtering is picking out a single negative detail and dwelling on it exclusively so that the entire picture becomes darkened. Israel's research and development projects have created innovations that have helped the world (including cancer-curing drugs such as Gleevec and much of the technology that supports the Internet). Israel is one of the world's first responders to major disasters, such as the earthquake in Haiti and the tsunami in Japan. These positive contributions are ignored by the fixation on a limited number of negative details.

Disqualifying the positive is rejecting positive experiences, insisting that, for some reason, they do not count. With the recent award of the Nobel Prize in chemistry to Daniel Schechtman, Israel has its 10th Nobel laureate. Israel's positive contributions to humanity are disqualified, with Israel being seen only through the negative mental filter.

Jumping to conclusions is about making a negative interpretation even though there are no definitive facts that support the conclusion. This is an often repeated pattern whether in the battle of Jenin, the Second Lebanon War, Operation Cast Lead in Gaza or the flotilla incident. the world's immediate reaction is that Israel is wrong, regardless of the facts then known or that later emerge.

Magnification or minimization is exaggerating the importance of certain things or inappropriately shrinking things until they appear irrelevant. For instance, the thousands of missiles launched by Hamas from Gaza or by Hezbollah from South Lebanon are viewed as insignificant. The threat by Iranian President Mahmoud Ahmadinejad to wipe Israel off the map is viewed as bluster. Hamas' stated objective to destroy Israel is described as just words. Their importance is minimized by the world. On the other hand, building a few apartment buildings in a residential community that's home to tens of thousands is maximized as a threat to the peace in the area.

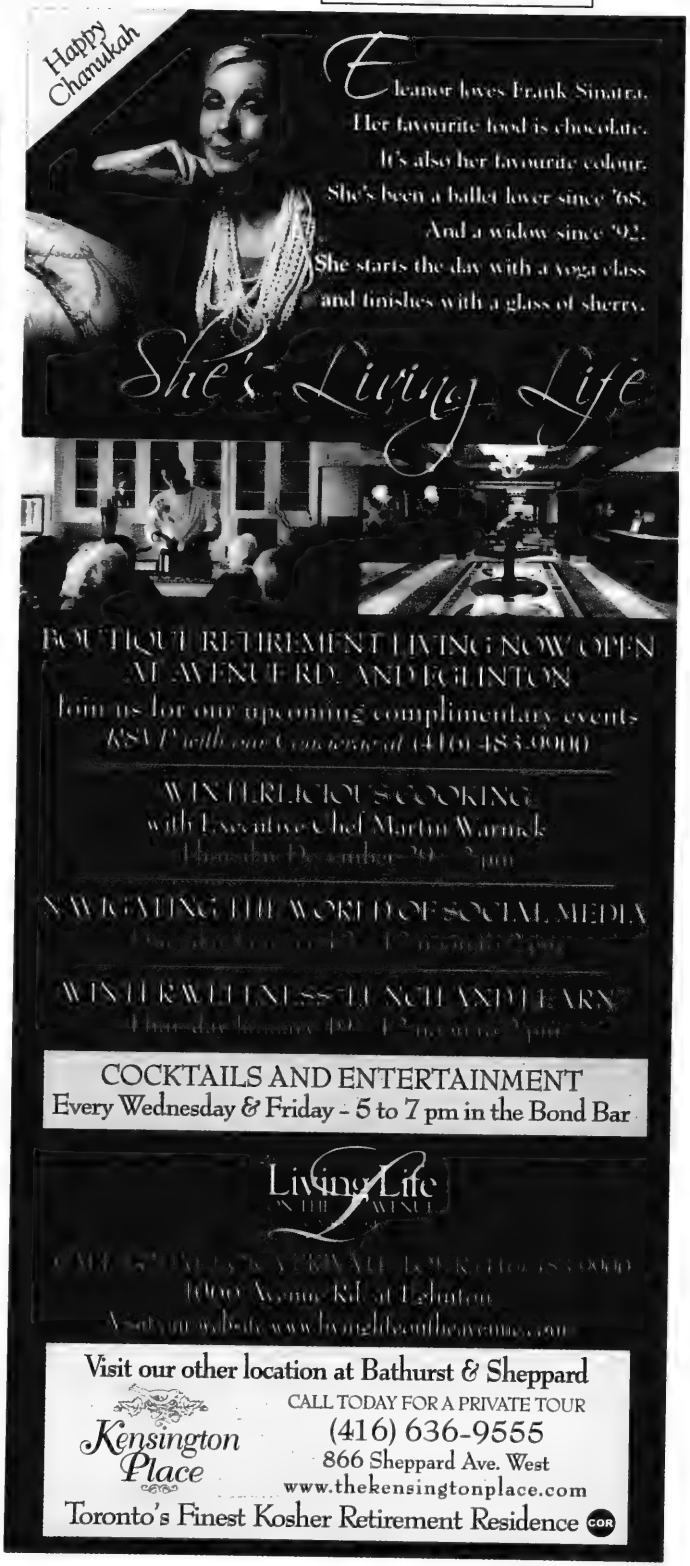
All-or-none thinking sees things in terms of black-and-white categories. Israel is seen as being all bad. There are regularly more United Nations resolutions critical of Israel than are critical of all other countries in the world combined. Israel cannot possibly be a worse country than, for example, Syria, Sudan, North Korea, Iran and China put together.

Emotional reasoning assumes that negative emotions necessarily reflect the way things really are. People may have all kinds of reasons not to like Israel, but many confuse their own feelings with what is really happening. Just because you don't like something about Israel doesn't mean it doesn't have a right to exist, and that everything it does is wrong. I may not like the New York Yankees, but I can still appreciate their history and acknowledge they are a good team, and I would never suggest they don't have the right to play Major League Baseball.

I acknowledge that Israel is not perfect, and that the Palestinians have their own narrative and history that must be understood and respected. There is a real dispute that the parties themselves must work out. Neither side is totally right, but neither side can be totally wrong either.

The resolution of the Middle East conflict is not helped by the world's cognitive distortions that result in Israel feeling that it is unfairly condemned, isolated and demonized all the time. If the world had a series of international therapy sessions to help it deal with its global anxiety disorder, the prospect for peace in the Middle East will be improved significantly. That may be a delusional thought, but it's not an anxious one.

David Matlow practises law in Toronto.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Even on duty, Israeli soldiers find time to enjoy their sufganiyot. *[Israel Sun photo]*

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Chai Tech: Top 10 Jewish apps

Sala Levin
Moment Magazine

Version Jew.0

Is your Yiddish rusty? Want to whip up a kosher culinary masterpiece? Trying to remember which prayer to say as you cast off your sins on Rosh Hashanah? Don't worry – there's an app for it!

Oy!

Ever wonder when it's OK to toss out an "oy"? The opportunities, it seems, are endless. The Oy! app for iPhones and iPads provides five recorded variations on the go-to favourite for moments when no other expression of dismay will work. Does the situation call for a full-blown "oy gevalt"? Done. Need a classic "oy vey"? No problem. The app even covers that perennial favorite, "oy yoy yoy."

Gematria Calculator

Gematria, part of kabbalistic thought, assigns a numerical value to each of the Hebrew alphabet's 22 letters, used to decode deeper meanings in Hebrew words and phrases. For those unable to perform such complex calculations in their heads, the Gematria Calculator determines the numerical values of phrases in Jewish texts, making the trajectory to spiritual reward a little less mathematically onerous.

Jewish Mother

The makers of Jewish Mother have remedied the logistical difficulties of constant maternal accompaniment: in lieu of an actual mother, a virtual version programmed with more than 100 phrases follows users. "Happy Chanukah, bubbeleh," she might say. "Of course, I'd be happier if you had kids." The digi-mom even spouts phrases based on gender and marital status.

Jewish Temple Jigsaw

Re-jigger this app's puzzle pieces to form the Holy Temple, known in Hebrew as the Beit Hamikdash. Those who solve the puzzle are rewarded — the screen flashes: "You built a Beis Hamikdash!" Not even King David could say that.

iTashlich

Tashlich, the Rosh Hashanah ceremony in which pieces of bread symbolizing sins are cast into a body of running water, has gone high-tech. This handy app explains the ritual and provides audio of the main prayer in both English and Hebrew, as well as the Hebrew text of the three primary blessings. It also prompts reflection on possible modern sins, such as, "Have you used other people's unsecured wireless Internet?"

Jew Booth

Sure, that photo of you at cousin Jake's wedding looks nice, but does it need a little Jewish *je ne sais quoi*? Jew Booth is here to help. Take any photo and make it distinctly Jewish by adding a kippah, a Star of David necklace or other Jewish accoutrements. Your Facebook friends will think you've undergone a religious transformation when they see photos of you wearing a black fedora. Whether or not you clue them in to Jew Booth's photographic trickery is up to you.

Yiddish Slang Dictionary

The next time you're at a party and someone calls you a shlemiel when you spill your soda, whip out the Yiddish Slang Dictionary on your smartphone for an appropriate retort. Thanks to this app, Yiddish experts and neophytes alike can parse the language's rich rhetorical epithets. The dictionary includes common words (shlep, mensch) along with more obscure bon mots such as tummler and schmutter.

The Amazing Jewish-Fact-a-Day Calendar

Can you name the play into which Shakespeare slipped some Hebrew? What do you know about the Talmud's seemingly prophetic stance on airplanes? This app informs users about important historical events that occurred on that date, fascinating religious practices and famous figures. Learn about everything from Louis Armstrong's early job working for a Jewish family to historic disagreements between Hillel and Shammai.

Going Paprikash

Before World War II, as many as 250,000 Jews lived in Budapest, filling the Hungarian capital's 125 synagogues.

When they weren't praying, they were cooking up a treasure trove of culinary treats, such as rakott krumpli (potato casserole), paprikas csirke (chicken paprikash) and gomboc (dumplings). Those longing for a taste of Hungary's Jewish heritage can download this app, which features 120 kosher Hungarian recipes and the tales of how they came to be.

Judoku

Thumb twiddlers on subways and in office meetings can now brush up on their Jewish symbols while passing the time: A new version of the popular logic game Sudoku, usually played with numbers, features images such as the shofar, the Star of David and Hebrew letters. Just make sure to follow the cardinal rule of the game: no more than one menorah in each three-by-three box.

This article originally appeared in Moment *magazine, momentmag.com.*

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Difficult choices

A young couple struggles to decide which sufganiyah to choose. *[Israel Sun photo]*

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Dragon boats arrive in Israel

Viva Sarah Press
CJN Israel Bureau

Offloading the six dragon boats in Haifa was not an easy task. But Victor Yagoda, director of projects and infrastructures for United Israel Appeal Canada, could hardly contain his excitement as each of the decorative craft touched Israeli soil.

The boats arrived in Haifa from China and were sent on to the Jordan Valley Regional Council Marine Center – the latest step leading up to Israel's First Annual Dragon Boat Festival.

"Things have gone very well so far," said Yagoda, who is organizing the event on the Israeli side.

Debbie Halton-Weiss, chair of the Jewish Federation of Ottawa, is in charge of getting the Canadian side of things in order.

Hype for the first-ever dragon boat race on the Sea of Galilee is building. When the idea for the May 2012 event was first proposed, organizers hoped to attract 20 teams.

"In Canada, we already have 17 teams from all across the country," Yagoda told *The CJN*. "In Israel, we already have 22 teams. We're overbooked. We have three teams on the waiting list. We have good troubles in Israel, already."

The sport is not known in Israel. But that hasn't stopped people from showing interest.

"Nobody knows what a dragon boat is, so everybody was skeptical at the beginning," said Yagoda, who was saddled with the task of presenting the sport to potential paddlers. "It takes a short time to show people how cool this could be. I did presentations, and within 10 minutes, I had people smiling."

The Israeli teams are a mixed lot.

Yagoda said there are two teams of factory workers from the Upper Galilee, youth teams, teams of disabled IDF veterans, all-women's teams and a Soroka Hospital team made up of nurses and doctors.

Dragon Boat Israel

It was a Canadian dragon boat team that brought this traditional Chinese team sport to Israel. Based in Ottawa, the team members thought it would be fun to combine their love of dragon boat racing with their love of Israel. That gave birth to Dragon Boat Israel (DBI) a joint Canada-Israel initiative.

In mid-November, three Canadian experts flew to Israel to help prepare for the festival.

"We held sessions of paddling, technical sessions, how to plan the festival, how to run a race," Yagoda reported.

Yagoda said dragon boating is in a different class of team sports. Each boat has 20 paddlers, one steerperson and one drummer whose beats encourage the team to go faster.

"There are no other sports in Israel where you have 22 people active on the field – or in this case on the water. Young and old, any religion, any background, this is a true group sport," Yagoda said.

The sport dates back more than 2,000 years to China where it was preserved as a folk ritual. Hong Kong sent dragon boats to the 1986 World Exposition on Transportation and Communication in Vancouver, and the sport suddenly got global coverage. Today, dragon boat racing is popular in 70 countries. Starting in May, make that 71.

When asked how it differs from rowing, Yagoda gasped. "This isn't rowing, it's paddling," he all but exclaimed. "It's like mixing fleishig and dairy."

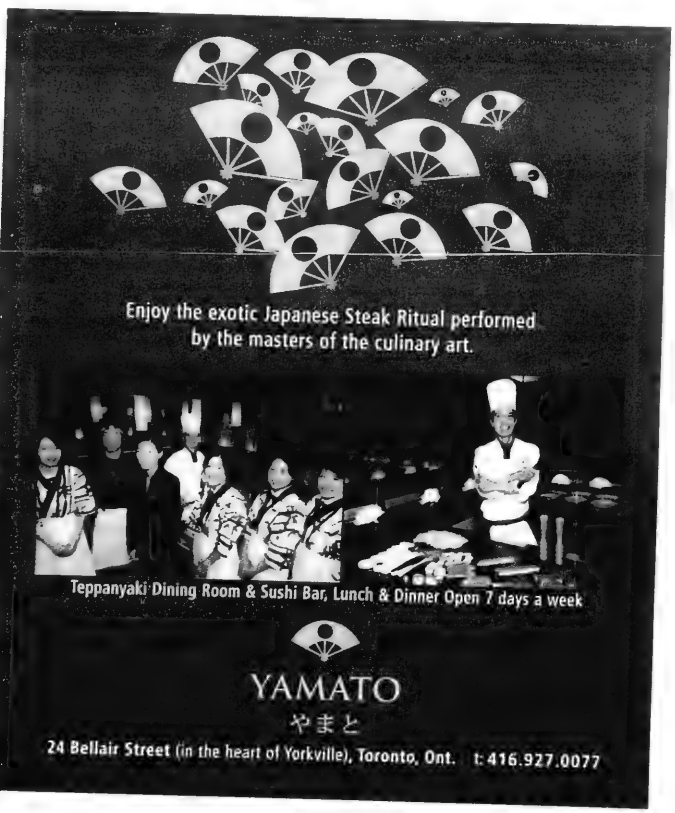
It's not just a sport, either. An important part of dragon boating is fundraising. Yagoda said this festival is meant to foster a greater connection to northern Israel and also support two educational charities, Youth Futures, which provides disadvantaged youth with mentors, and Net@, which trains young people in high-tech.

"It could have been done with better infrastructure and cheaper in Tel Aviv, but we don't want to do it in Tel Aviv," Yagoda said. "We wanted to do this for the north. They'll be the direct beneficiaries. We're going to bring 600 tourists who will be staying in the north for three to four nights. This is a very encouraging outcome."

The festival is scheduled for May 17 and 18, 2012. The first day will be dedicated to training; the second day will be for paddling and races.

Yagoda says organizers are expecting some 2,000 people to attend.

"This is the first annual event and we're hoping to end this event with the date of next year's festival," Yagoda said. "If we have such a big turnout, we will have to buy more boats."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Canadian doctors make a house call to Israel

Abigail Klein Leichman
Israel 21c

A group of Canadian physicians recently got a first-hand glimpse of the medical breakthroughs coming out of Israeli universities, medical schools and startups.

Amir Amedi's "virtual cane" for the blind, Hossam Haick's NaNose for diagnosing disease from breath samples, Moshe Shoham's ViRobe robot that delivers cancer meds directly to tumours, Jacob Barak's device to prevent blood clots without drugs – these and many more inventions were explored during the Medical Breakthroughs Tour for Doctors organized by Keshet: The Center for Educational Tourism in Israel, sponsor of ISRAEL21c's Travel Channel.

'The theme of our tour is technological innovations'

"The theme of our tour is technological innovations, and we've seen 'better' cars – electric vehicles – that, in a way, are a metaphor for the kind of innovation that Israel is doing in biotechnology," said Dr. John Mail, a family practitioner.

The tour was organized by Keshet at the suggestion of Vancouver family physician Larry Barzelai. Reading the bestseller *Start-Up Nation: The Story of Israel's Economic Miracle* by Dan Senor and Saul Singer gave Barzelai the idea.

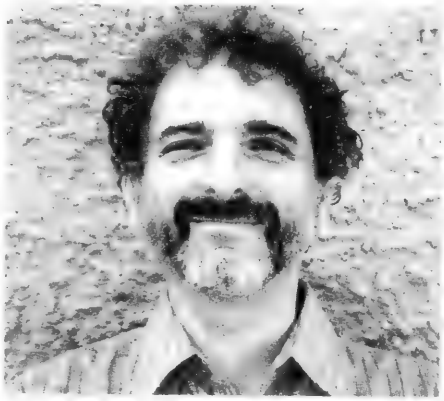
"I was blown away by the calibre of medical technology going on here, and I thought people would be interested," he told ISRAEL21c.

Keshet was already offering "Start-Up Nation" tours focusing on technology, and worked with Barzelai to make his idea a reality.

"I used some ISRAEL21c materials to locate people in the field," trip co-ordinator Rabbi Bill Berk said. "I would sift through 40 to 50 stories on doctors doing amazing things and send Larry articles. He chose the topics that most interested him and did the legwork of contacting doctors here, while we arranged for company visits. The companies were excited about having a group of doctors coming to see what they do."

Among those firms were Given Imaging, a world leader in developing patient-friendly solutions for visualizing and detecting disorders of the GI tract; and Neuronix, maker of a novel electromagnetic stimulation system to treat Alzheimer's disease.

"The doctors explored the subterranean halls of the 12th century Hospitalier Knights in the World Heritage Site of Akko [Acre], provided some exercise for their cardio-vascular systems on a bike ride on a desert trail in the Negev and were treated to a multicultural tapestry of modern and ancient Jerusalem," Barzelai said.



Dr. Larry Barzelai

"Given the location in the centre of the great monotheistic religions, lectures on Islamic and Jewish medical ethics were also part of the offering as well as exploring the role of faith in the ancient and modern healing arts. Not overlooked was a sampling of the increasingly renowned Israeli cuisine and its award winning wines."

Continued on page B19

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Operating room of the future now a reality

Continued from page B18

Advances for blind and deaf

The doctors, some accompanied by spouses, learned of many Arab-Israeli co-operative ventures in medicine. One of these was described by professors Karen Abraham of Tel Aviv University and Maien Kanaan of Bethlehem University, who are jointly studying the causes of genetic deafness.

"It was clear that in the Israeli academic community there is no issue as to where people studied, where they go home at night or what their politics are," notes Dr. Rhona Gordon of Vancouver. "That really gives hope for the future if we can extrapolate that to how the general society can move forward."

Gordon said that Abraham and Kanaan arrived early for their presentation and sat in on a talk by Nano Retina's Ra'anan Gefen about his company's telescopic implants to treat macular degeneration.

"As they listened to him describe how the artificial retina uses an electrode array to magnify signals and improve vision for someone still partially sighted, you could see the wheels beginning to turn in their minds about applying this same science in their field," Gordon said. "Ten to 15 years down the road, when we hear they are about to improve hearing using a similar technology, we can say we were there when the penny dropped."

The operating room of the future

Seminars at leading Israeli medical centres gave participants a chance to earn CME (continuing medical education) credits. A session with paleopathologist Dr. Mark Spigelman, of the Kuvin Center for the Study of Infectious and Tropical Diseases at the Hebrew University of Jerusalem, led to an unexpected discovery.

Dr. Arie Orenstein

In describing his research on tuberculosis, Spigelman mentioned that his Palestinian graduate student had introduced a rapid screening test, called PCR, in the West Bank.

The doctors exchanged surprised glances, because PCR isn't yet the norm in Canada. "This is a minor example of a scientific advance that Israel has adopted faster than Canada has," Mail said.

A lecture on "the operating room of the future" by Dr. Arie Orenstein, director of the Center for Advanced Medical Technologies at Sheba Medical Center, struck a chord with Gordon, a family physician from Vancouver.

"One of the techniques he discussed is spectroscopy, which I studied almost 30 years ago in relation to stars," Gordon said. "Now we see a biological application for imaging in surgery. I figured this was something that could take another 10 or 20 years, but Dr. Orenstein said they are doing this already in Israel."

The visitors heard a report from Israeli medical teams that responded to the 2010 Haiti earthquake, toured an IDF medical unit and learned about Islamic medical ethics from Dr. Kassim Baddarni. "It was interesting how close Islamic medical ethics are to Jewish medical ethics," Barzelai noted.

Dr. Barry Nathanson, head of medicine programs at the Toronto-area Southlake Regional Health Centre, said he noted "the juxtaposition between Israeli contributions to medicine and health care, and Judaism's contributions to medicine. One is the science of health care, while the other is the art of medicine, and to see them both come together is really beautiful to me," he told ISRAEL21c.

The doctors also had opportunities to tour Ben-Gurion University's medical school and check out Israeli tourist spots including the Carmel Mountains, the Baha'i Gardens, the City of David, the Mitzpe Ramon crater, the Roman ruins of Caesarea and Tel Aviv's Independence Hall and Nahalat Binyamin crafts fair.

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Google to incubate Israeli startups

David Shamah
Israel 21c

Hard as it is to believe, Google is barely a decade old – not too far out of "startup territory." So it makes sense that the now giant company would still have a soft spot for entrepreneurs just starting out.

Recently Google Israel announced that it will go the extra mile for Israeli entrepreneurs, by opening an incubator where great ideas can grow and mature into great products and services.

Google has been in Israel for about five years, and "from the beginning, the goal was to build a research and development centre in Israel and to innovate global products and technology," said Yossi Matias, director of Google's R&D centre in Israel, which employs about 250 people at facilities in Haifa and Tel Aviv.

Google Israel is known for its innovations. Several key technologies developed either entirely or in part at Google's local R&D centres include Google Suggest, Google Trends, Google Insights for Search and others. As the leader of this inventive team, Matias appreciates the importance of supporting developers and startups.

"I have been looking at how to contribute to the developer community, especially in the early stages that will have the biggest impact on their ability to succeed," he said. As a result, the Google Incubator program was born.

The project is set to begin in early 2012, with around 20 "pre-seed" startups (about 80 people) participating in each "round." Companies will be expected to graduate from the incubator after a few months, and will be replaced by another startup. The project will be open to startups from different fields, "with an emphasis on open-source technologies, naturally, since that's an important value for Google," Matias said.

The technologies will not be limited to any specific area. Google is open to hearing about good ideas from the gamut of digital technology, from desktop to cloud to mobile, he added. He said a Google team will be established to work with universities, colleges and other organizations, with the aim of exposing the project to the maximum possible number of entrepreneurs and developers.

Yossi Matias, head of Google Israel, speaking at a Yad Vashem event *[Yad Vashem photo]*

Google hasn't decided how much, if any, money will be invested in specific companies, but the point of the program isn't funding; it's about "getting into the Google groove," imbibing the influence of one of the most innovative teams at one of the most innovative companies in the world.

"We will provide them with working space and an Internet connection," Matias said. "The entrepreneurs will be working on a floor of our new headquarters, right next to our R&D team in Tel Aviv. They'll have an opportunity to work with our engineers and programmers, as well as experts from outside the company, who will be able to help and inspire them."

Continued on page B21

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Shopping for ideas in Israel

Continued from page B20

While Matias, who will be directing the program, will take each idea on its own merit, companies must meet certain basic qualifications. Google will be looking for "the kind of things investors in a startup look for – a good idea, an enthusiastic team and people who are easy to work with. That's important because we will be working with them on a daily basis for at least several months."

In return, he said, "companies will learn a lot about how to succeed, both technically and practically. We'll be helping them with marketing as well, helping them to not only develop their idea, but bring it to the public."

In addition, "we're hoping also to include entrepreneurs and developers from different sectors in Israel, including those that don't have high representation [or] exposure in the Israeli technology scene today."

Of course, Google is always interested in good ideas for its own purposes, Matias said, and it's certainly possible that Google could even acquire some of the startups that will be working in the incubator.

It wouldn't be the first time Google has gone "shopping" for Israeli ideas. In 2010, Google acquired two Israeli companies (Quiksee, which developed 3D video tour software for use with Google Maps, and LabPixies, which makes "widgets" for iGoogle and Android phones.

But the incubator program isn't about acquisitions, says Matias.

"The incubator is a separate program sponsored by Google, and not about work inside Google Israel," he says. "We are here to help the developer community, sharing our know-how and bringing great ideas to the fore."

"The Israeli developer community is hugely innovative and has the potential to create many more groundbreaking technological developments," corporate headquarters stated in a news release at the founding of the incubator. "This project was initiated with a desire to encourage entrepreneurship and to provide support at exactly the stage when developers are often most in need of it."

Tel Aviv is part of Israel's high-tech hub

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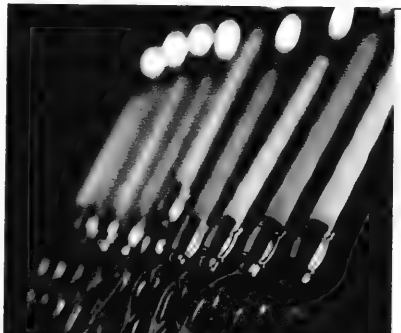
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Shoah Foundation gathers Rwandan stories

Jonah Lowenfeld
The Jewish Journal

The University of Southern California (USC) Shoah Foundation Institute is home to more than 52,000 videotaped testimonies about the Holocaust, and people searching the archive's index enter a single keyword into their queries more than any other: "Auschwitz."

"Auschwitz seems to be the one that people go to most," said Crispin Brooks, curator of the foundation's visual history archive.

Likewise, people tend to focus on dark topics when accessing the archive of videotaped testimonies at the Kigali Genocide Memorial Center (KGMC) in Rwanda's capital, which is dedicated to preserving and disseminating memories of that country's genocide. Among the centre's holdings is an archive of recordings of survivors, perpetrators, rescuers and others telling of their experiences during the 100-day period in 1994 when 800,000 members of Rwanda's Tutsi population were massacred by Hutu militias.

"Mainly they want to know the way people were killed," said Diogene Mwizerwa, 29, an indexer at KGMC.

About 80,000 people visit KGMC every year, most of them to pay respects to the more than 250,000 Rwandan genocide victims whose bodies are buried in 14 mass graves on the site. But those visitors also include students and scholars interested in consulting the Rwandan genocide testimonies that are currently housed there.

Thanks to a new partnership between the Shoah Foundation Institute and KGMC, some of the Rwandan testimonies will soon become much more widely accessible and searchable.

Since mid-October, Mwizerwa and three other KGMC staffers have been in residence at the Shoah Foundation Institute in Los Angeles. The four fellows, who are all survivors of the genocide, are part of a recently announced joint effort between the two centres that will also expand the Shoah Foundation's archive to include 50 new testimonies about the Rwandan experience.

"We are not trying to compare human suffering," Stephen D. Smith, the foundation's executive director, said, adding that there are also plans to incorporate voices from the Cambodian and Armenian genocides into the archive in the near future. "What we're trying to do is document each of these experiences with depth and dignity."

The new Rwandan testimonies, all conducted in Kinyarwanda, will be translated into and subtitled in English. As part of this $500,000 project, they will become part of the Shoah archive by the end of 2012, making them accessible in part via the Internet, and in full at 32 locations around the world.

Karen Jungblut, the foundation's director of research and documentation, who is directly responsible for the Rwanda project, also has worked with groups of archivists from Cambodia in the past.

"The mission of Shoah has always been 'to overcome prejudice, intolerance, and bigotry – and the suffering they cause – through the educational use of the foundation's visual history testimonies,'" said Jungblut, who started out as an indexer in 1996, just two years after the foundation was founded by Steven Spielberg and 10 years before it moved its archive to the University of Southern California, in 2006, to become the USC Shoah Foundation Institute.

"At that time, it was a conscious decision not to say 'Holocaust testimony,' with the view that it would open the door to including testimonies of survivors of genocides other than the Holocaust."

To make the videos of Rwandan testimonies searchable for scholars in the way the Shoah archive's testimonies of the Holocaust already are, they need to be indexed in the same way.

For the last few weeks, Mwizerwa and his colleagues have been working with Brooks and other Shoah staff to learn the process, starting with learning how to use the proprietary computer program that Shoah indexers used to attach keywords to specific segments of Holocaust testimonies.

Continued on page B23

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Over 10,000 keywords in foundation's database

Continued from page B22

On Nov. 10, Brooks led the Rwandan fellows through a segment of one Holocaust survivor's testimony from the Shoah archive. In the upper-left-hand corner of Brooks' computer screen, Peter Hersch, a central European Jewish survivor who migrated to Australia after the Holocaust, could be seen describing a particularly vicious kapo, a prisoner who had authority over other prisoners, whom he encountered while imprisoned in Auschwitz.

The rest of the screen was full of drop-down menus and boxes. Using the mouse, Brooks could rapidly click and double-click on the menus and boxes to attach keyword tags to the Holocaust survivor's story on a minute-by-minute basis.

"So we have the name of the kapo, and the 'forced labor' terms," Brooks said, stopping the recording, "but I added in 'forced labor conditions,' because it definitely felt like, early on, he was describing what the conditions were like doing this forced labour."

Crispin Brooks helping a student navigate the archives *[SFI Teacher Institute]*

Distinctions between the more than 10,000 keywords in the Shoah's database are very nuanced – "camp deaths" is not the same as "camp suicides," "camp killings," "camp executions" or "camp corpses" – and some keywords are specifically related to the Holocaust experience.

So, before the Rwandan fellows can index the testimonies about the 1994 genocide, they will first have to create a new set of keywords – a process that will require them to put themselves into the positions of the information's end-users.

"How did you survive? That means how did you hide until the end?" said KGMC archive manager Yves Kamuronsi, 30, explaining why "hiding" would be one of the more commonly used keywords attached to the testimonies of Rwandan survivors. The index will be crucial to the usefulness of the archive. Before joining KGMC, another fellow, Paul Rukesha, 33, spent one year working with the traditional Gacaca Courts that were set up after the Rwandan genocide to try perpetrators. Researchers, he said, shouldn't have to go through three hours of testimony to get to the information they're looking for.

"You want to be as perfect as possible, as accurate as possible, because indexing, for me, is all about time management for the researchers," he said.

In addition to asking how people were killed, Kamuronsi said, visitors to KGMC also ask about other topics – like reconciliation or forgiveness – albeit less often.

That's likely to change, Kamuronsi said. "I'm imagining that, let's say, 40 years after genocide, I think people will be asking different questions," he said. "We will be asking ourselves different questions."

In comparison to the Holocaust, Rwanda's genocide is still recent history to many – and especially so in the country itself, where people who once would have been identified as either Tutsi or Hutu now live side by side but are prohibited from using those group names in many contexts.

The very words "Tutsi" and "Hutu" started off as Rwandan cultural designations but took on far greater importance during the colonial and post-colonial periods, after the colonizers empowered the Tutsi minority to exercise authority over the country.

The mass killing of Tutsis by members of Rwanda's majority Hutu population can be traced directly back to this distinction – and today, usage of the terms in Rwanda is banned in many situations. But, for the purposes of the index, the terms will be used.

"If you say, 'Tutsis and Hutus,'" Kamuronsi said, "it's fine. But if you say, 'You are not allowed into here because you are Hutu or Tutsi,' you will be punished, because you are discriminating against someone based on who you know he is."

"Frankly speaking, people still have that kind of perception of Tutsis and Hutus in their minds," said Rukesha, who trained in sociology at the National University of Rwanda. "And you can't stop them from perceiving that issue like that."

Some survivors, Rukesha said, consider all Hutus as enemies. But though he works at KGMC, he does not see it as part of his mission to change that perception.

"My mission is to index," Rukesha said. "And to index is not to interpret the history; it's just to facilitate you as a journalist, as a researcher, to focus on a certain issue you want to work on."

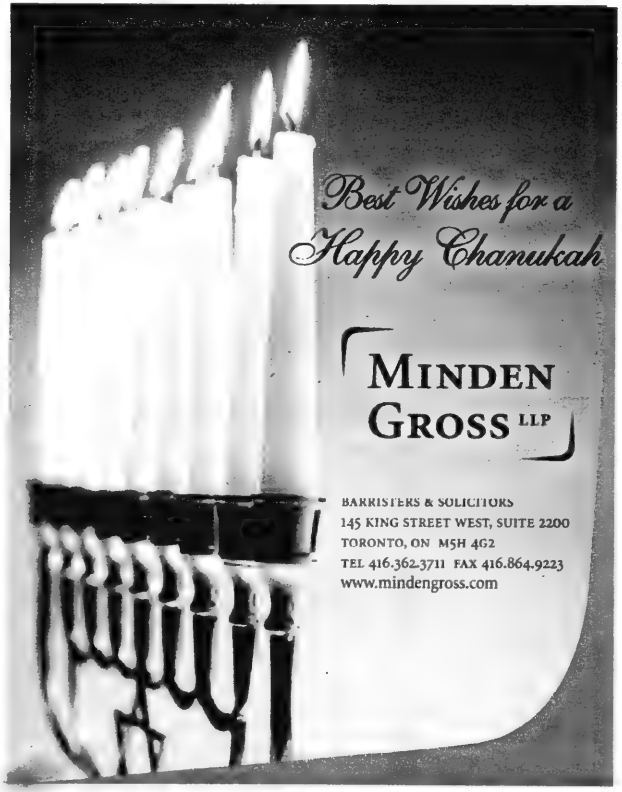
This kind of compartmentalization was common to all indexers – no matter which group of testimonies they were working with.

"We have to forget the other things and focus on this," Martin Niwenshuti, 34, said.

"You have to know how to deal with emotions," Rukesha said. "You do some relaxation techniques."

"You take a break," Brooks said.

Rukesha nodded. "You drink some water."



Reports examine Jewish life in eastern Europe

Ruth Ellen Gruber
JTA

It's not easy to decipher the complicated trajectory of Jewish life in post-communist Europe.

"There are claims and counterclaims about contemporary European Jewish life," Jonathan Boyd, the executive director of London's Institute for Jewish Policy Research (JPR), said. "At one end of the spectrum there are reports of a remarkable renaissance of activity; at the other there is a strong narrative of decline."

Boyd's institute recently published a pair of reports written by local researchers in Hungary and Poland that offer a more nuanced view. The reports looked at the development of Jewish life in these two countries since the collapse of communism and examined the challenges their Jewish communities face going forward.

The reports, Boyd said, "illustrate that both perspectives are correct: While Jewish life has undoubtedly been reinvigorated since the collapse of communism, considerable investment is required to ensure the long-term sustainability of Jewish life in both places."

Hungary, with an estimated 100,000 Jews, has the largest Jewish population in post-communist Europe outside the former Soviet Union. In Poland, the European Jewish heartland that was home to more than 3 million Jews before the Holocaust, the Jewish population today is estimated at only 8,000-15,000.

The reports were prepared on the basis of interviews with a range of Jewish community activists in each country, followed up by focus-group discussions. Their results highlight similarities in the post-communist Jewish revival process but also illustrate the differences between various Jewish communities.

They also demonstrate the increasing importance of alternative forms of engagement in nurturing identity among younger Jews. These include Jewish community centres, Jewish studies programs, grassroots educational projects such as Limmud, and even initiatives such as Jewish cafes and culture festivals.

The research in Hungary showed a community reinvigorated over the last 20 years but facing the challenge of low engagement in communal life, with only 10 per cent of the Jewish population affiliated with a Jewish organization.

Young people especially appear alienated from established Jewish communal structures, such as the umbrella Federation of Hungarian Jewish Communities -- or Mazsihisz, to use its Hungarian acronym.

The JPR Hungary report calls for an urgent overhaul of Mazsihisz and the entire institutional system of organized Hungarian Jewry to ensure that decisions on issues affecting the whole community are made in a democratic and transparent fashion.

It also calls for greater religious pluralism and more co-operation and co-ordination among the plethora of often competing local Jewish groups and initiatives. This, it said, could help foster the emergence and training of a new generation of leaders "who recognize that success in any part of the community should be regarded as success for the whole community."

"One of our purposes was to present conflicting views on every issue we considered," sociologist Andras Kovacs, an expert on Hungarian Jewish issues who was one of the co-authors of the report, told JTA. "We wanted to provoke debate."

In Poland, research bore witness to the rebirth of a community that remains tiny but has a disproportionate impact both at home and abroad, in part due to the importance of Polish Jewish history and heritage to world Jewry.

Because of this, the report said, and "because of the remarkably positive reaction of the Polish state and most of civil society to Jewish interests and concerns," Jewish programs in Poland "have a very high multiplier effect," with a direct impact "both on the world community of Jews of Polish origin, and on Jewish and non-Jewish Poles alike."

Continued on page B25

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Polish community will remain small

Continued from page B24

Therefore, it said, preservation and study of Jewish heritage – from cemeteries, synagogues and Holocaust sites such as death camps, to archival, museum and library collections – "are of great importance."

Moreover, it said, while Orthodox Jewry remained the primary established religious stream, only a minority of the community identified with Orthodoxy.

The report urged greater investment in programs supporting Jewish cultural initiatives and non-Orthodox alternative forms of Jewish engagement.

"There is a future for the Jewish community in Poland, but the community will remain small," Konstanty Gebert, a leading Jewish intellectual and writer who co-authored the report, told JTA. "While the Orthodox part will remain a core of it, it represents only a minority," he said.

"Culture is a main identity factor for young Jews," he went on. "The most important things are happening on the interface between the Jewish community and society at large."

Jonathan Ornstein, the director of the Jewish Community Centre in Krakow, said the report gave a good overall picture of Jewish life in Poland today and many of its complexities.

"It accurately portrays Polish Jews as being optimistic and not overly concerned with antisemitism, which stands in marked contrast to the rest of Europe," he told JTA.

But he added, "I would have liked to see more focus on the somewhat unnatural structure of the community, where official religious life is Orthodox but few of the members are. Polish Jewry coming to terms with that situation, and having its institutions more accurately represent the people is to me the greatest challenge we face moving forward."

The reports were the first two of a series of JPR investigations into contemporary Jewish life in eastern and central Europe funded by the Rothschild Foundation (Hanadiv) Europe. Future reports will deal with Ukraine and Germany.

"This research highlights the importance of avoiding generalities about Jewish life in Central and Eastern Europe," Sally Berkovic, the chief executive of the Rothschild Foundation Europe, said in a statement. "Despite some shared experiences, each Jewish community, with its distinctive characteristics, has responded differently to the challenges precipitated by the fall of communism."

Konstanty Gebert

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Young Jews lead resurgence in Detroit

Dan Klein
JTA

Blair Nosan grew up in the Detroit suburb of West Bloomfield, attended the University of Michigan and then, like thousands of other young Jews from the beleaguered state, moved away.

Though she grew up in a heavily Jewish area, Nosan, 26, had felt disconnected both from her Jewish identity and the nearby city, which was undergoing its own debilitating population drain. Over the last decade, 25 per cent of Detroit's residents have taken flight. Some 5,000 young Jews left Michigan between 2005 and 2010, according to a 2010 survey by the Jewish Federation of Metropolitan Detroit.

But then Nosan came back.

In 2009, she moved to Detroit to work in its burgeoning urban agriculture scene, eventually starting her own pickling company, Suddenly Sauer.

Nosan was startled to learn that she was part of a significant migration of young Jews to the Motor City – a young Jewish renaissance that has been as unexpected as it has been successful. It's evident not just in numbers but in a resurgence of Jewish activity and vitality in the heart of Detroit, including among Jews who had never been Jewishly active.

"I did not expect to find a Jewish community at all," Nosan told JTA, echoing the sentiments of many of Detroit's new Jewish residents. "Most of the Jews were living in Detroit as participants in the Jewish community, but with their Jewish identity in mind were trying to fill in the blanks of this long history we had had in the city but weren't raised with."

Over the last few years, a slew of new programs from the institutional to the grassroots and from suburb to city have blossomed in the Detroit area.

> *Over the last few years a slew of new programs have blossomed*

Detroit's first Moishe House opened in June in midtown, and its occupants – five from the suburbs of Detroit and one from Los Angeles – have been holding five or six Jewish events a month. The most recent was a sauerkraut workshop taught by Nosan that attracted 16 people.

At a bar in Royal Oak, a suburb near Detroit, Rabbi Leiby Burnham began a weekly program in 2007 called Torah on Tap to talk about Judaism in a bar setting, with the drinks paid for by an anonymous donor. Starting with seven people, the event now draws as many as 100 per week.

The most striking example of the transformation of Jewish life in Detroit is at the Isaac Agree Downtown Synagogue, the last remaining synagogue in the city. Detroit once was a major hub of Jewish life, with 44 synagogues. But after race riots in the 1960s and economic decline, most of the city's whites – Jews included – left for the northern suburbs, repeating a pattern taking place in cities across America.

In 2008, the 90-year-old Conservative shul was in dire straits – open only once a week, often unable to assemble a minyan and without a rabbi (the last one had died in 2003). The board was considering packing it in and selling the historic four-storey building.

"Some didn't think we had a future," said David Powell, who has attended Isaac Agree for decades. "We continued to plod along until reinforcements came."

Continued on page B27

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Growing arts scene drew social activists

Continued from page B26

Starting a few years ago, those reinforcements began to come in the form of young social activists and entrepreneurs who were drawn to the city by its growing arts scene and revitalization programs that offered subsidized rent and unique employment opportunities for social justice work. Many of the Jews among them came to the synagogue, in the process changing it. They began running services, serving on the board and organizing events of the sort that the old shul had never seen: Israeli film screenings, potluck dinners and Israeli folk-dancing. Community activists also used it as a gathering place.

"The synagogue wasn't meeting the needs of the city, and it was struggling," said Oren Goldenberg, a filmmaker and prominent activist in the community. "It needed to adapt."

Isaac Agree became more and more popular. Services were held three days a week rather than one. Events were organized to celebrate all the holidays. The synagogue started offering Hebrew lessons and even conversion classes. And now every Friday night it hosts a Shabbat dinner.

"I liked Isaac Agree because it stayed. It's been here the whole time," Nosan said. "That's a poignant point of entry for the community – what's already here and been here, and figuring out new energy that's being brought to the table."

In the past few years, Isaac Agree has more than tripled its membership households, becoming the only Conservative synagogue in Michigan not to suffer a decline, according to the 2010 federation survey.

"There are definitely more Jews here then there were a year ago," said Goldenberg while having coffee in Avalon International Breads, a bakery co-founded by Jackie Vicks, a 20-year resident of the city who joined the synagogue last year. "I live here. When things change, I know it."

Some of the new Jewish revitalization programs, including Torah on Tap and Detroit's Moishe House, are receiving support from CommunityNext, a program started by one Detroit returnee based on the idea that creating cultural activities and a strong cultural centre is as important as jobs to retaining and attracting young adults to Detroit.

"Young Jews are not going to move to suburbs. They're going to move to cities," said Jordan Wolfe, the Detroit native who launched the program in 2010 after returning to the area in 2007 following a stint in California's high-tech sector. "They're willing to take jobs as a waiter if there's something to do."

CommunityNext's strategy is to support both Jewish culture and Detroit's revitalization.

The program, which was funded in the first year by $60,000 from two anonymous donors and another $40,000 from Detroit's Jewish federation, organizes Jewish events and offers Jewish entrepreneurs small-business loans and free office space. CommunityNext also supports nonsectarian Detroit revitalization projects such as Come Play Detroit, which helps organize intramural sports leagues. In its first year, Come Play Detroit created 27 leagues in nine sports involving 4,500 people.

"We're building community, but the larger agenda is Detroit," said Rachel Lachover, CommunityNext's associate director. "People are moving back. People are talking about Detroit."

In August, the federation teamed up with Come Play Detroit to set up fundraising sports tournaments across the country, raising $100,000 for 25 rent subsidies to help people move to Detroit on the condition that they hold community events once a month – the Moishe House model.

"I've enjoyed becoming part of the Detroit Jewish community," said Allie Gross, a Los Angeles native now living at Moishe House. "It's changing as a lot as young people move back in. There's a sense of urgency. People are excited about what Detroit's offering. It's very exciting."

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How to do well by doing good

Suzanne Kurtz
JTA

A scoop of Ben & Jerry's may taste like heaven, and for company co-founder Jerry Greenfield, the business of making ice cream has a spiritual side as well.

"There is a spiritual aspect to business, just as there is to people," Greenfield told a crowd of 300 recently at a networking event for the Jewish Federation of Greater Washington.

The ice-cream company, known for its colourful pint-size containers, funky flavours and creative marketing, has implemented smart business practices that have advanced its bottom line as well as its do-good corporate culture.

Raised on suburban New York's Long Island, Greenfield, 60, and his longtime friend and business partner, Ben Cohen, met in gym class in junior high school after discovering a shared dislike of running track. They were chubby kids who always enjoyed eating, Greenfield said, and both attended Hebrew school and had their bar mitzvahs at the Reform Congregation of Merrick.

Though a self-described "cultural Jew," Greenfield said that his religious education helped sensitize him to discrimination, marginalization and the needs of "other people in society and around the world."

Jerry Greenfield

In his mid-20s, after being rejected from some 20 medical schools and not content with working as a lab technician, Greenfield split a $5 Pennsylvania State University correspondence course in ice cream making with Cohen and embarked on a new business venture.

In 1978, with $12,000 scraped together from loans and savings, they opened Ben & Jerry's Homemade, Inc., in a renovated gas station in Burlington, Vt. Their single storefront venture would grow eventually into a $300-million global ice cream empire owned by the Unilever Corp.

Neither Greenfield nor Cohen is still active in the day-to-day running of the company. Instead, Greenfield said, his present role with Ben & Jerry's holds "no responsibility and no authority," joking that it should be a position that those attending the federation event also strive for in their careers.

But their vision for an ice-cream company that would be both profitable and care about the needs of society has left a lasting impact on both employees and customers.

"Simply operating this way had so many benefits for the company," said Greenfield, as he detailed some of the values-driven business practices that also saw him and Cohen named U.S. Small Business Persons of the Year in 1988.

One oft-cited example of Ben & Jerry's socially conscience business practices is its purchase of $8 million annually of chocolate brownies baked at the Greyston Bakery in Yonkers, N.Y., a non-profit that offers job training and hires workers who might have a difficult time finding jobs elsewhere, such as ex-convicts, former substance abusers and welfare recipients.

"We came up with this popular flavour [for using the brownies] and the bakery is pretty happy with it, too!" said Greenfield.

In 1984, when the company needed to raise additional capital to grow the business, they let their Vermont neighbours "get a scoop of the action" by holding an in-state public offering.

"People of essentially any economic situation could participate," said Greenfield, and one in every 100 Vermont families became shareholders in the company. "As the business supported the community, the community supported the business."

In 1985, the company made a public stock offering and also established the Ben & Jerry's Foundation. It began donating 7.5 per cent of pretax profits to nonprofit organizations – the highest percentage of any publicly traded company at the time, he said.

"As you give, you receive," Greenfield said. "As you help others, you are helped in return."

He added, "And just because the idea that the good that you do comes back to you is written in the Bible and not in some business textbook, [it] doesn't mean that it is any less valid."

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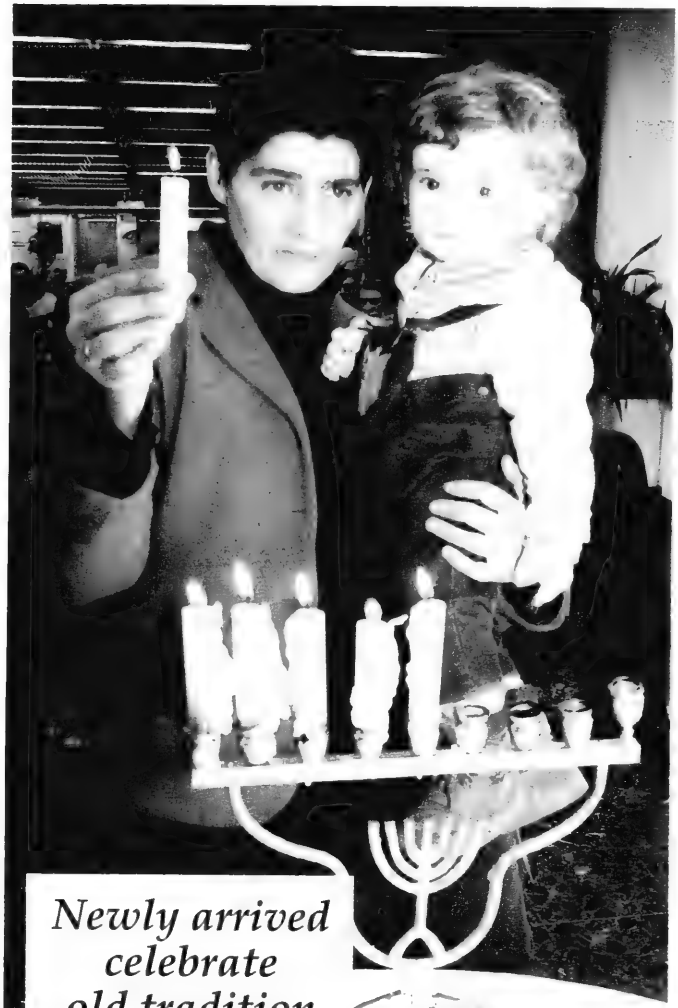

Newly arrived celebrate old tradition

New immigrants to Israel light the Chanukah candles even upon arrival in Ben-Gurion airport.
[Israel Sun file photo]

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Who is killing the Syrians?

Mordechai Kedar

The horrible events that have been occurring in Syria for the past nine months raise a worrying question: why isn't the world getting involved in what's going on there? Why did NATO interfere in Libya to bring about the fall of the Gadhafi regime but in Syria the slaughter continues without the world lifting a finger? Is the Libyan "black liquid" really more valuable in the eyes of the world than the Syrian "red liquid"?

A complex system of relationships exists between those countries that have a say about Syrian affairs, a "system" that paralyzes every international action to rescue the citizens of Syria, after about 4,500 of them have been murdered by the regime, and many thousands more have been arrested and their fate is still unknown.

The whole world clearly knows that Syria is very important to Iran, and indeed Syria is the Iranian Trojan horse inside the Arab world. Syria is the logistical backbone of Hezbollah in Lebanon, so the fall of the Syrian regime will end the Syrian support for Hezbollah and bring an end to the "exporting of the revolution to Lebanon." Iran has cautioned the whole world that external interference in Syria will be considered by Iran as an attack upon itself, which will result in acts of reprisals against Israel and Turkey. Turkey is involved up to Prime Minister Recep Erdogan's ears in the events in Syria, but why Israel? What has Israel done to Syria that would justify an Iranian attack? Iran has the answers to these questions.

Turkey is constantly stirring up matters in Syria. Not one day passes without its leaders – and contrary to Syrian President Bashar Assad, they are legitimate leaders – announcing that he (Assad) must resign and leave office, and the Turks are hosting thousands of Syrian refugees in their country. Recently, there have been scattered reports that Turkey has established a training camp within its territory for the Syrian citizens and soldiers who deserted their posts, in order to turn them into guerilla units under the name the Free Syrian Army. Turkey arms and equips them, and these are the ones who are attacking military camps, intelligence headquarters and buses of the Syrian army. The number of Syrian soldiers that these guerilla units have killed and wounded is estimated to be in the hundreds, and as a result, they have caused the Syrian army to take defensive positions in their own camps.

Continued on page B31

Mordechai Kedar

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Turkey seeking border buffer near Syria

Continued from page B30

Turkey threatens to take over several kilometres in the north of Syria along its border with Turkey, to serve as a protected buffer zone where Syrian citizens will be able to find shelter from the Syrian army. In response, Iran threatens Turkey that it will attack NATO positions in Turkey if Turkey will attack Syria. This warning amounts to no less than a threat of war between Iran and Turkey.

Iran's reaction to the fall of the Assad regime may not be limited only to Turkey and Israel, but may include the Gulf. Why not? If the Iranians see that Europe is also involved in the overthrow of the Syrian regime, they may announce that there's a naval mine – only one – in the Strait of Hormuz (a narrow, strategically important waterway between the Gulf of Oman in the southeast and the Persian Gulf.) This announcement would be enough – even if it wasn't actually so – to raise the price of oil drastically in the world, and the sputtering economy of Europe will suffer a hard blow. Iran can very easily harm oil installations in the countries of the Gulf without even deploying the army. It would be enough to pay a few Shiites in Saudi Arabia to do to the oil and gas pipes in their country what the Bedouin are doing in Sinai, to the pipe that brings gas to Israel and Jordan.

Europe and the United States might react to the Iranian action, and the deterioration into war between Iran and NATO may follow quickly. The result of this war would be – among other things – cessation of the export of Iranian oil to China, and a dramatic rise in the price of oil in the world. China has invested many billions in the petrochemical and other industries in Iran, and a NATO war on Iran may bring about regime change in Iran. The new regime might renege on the agreements that the Ayatollahs' regime have made with China, which might cause all of those investments to go down the drain. This is the reason for China's support of Iran and Syria.

Russia supports Syria, too, because it, too, has invested many billions in Syria and Iran, and worries about these investments. But Russia has an additional, much larger fear: the fall of the regime in Syria, and the war that may break out in the Gulf as a result of that, might cause great damage to the Chinese economy, which is already suffering a slowdown as a result of the worldwide economic slowdown. High unemployment in China will cause many millions of unemployed Chinese to join the millions of Chinese who are flooding into Russia today in search of work. If there is anything that the Russian leaders fear, it is to be swallowed up demographically by the Chinese, which has been happening in recent years at a rapid rate, mainly because of the demographic decrease of the Russians.

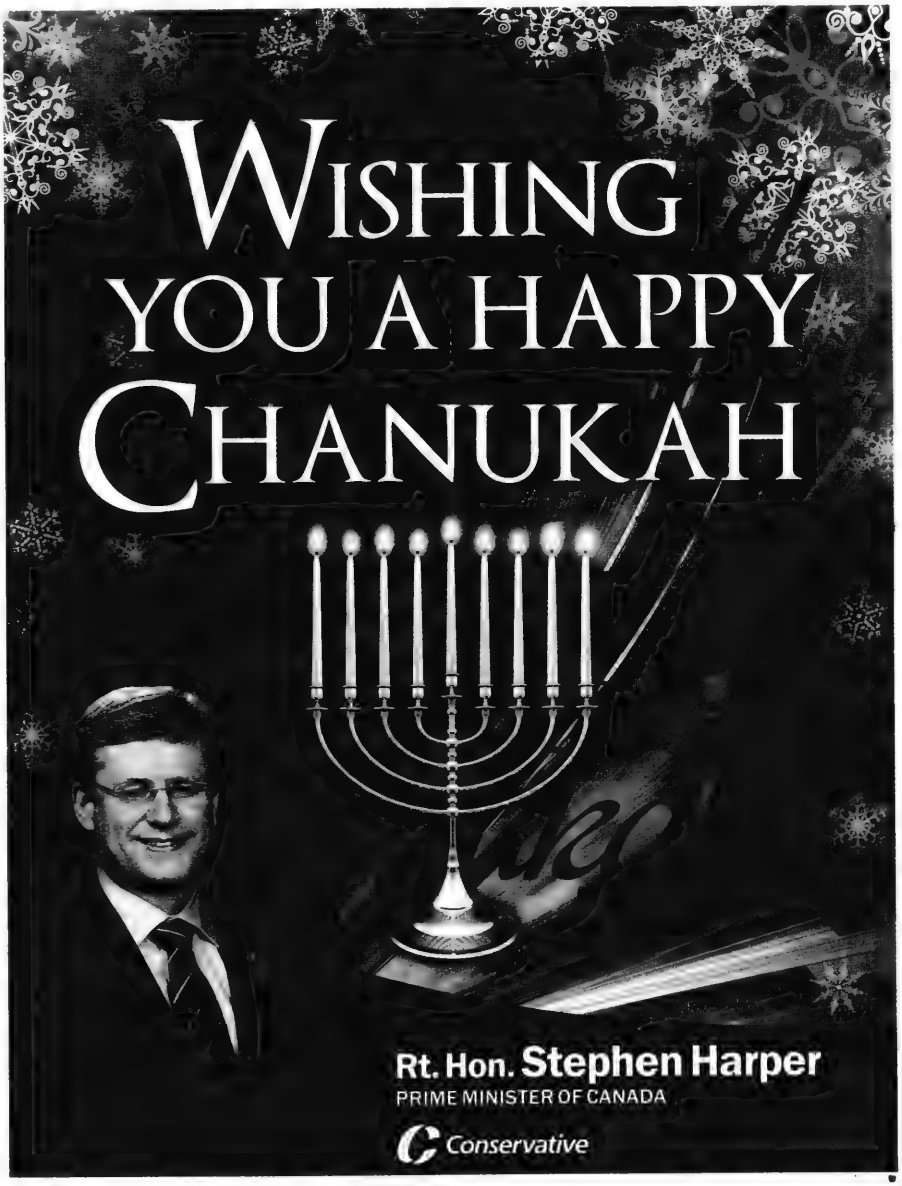
Russia has military and intelligence bases in Syria, and the only ports in the Mediterranean Sea in which Russian warships anchor on an ongoing basis are the Syrian ports, Latakia, Tartus and Banias. The toppling of the Assad regime by NATO might bring to power a western-leaning regime, and Russia will lose its special privileges in Syria.

However, it is important to bear in mind that Europe is also invested economically in Iran: thousands of European companies, mainly in Germany, France and Italy, are up to their necks in investments of many billions in Iranian industry, and not just in oil, so a European attack on Syria might have the same effect on these investments as the attack on Iraq did eight years ago: flush them down the drain, and the European economy will suffer a hard blow as a result.

The economic crisis in China that might result from a war in the Gulf will also have an influence on the economy of the United States, because China lent many billions to the United States in recent years in order to support the White House in its efforts to stabilize the American economy. A crisis in China might cause China to demand the States to pay its debt or China may raise the interest on it. A scenario such as this might bring to an end the efforts of the American administration to improve the American economy, which might, in turn, damage U.S. President Barack Obama's chances for re-election.

Continued on page B32

Vladimir Putin, Prime Minister of Russia, continues to provide support to Syria.



Fall of Syria may influence Israel as well

Continued from page B31

The great rise in oil prices will worsen the economic situation of Third World countries, especially Egypt and the African countries. The worsening economic situation in these countries will increase the stream of emigrants to Europe and to Israel; this will place an extra burden on the European economy, which is suffering to begin with.

The fall of the Syrian regime may influence Israel as well. On one hand, it will result in the partitioning of Syria into a number of countries: Kurdish in the north, Alawite in the west, Druze in the south, Bedouin in the east and two more in Damascus and Aleppo, which have never had great love between them. This partition will improve the mood in the area, due to the departure of an illegitimate regime that has castigated Israel for years in order to unite all of the groups under Assad's aegis. But the fall of the regime might also create difficult problems: a) weapons belonging to the Syrian army might get into the hands of Hezbollah and other terror organizations who have representation in Syria, and b) the worsening struggle between the regime and the citizens in Syria might cause thousands of Syrians to request refuge – perhaps only temporary – in the Golan Heights.

It would be important for Israel to grant them refuge, both for humanitarian reasons and also in order to create a good rapport

Bashar Assad, the leader of Syria, stands beside a portrait of his late father Hafez. *[RNS photo]*

with the Syrian people. But refugees don't always return to their country of origin, especially if the situation has not stabilized, and that might be a dangerous precedent regarding the Palestinian refugees: how would Israel be able to explain the fact that it accepts Syrian refugees of the year 2011 but refuses to accept Palestinian refugees who were – according to the claim – residents, before 1948, of the land that subsequently became the State of Israel?

The fall of the Syrian regime might cause the Alawites to take revenge on anyone who helped to overthrow their regime. They may send terror groups to carry out attacks in Turkey, Europe and the United States, to add another concern to the list of worries concerning Europe these days.

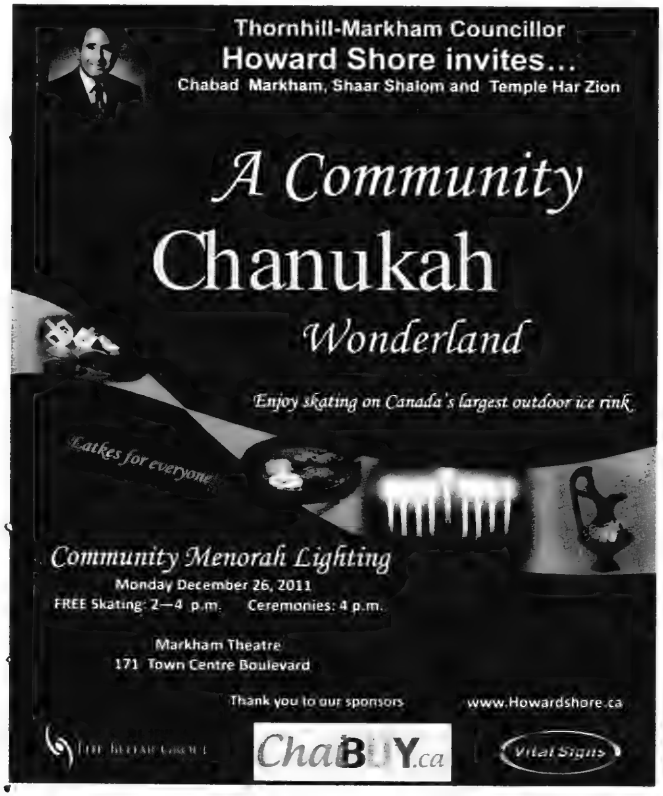
Iran, which is worried about what's going on in Syria, is increasing the pressure on Iraq, which has the majority of Shiites, to take on the role of Iran's Trojan horse inside the Arab nation, especially after the U.S. army completes its withdrawal. There are signs lately that this is Iran's intention, mainly because of the series of recent visits in Iraq of U.S. Vice-President Joe Biden, which is meant to stabilize a pro-American government that will reject Iranian pressures. The United States wants to retain bases in Iraq, which will serve as sources of intelligence in case of war with Iran, but the Iraqi government objects. This objection increases the American fear of an Iranian takeover of Iraq, because this would be an additional step in Iran's overall goal to take over the rest of the Gulf countries, with Saudi Arabia heading the list.

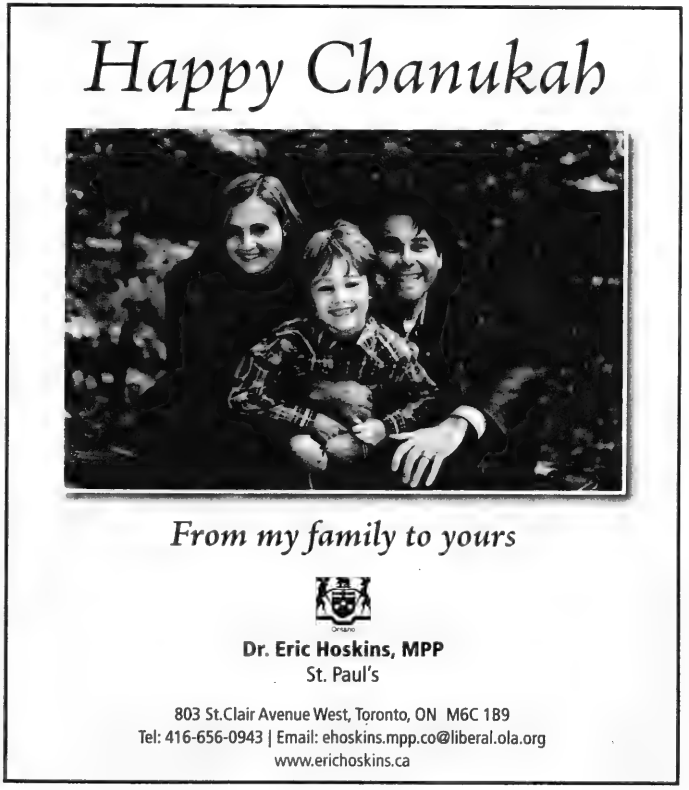
One sad conclusion that arises is that the motives that drive the world today are economic and military interests, not ethics nor human rights. The UN, which was established in the wake of World War II, in order to prevent a similar occurrence, does not do anything in order to stop the butchering of thousands of Syrians, which might deteriorate into a multi-national crisis. This crisis may quickly develop after the freedom-loving Syrian people overthrow the bloodthirsty dictator who inherited Syria from his father, who, in his turn, took control of their lives and deaths 41 years ago.

The responsibility for this ongoing butchering of Syrians lies with Assad and his army, police security organizations and the Shabbiha gangs; Iran, Hezbollah, Russia and China, which support the Syrian regime, while the rest of the world so far only condemns.

The fall of the Syrian regime may create a series of earthquakes with a regional and global scope, and its ripples may arrive to Iran, the Gulf, China, Russia, Europe, the United States and even Israel. World leaders are well aware of the physical law, "Water seeks its own level," and this is the very reason that the world is reluctant to give the Syrian regime what it deserves. This is another price that "*les misérables*" pay for globalization: a shock in one place is felt well in many other places, and the Syrians are paying the price in blood for the economic interests of many countries. Nevertheless, and despite the dangers, the world without the dark and bloodthirsty regime of Syria will be a better place, and if it will be possible for the regime of the Iranian Ayatollahs to join Assad in his final resting place, the world will surely be better, calmer and far less dangerous.

Mordechai Kedar, an Israeli scholar of Arabic and Islam, is a lecturer at Bar-Ilan University, Israel. The article was originally published in Israel in Makor Rishon.





A Chanukah story

Special to The CJN

Harry Samson took the Chanukah lamp out of the cabinet and stood resolutely in the middle of the living room. "Tonight I'm going to light the candles by the front window," he announced to his wife.

He watched his wife's eyes move away from her book and up to his face. "You've always lit them in the kitchen," she said.

"Not always. You remember in New York…"

"These past four years have not been New York."

Harry paced the living-room floor. "For once I don't want to hide it. So this is a hick town in the South. So what! The lights are supposed to be seen for many reasons. As a reminder to a passing stranger. For everyone to see how the Jewish spirit manifested itself over tyranny."

By Curt Leviant

His wife, Vera, understood. Still, she said, "But we're the only Jews here. Who will you inspire?" Harry curled his fingers around the lamp. "No more hiding. This is a holiday of lights. A light in the darkness is no light at all."

They looked at each other in silence, absorbing the words and feeling the loneliness of four years of isolation. In the small town in Georgia, even the people's names were so Anglo-Saxon that you couldn't even have the pleasure of conjecture – maybe, maybe he's a Jew. Scattered in the nearby towns were a few Jewish families, but not nearly enough to shape a community.

So the Samson home became synagogue and house of study combined. But a house of meeting it could never be. On the horizon stood the day when Harry and Vera would be able to leave town, when Harry would have a teaching job in the big city. There they wouldn't be island-dwellers. There they would participate once more in communal life. Still, Harry persuaded himself that the gifts of the spirit were everywhere.

Their neighbours were silent, distant people. Like Fire Chief Brown across the street, estranged not only from the Samsons but from his other neighbours as well. A silent, brooding man looking as if some kind of guilt rode perpetually on his shoulders. Never close to anyone, he just did his job. Harry's other neighbours, too, were polite but distant friends. And so the Samsons' companionship was centred around the faculty of his school, from whom they sustained their social and intellectual nourishment.

It was the first night of Chanukah. As on each holiday, their aloneness was accentuated by the starkness of no one sharing their joy. Harry carried the candle-holder and placed it on the window sill facing the street. He put the first candle into position and lit it with the shamash candle. He sang the blessings sweetly, looking at his wife. Her eyes were focused on the flame, as if seeking out its mystery.

Harry's hand shook as he passed the flame to the candle. He waited anxiously for the next day.

Business on the street as usual. He taught his classes in basic chemistry; his wife ran their little arts and crafts shop; the world remained a tiny norm. That evening, Harry Samson lit the second candle. Still the quiver of the flame reflected in his mind. Soon someone would inquire. He was impatient for someone to ask – "Why?"

Continued on page B34

Happy Chanukah

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A light in the darkness

Continued from page B33

The next day a question was asked.

Fire Chief Brown stopped him on the street, saying, "Excuse me, Mr. Samson, but, uh, can you tell me where you buy those little candles? The ones you were burning in your window last night."

Harry expected him to ask, "Why?" Instead he asked, "Where?" But Harry was ready with an answer.

"You can't get them here." Harry forced a laugh. "You get them 10 miles out in the supermarket. You know. A few Jewish families are scattered around there."

Harry watched Mr. Brown's face. His lips didn't form the word Why? In that case, Harry would ask him, "Why did you want to know, Mr. Brown?"

"Thought I would test them for... fire hazard, quick burning quality, and, uh, we can't be too careful, you know."

They both laughed, Harry again exploding the artificial smile into a laugh. "Yes, you can get them at the supermarket," he repeated foolishly.

When he told his wife the story, she laughed and said, "Maybe he's Jewish."

Harry joined in with the joke. "Maybe I'm a fire chief." But underneath his tongue the words were forming: What will he really do with them?

Two days later, he saw some men talking on the street. They were huddled together strangely. He couldn't hear what they were saying and his sensitive mood imagined the worst. "He packs a powerful wallop," said one man, raising his fist. But then he heard, "That guy is some boxer."

Chanukiyah and candles

He walked by the firehouse, purposely, wanting to meet Mr. Brown, wanting to bring the situation to its inevitable conclusion. He saw him standing there, an intense look on his round face, the lips puffed out, the eyes half closed. He was about to say something. Harry signalled his attention by lifting his head upwards in a half nod.

He'll tell me about the fire hazard. And I'll have to remove the candles from the window. But Mr. Brown was silent. He just looked at Harry, made another motion, as if to walk toward him, but then walked slowly back into the shaded firehouse, his hands in his pockets.

The continued silence of the town hung heavily like a curtain over Harry's mind. By the fourth night, he was ready to remove the candles from the window. All he needed was an official excuse. His zeal had done nothing but set him on edge. His wife noticed it. And maybe she was right. All this would have been fine in a Jewish community. But here? Here it was just stubbornness. His wife's thoughts were now, somehow and mysteriously, his own. With each lit candle, his head buzzed with vague fears. Something had to come.

Continued on page B35

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'Another miracle'

Continued from page B34

It was slowly building up. He knew it. He breathed it in the air of the streets. He saw it in the looks of the people's eyes. He heard it in the rumblings of daily life.

As soon as he finished lighting the fourth night's candles he resolved, "This is the last night." As if confirming his decision, the phone rang. There it is, he thought. He stood watching the candles as his wife answered the phone. The little flames leaped higher and higher and disappeared into the air. Yet more flames always sprang up from the wick. Thus our people against the tyrants, he thought. He let his eyes relax, filling them with light, filling his whole being with the warmth of the light.

"It's for you, Harry." His heart bounced with the leaping flames.

"This is Fire Chief Brown," he heard the voice say. Get those candles off the window, he thought. But instead a soft voice said, "Do those candles have to burn in the window?"

Very subtle, thought Harry. "How do you mean?" Harry's voice was not his own. The cords in his throat tightened as he spoke. The sound was in a higher, odder pitch. He swallowed.

Mr. Brown continued. "Is it part of the religious ceremony to do that?"

Come out with it, Harry thought, and tell. Don't play with me. Don't keep me in suspense. Tell me now. "Let me explain the significance of the candles, Mr. Brown."

Harry was cut short. "If you don't mind, just tell me, is it better if they burn in view?"

"Yes," Harry's thoughts exploded. "It is better if they are seen, if they communicate their message to the others…"

"Good. That's all I wanted to know. The message was communicated. Thank you." And click – the phone was dead. Harry looked at the mouthpiece for a while and set it back.

"What's the matter, Harry?" his wife asked. She stretched her hand out to him. He took her warm hand into his and felt his fingers trembling against hers. The nervousness leaped into her with the touch. "What is it? What did he say?" the edge of her lips quivered. "You're all upset."

"I don't understand, Vera. He said, 'The message was communicated.'"

"Harry," Vera said softly. "Since you started this candlelighting in the window you haven't been the same. You worry about every word, every sound, every flame. Either go back to the privacy of the kitchen, or accept your own move."

Harry knew his wife was right, but still he felt that his wife was deserting him, by asking about it in the open, by verbalizing what had previously been unsaid. Gloomily he looked at the candles and at the street below, scanning the houses across the street mechanically.

His mind was playing tricks again. Two of his four candles had gone out already. In the window opposite his, symbolically enough in Mr. Brown's window, the reflection of his Chanukah lights were shining. He looked at their reflection. Suddenly he called his wife.

"Come quickly. I'm having a vision."

Vera came running, afraid something was wrong with him.

"Look. Look across the street. In Mr. Brown's window."

She held her breath. They couldn't believe it. A living reflection.

Strangely, a third candle appeared to be shining in Mr. Brown's window, while only two remained in Harry's window.

"He's kindling Chanukah lights," Harry shouted. "Vera, do you know what that means? Chanukah lights by Mr. Brown?"

Across the street, the lit candle illumined Mr. Brown's shadowy, brooding features, and the flickering flames cast a glow on his face as he lit the fourth candle.

"A light from the darkness," Vera whispered. "Another miracle."

Curt Leviant's most recent book is the comic novel, A Novel of Klass, *the adventures of an émigré artist who calls himself a Yiddish painter.*

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This Week

National

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U.S. President Barack Obama, right, spoke privately with Israeli Defence Minister Ehud Barak before delivering remarks at the 71st General Assembly of the Union for Reform Judaism in National Harbor, Md., last Friday. [*Official White House Photo by Pete Souza*]

Iran was the topic of discussion

Amir Oren
© Ha'aretz Daily Newspaper Ltd.

Is it possible that the half-hour meeting last Friday at the Gaylord Hotel in National Harbor, Md., between U.S. President Barack Obama and Israeli Defence Minister Ehud Barak will be remembered in Israel's history as the moment at which Obama gave the green light to Barak – for better or for worse – to attack Iran?

Can this be seen as a sort of flashback to the talk between then-defence minister Ariel Sharon and U.S. secretary of state Alexander Haig in Washington in May 1982, that gave rise to the (mistaken) Israeli impression that there was an understanding with the United States over going to war in Lebanon?

Comment

Barak's entourage was tight-lipped upon returning to Israel Sunday. It made no comment. Of course, the members of the delegation would only know what they heard from one side of the Obama-Barak meeting, but such a secret could not be disclosed, even in a whisper. First, it would be reported to Prime Minister Benjamin Netanyahu.

A meeting between an Israeli defence minister and a U.S. president can be held for three reasons: to convey to the president confidential military or diplomatic information; to try to convince the president to change his policy, or to figure out whether the president has been convinced to make some move or another.

The essence of such a meeting is the hope that the president will be influenced. If Barak hoped to convince Obama about attacking Iran in the coming months, there is still no sign that he succeeded. One shouldn't make light, however, of the American president's willingness to meet the defence minister.

Over the past several weeks, Barak has spoken to the top diplomatic and military leadership in the Obama administration: Secretary of State Hillary Clinton, Defence Secretary Leon Panetta and national security adviser Tom Donilon.

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The next issue of The CJN will be Jan. 5, 2012 – Happy New Year!

CANADA

Cirque to Israel

MONTREAL — Quebec's world-renowned Cirque du Soleil will perform in Israel for the first time in its 27-year history. Its show, *Alegría*, will be presented at Tel Aviv's Nokia Arena Aug. 8 to 18. *Alegría* (the Spanish word for joy) has been touring internationally since its creation in 1994 and has been seen by 10 million people. It's described as "a baroque ode to the energy, grace and power of youth." Its theme is the passage of time, interpreted through acrobatic choreography, music and humour. Its cast of 55 don more than 400 different costumes. Israeli producer Shuki Weiss said it took much discussion to bring the troupe to Israel because it wanted assurances that its high technical standards could be met.

$8.5 Million Bequest

WINNIPEG — The Jewish Foundation of Manitoba has received an $8.5-million bequest from the estate of local philanthropist David Silverberg, who died in 2009. The gift creates a fund in memory of Silverberg, his parents and brothers. The endowment will support local hospitals, agencies, synagogues and Jewish community groups, primarily in Winnipeg and Israel. Silverberg was born in Winnipeg in 1913 to immigrant parents. An electrical engineer by training, he spent many years designing airports in Manitoba. The Jewish Foundation of Manitoba manages an endowment fund exceeding $70 million and has distributed more than $30 million in grants and scholarships.

Imam Criticized For Nazi Comparison

CALGARY — A Calgary imam's comparison of the plight of Muslims in Canada to that of Jews in Nazi Germany has been denounced by Jewish officials.

Earlier this month, Imam Syed Soharwardy likened Canada's new policy of banning Islamic face veils at citizenship ceremonies to what Jews faced in the 1930s in Germany.

Imam Syed Soharwardy

"We categorically reject his comparison with the society of today and pre-war Germany," said Jeffrey Smith of the Calgary Jewish Community Council. "It's factually wrong and insensitive, and if you start to compare the Canadian government's policies with Nazi policies, it's unwarranted, misleading and hurtful."

But a day after his remarks to a reporter, Imam Soharwardy added to them. "What is happening across North America is quite alarming because there are people who create hate against Muslims and then the government gives them ammunition," said Imam Soharwardy, president of the Islamic Supreme Council of Canada. "This is what started hate against Jews."

The imam's comments came a few days after Ottawa announced a ban on niqabs, burkas and other face-coverings at citizenship ceremonies.

WORLD

Noted Feminist Dies

NEW YORK — Noted Jewish feminist Paula Hyman, who served as the first female dean of the Seminary College of Jewish Studies at the Jewish Theological Seminary, died Dec. 15 at age 65 of cancer. She was the Lucy Moses Professor of Modern Jewish History at Yale University, a position she held for 25 years. Hyman served as dean of the Seminary College of Jewish Studies from 1981 to 1986, as well as an associate professor of history at the Jewish Theological Seminary. She published extensively on topics such as Jewish gender issues, modern European and U.S. Jewish history, and Jewish women's history as well as feminism and several books on French Jewry. She was a founder in 1971 of Ezrat Nashim, a group of Conservative Jewish women who lobbied for changes in the movement's attitude toward women, including ordaining them as rabbis and inclusion in a minyan.

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Vol. XLI, No.50 (2,029)•

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CIRCULATION
Total circulation: 39,685 copies.
Total paid circulation: 33,055 copies.

CCNA verified circulation
August 9, 2011

SUBSCRIPTIONS
Canada: $39.95, 1 yr. incl. taxes
$72.00, 2 yr. incl. taxes
Online edition:
$22.54 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684

•Under current ownership

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Legitimacy questions continue to plague CIJA

Andy Levy-Ajzenkopf
Staff Reporter

As 2011 draws to a close, the Centre for Israel and Jewish Affairs (CIJA) continues to face questions about its composition and legitimacy, and about why it mothballed Canadian Jewish Congress.

From 2004 until this year, CIJA had been known as the Canadian Council for Israel and Jewish Advocacy and was the umbrella organization that oversaw most of the national Jewish communal organizations in Canada.

Following a re-launch earlier this year, CIJA consolidated and took over as the primary advocate for community and Israel-related issues by assuming the roles previously held by Congress, the Canada-Israel Committee (CIC), the University Outreach Committee and the Quebec-Israel Committee, among others.

Rabbi Philip Scheim

Since then, a re-branded CIJA has been working to implement a mandate that it says will engage people at the grassroots level, as well as in already established institutions, for the betterment of the Jewish community.

But supporters of the 90-year-old CJC are still asking questions about CIJA's accountability and representativeness.

Rabbi Philip Scheim, spiritual leader of Toronto's Beth David B'nai Israel Beth Am Synagogue and a member of *The CJN*'s Toronto advisory board, said he's particularly concerned about the issue.

"It is not clear to me who CIJA represents. Unlike Congress, whose officers were elected by a body representing organizations and communities across Canada, CIJA seems to be a self-appointed body, beholden only to a very small group of extremely influential backers. This transformation is a major defeat for democracy in the Canadian Jewish community," Rabbi Scheim said.

In early August, CIJA nominated its inaugural board of directors. At the time it described this process as "anomalous" to its first operating year, but CIJA officials now say that the practice will continue.

The CIJA board nominating committee – led by CIJA chair Steven Cummings and founding member Larry Tanenbaum – chose the first 25 board members based on "geography, gender balance, age, partisan affiliation, knowledge of the Jewish community, experience within or engagement with the political sector and the like."

Going forward, CIJA will drop its board size to a maximum of 21 people, but retain its methodology for the selection process, as outlined in the organization's bylaws, CEO Shimon Fogel told *The CJN*.

"In terms of appointments, the process is the same in both circumstances. A nominations committee appointed by the [board] members meets and recommends a slate to the membership for approval. There is no set formula for board appointments. Rather, all are *ad personam* appointments."

The original 25 board members are Steven Cummings, immediate past-chair; David Koschitzky, chair designate; Stanley Plotnick, a founding member of CIJA; Toronto businessman Morris Perlis; Montreal lawyer Eric Maldoff; Jewish Federations of North America vice-chair Marylin Blumer; Austin Beutel, chair of Astral Media's corporate governance committee; Paul Goldman, a Vancouver lawyer; Liberal candidate for Dartmouth-Cole Harbour Mike Savage;

Continued on page 14

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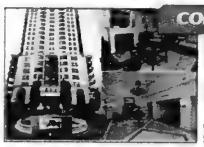
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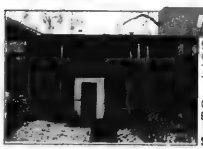
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Memoir as literature

From the editor's desk...

Over the past two decades, spurred in North America by the efforts of people such as Steven Spielberg and the Shoah Foundation he established and in Israel by a reinvigorated Yad Vashem, survivors have been urged, in ways that in the four decades after the war were mostly unthinkable, to tell their stories.

The youngest teenage survivor of the Nazis' genocide would today be an octogenarian, or nearly so. And the record of his or her extreme suffering in the murderous maw of the Nazi monster would most likely be known, if at all, to family and perhaps friends.

Eli Pfefferkorn is one such survivor. A teenager in 1945, he trod through the chaos and disorientation of liberation through a new world that led him to England, Israel, the United States and Canada.

An accomplished man of letters, Pfefferkorn acquired a doctorate in literature from Brown University, taught at Haifa, Tel Aviv and Brown universities, worked as a literary critic in Israel and served as director of research at the United States Holocaust Memorial Council. He also brought his considerable knowledge and abilities to the Community Hebrew Academy of Toronto, where he taught for a number of years.

But he never told his story – except in small pieces that revealed more than they disclosed – even to family and friends. Until now.

This year Academic Studies Press published Pfefferkorn's memoir. Titled *The Muselmann at the Water Cooler*, the book is an arresting reading experience both for the manner in which Pfefferkorn writes and the conclusions that he conveys.

Not surprisingly, given his adult life-long dedication at the personal and scholarly level to writing, drama, poetry and prose, Pfefferkorn is a superb literary craftsman and stylist.

His book is truly memoir as literature.

Indeed, some of the passages are so carefully, so powerfully constructed they are magnetic in their emotional pull. Using the sharp instruments of his superior ability to observe and his stellar command of a broad vocabulary, Pfefferkorn has sculpted in finely chiselled relief the stunning details of his survival to this very day.

For example, he describes the roll call at Majdanek. "Picture this: the vesper *Appell* was in the making. I found a spot close to my barrack. The smell of soup wafted into my nostrils, quickening the acid cruising in my entrails. And just a fraction of an instant before dismissal or a fraction after, I must have stepped out of the line, incurring the wrath of an inmate functionary. The punishment came as quickly as lightning. Bruised and hurting, I shuffled to the barracks with the tail end of the column. My fellow inmates kept on slouching towards the soup vat, oblivious to what was happening around them: an ordinary occurrence in a day's existence. To view the beating of a boy endangered their fragile sanity. I learned this from my own encounter with the brutality inflicted on other inmates."

Pfefferkorn is a rare, honest writer who is as unsparing on himself as he occasionally is on others. He comments, for example, on his lapse in judgment after having written a critique of the Jewish studies program in Providence, R.I.

"I was into my second year of graduate studies and we intended to return to Israel as soon as I was done, so why would I want to badmouth the good people of Providence. They had greeted us with such a welcome basket... and despite their generosity, I criticized their institutions of education."

Throughout the deeply charged pages of the book Pfefferkorn returns continually and consistently to his belief about human nature and human survivorship in situations that he describes as in extremis, of which of course the Shoah is the most paradigmatic.

"I found that the human realities of the concentration camp bore a close resemblance to the real world." The survival of the fittest, or "Darwinism," to use Pfefferkorn's recurring terminology, was the sociological, anthropological, psychological predictor of human survival in the world created by the Nazis.

"After liberation, hunger vanished from my life, but the flaws of human nature persist."

Despite his own views, however, Pfefferkorn also acknowledges and even marvels that not all survivors drew the same conclusions as did he about man's essential nature.

Even unto the very last line, Pfefferkorn remains true to his uninhibited, exacting self-inquiry. "And when mine [my life] ends, will my memoir survive to keep on telling the story? And has it been worth it?"

For this reader, the answer rushes forward without hesitation, without equivocation. To be sure, the book is hard reading, but it is so stunningly written it is almost required reading.

– MBD

SeeJN

A cornucopia of sufganiyot

In anticipation of the high demand for baked goods, a vast variety of sufganiyot are on display.
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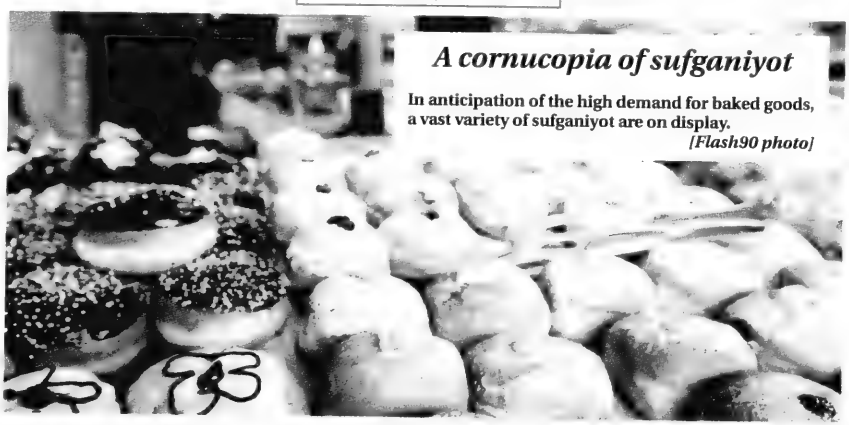

Gay-straight alliance club launched at CHAT

Frances Kraft and Sheri Shefa
Staff Reporters

Earlier this month, the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Wallenberg campus held the first meeting of its new gay-straight alliance.

Unlike most of the school's clubs, which are initiated by students, Keshet – the Gay/Straight Alliance was started by Ali Aber, a guidance counsellor, and Josh Sable, co-director of student activities. They are serving as staff advisers.

Paul Shaviv

"Because no students had approached us, Ali and I thought it was important for us to initiate it," Sable told *The CJN*.

Part of the impetus was last month's news that Ottawa teen Jamie Hubley committed suicide after he was bullied for being gay, "and our concern that nothing like that ever happen here," Aber said.

Staff, students and parents who have been in contact with her and Sable about the group have been "really positive" about it, she said. About a dozen students turned up for the Dec. 6 meeting, and others have expressed interest in coming to the next meeting in January, Sable said.

He added that "the ultimate goal is to create or maintain an environment in the school that promotes acceptance and tolerance."

"And a feeling of safety for everybody," Aber said. "We have a very strongly worded bullying policy in our handbook, and we do take that very seriously."

Although it's not mandated by the school, several staff members have posted notices telling lesbian, gay, bisexual and transgender (LGBT) students that they are in a "positive space," Aber said.

She and Sable noted that, in general, the 740 students at the campus "are really great" in terms of being accepting, respectful and helpful. However, Sable qualified, "at any school, there are exceptions to that."

The formation of the group is a first for the school, but according to Paul Shaviv, the school's director of education, "there was a move to establish" a similar group at the school's Kimel Family Education Centre in Vaughan a year or so ago. It "never came to anything," he said. "The students didn't go forward."

Shaviv said he encouraged the formation of the new group after being approached about it recently.

Several years ago, Shaviv noted, the winning entry in a short film festival at the school was a student documentary "about the issues around being gay at CHAT." The film was shown at the final staff meeting that year, Aber mentioned.

Shaviv said the formation of the gay-straight alliance has nothing to do with new anti-bullying legislation introduced in Ontario earlier this month that called on school boards to address bullying and support gender equality and gay-straight alliances. However, he added, "obviously it resonates with the spirit and the letter of the proposed act."

A coalition of traditional Catholic and Jewish groups has denounced the Accepting Schools Act, calling it a front for a "radical sex education" agenda.

The act urges elementary and secondary schools in Ontario to enforce anti-bullying policies, and to possibly expel students who engage in abusive behaviour. It also encourages school boards to support gay-straight alliances.

Rabbi Mendel Kaplan, spiritual leader of Chabad @ Flamingo, told *The CJN* last week that he was concerned that the sex-education component "encroaches on the religious freedoms guaranteed to all Canadians."

"[The bill] further calls for children to be indoctrinated to reject the faith of their parents and the family values they have been taught," Rabbi Kaplan said.

Joanne Cummings, a clinical child psychologist who is also a director at PREVNet – a national network of researchers that works to put information and statistics about violence prevention into practice – said she is "very much in favour" of the new legislation.

She said there was a national climate survey release earlier this year by Egale Canada, a national LGBT human rights organization, that found 64 per cent of students who were LGBT or had LGBT parents, "experienced higher levels of bullying and harassment."

"They also found that in schools that do have gay-straight alliances – as well as explicit policies addressing homophobic bullying – students feel much more comfortable and safe," Cummings said.

"More and more, gay youth are coming out in their high school years, and they really need support."

Cummings added she doesn't think private religious schools should be excluded from embracing the Accepting Schools Act.

"I understand the legislation tried to be sensitive and said that the gay-straight alliances don't have to be called gay-straight alliances, but acceptance and tolerance are important Jewish values."

Of course, bullying is an issue for straight students, too. Based on research conducted by PREVNet, in a classroom of 35 students, between four and six children are bullying and/or are being bullied.

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Labour ministry rules mashgichim employees

Supervisors are entitled to overtime, travel time

Jennifer M. MacLeod
Special to the CJN

The Ontario Labour Relations Board has ruled that two former kashrut supervisors were employees of the Kashruth Council of Canada and therefore entitled to overtime and travel time according to the terms of the Employment Standards Act (ESA).

As reported in *The CJN* in August, the Kashruth Council, which oversees the COR certification, had asserted that the role of mashgiach is a "religious office," meaning the ESA would not apply. The exemption allows clergy to work long, irregular hours without necessarily being compensated on a per-hour basis.

Morley Rand and his son, Michael Rand, both former COR mashgichim (supervisors), petitioned the Ministry of Labour to be paid in accordance with the ESA for overtime and travel time. They oppose current compensation practices that the Kashruth Council insists are "over and above the legal standards."

Ontario law generally requires overtime after an employee has worked 44 hours in a single week. In 2008, the Kashruth Council began paying time and a half for public holidays and shifts over ten hours. This means, as Morley Rand told *The CJN* in August, that mashgichim sometimes work up to 60 hours a week without overtime, as long as no shift lasts a minute longer than 10 hours. Rand was employed by The Kashruth Council for 23 years.

OLRB vice-chair Brian McLean applied precedents in Quebec and the United States to determine the role of the mashgiach, as well as to determine the Rands' relationship with the Kashruth Council.

In this case, McLean wrote, "While they have some freedom in how they carry out their respective functions, there is also oversight – both from an employment perspective and a religious perspective – which lead me to conclude they are not religious office holders." For instance, the Kashruth Council assigned mashgichim to work with particular clients, meaning the Rands had no say in where they would work.

The decision doesn't rule out the possibility that some mashgichim could indeed be considered religious office holders, but it unequivocally rules that in the Rands' case, the ESA should apply.

Previously, the Kashruth Council had stated that "the mashgiach is the supervisor and authority on all kosher matters in the establishment" as proof of the spiritual nature of the job. But McLean wrote that the centrality of kashrut in Judaism "cannot transform individuals who are described as employees, directed and treated like employees, paid and engaged as employees, into the holders of religious office."

The Kashruth Council, which employs about 150 mashgichim, told *The CJN* in a written statement last week that "the decision will have no repercussions for mashgichim, because the Kashruth Council's remuneration policy has always been, and continues to be, in full compliance with the Employment Standards Act 2000."

This stance may rely in part on a 2010 case unrelated to the present hearings in which the Ministry of Labour determined that the Kashruth Council's overtime policy provides a "great right or benefit" under the provisions of the ESA.

Neither of the Rands wished to comment on the ruling to *The CJN* before this issue went to press.

The decision regarding mashgiach status is one of an ongoing series of cases between the Rands and the Kashruth Council. Future decisions are expected on issues concerned with actual unpaid wages, overtime and travel time owing.

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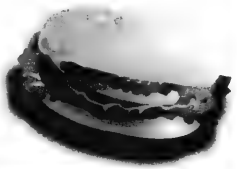

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Beth Tzedec chooses non-COR caterer

Jennifer M. MacLeod
Special to The CJN

Beth Tzedec Congregation has become the first major shul in the GTA to select a caterer that is certified as kosher by Badatz Toronto, a kashrut supervisory agency formed in 2008.

Beth Tzedec Congregation recently selected its new exclusive caterer, Applause Catering, which is poised to take over the kitchen in January, ending not only Beth Tzedec's three-year contract with caterer Zuchter Berk, but also its long relationship with the Kashruth Council of Canada, which oversees the COR certification.

Applause is certified by Badatz Toronto, which is led by rabbis Amram Assayag and Moshe Bensalmon.

Choosing a kosher caterer was extremely important to Beth Tzedec, said synagogue president Carolyn Kolers, but the decision didn't hinge on which agency was involved. "That was not a criterion at all," she said.

Applause was one of several caterers, including Zuchter Berk, that made presentations to Beth Tzedec – North America's largest Conservative synagogue, with some 2,700 member families – in a process that took several months to complete.

"This was not a choice between kosher certifications," Kolers said, listing several factors that led to the choice of Applause, such as the desire to find a caterer who would operate on-site – Zuchter Berk has a large off-site commissary where most food preparation is done – and, of course, flavour. As a leading contender, Applause was invited to present a taste test to the board, which it apparently aced.

The selection of the new caterer engendered some controversy when an e-mail earlier this fall from the Kashruth Council to its board members implied the community would not be well served by the appointment of a Badatz-certified caterer at the synagogue.

The Kashruth Council subsequently sent a second e-mail in which CEO Rabbi Tuvia Basser admitted his regret at the "lack of precision" in his initial e-mail, and retracting the implication that Beth Tzedec would choose a caterer that did not uphold "a high standard of kashrus."

In a statement to *The CJN*, the Kashruth Council explained that "our intention was to allow for Beth Tzedec to continue offering its catering facilities to the full range of the kosher community, including those who only feel comfortable eating from COR-supervised establishments… frankly, we are hurt by any false allegation that we don't have the best interests of the community at heart."

Badatz's Moti Bensalmon, Rabbi Bensalmon's son, said Badatz did not get involved beyond sending out a brief clarification e-mail. "Beth Tzedec put out a tender, then decided on their own who was best for them," Moti Bensalmon said.

Beth Tzedec's spiritual leader Rabbi Baruch Frydman-Kohl investigated Badatz's kosher standards thoroughly. "It was [Rabbi Frydman-Kohl's] belief and it is our belief that Badatz oversees kashrut to the… highest degree," Kolers said. "We want anyone who is kosher… to feel comfortable eating in our synagogue."

Rabbi Baruch Frydman-Kohl

Until now, Badatz – which recently collaborated with Montreal's MK kashrut agency and other kashrut organizations across Canada to form a new kosher food safety initiative – had been supervising commercial factories and catering halls, Moti Bensalmon said.

Zuchter Berk, meanwhile, continues to provide services to Shaarei Shomayim Congregation, Sephardic Kehila Centre, Beth Radom Congregation, the Kiever Congregation and Kehilat Shaarei Torah Synagogue, as well as community centres, event venues, hospitals and airlines.

Jay Stochinsky, one of four partners in Applause Catering, says "Rabbi Bensalmon has very high standards. He worked for COR for 23 years." All the partners have been impressed with his "professionalism, the honourable way he dealt with us."

Stochinsky said that, having worked as a mashgiach (kosher supervisor) with the Kashruth Council himself, "I know their standards," and Badatz's are comparable.

However, of Beth Tzedec's ultimate decision, Applause partner Cary Silber said, "they weren't interviewing a kashrut service – they were interviewing a caterer."

"Their goal is to give their members an opportunity to have really great food in the shul," Silber said.

Kolers admitted the decision shows there's room for more than one kashrut organization. "We're acknowledging that there's a second hashgachah. But it was not about us wanting to see Badatz succeed or not succeed, or COR be harmed or not."

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An independent community newspaper serving as a forum for diverse viewpoints
Publisher and Proprietor:
The Canadian Jewish News, a corporation without share capital.
Head Office
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

A seasonal reminder of a timeless obligation

Many of our schools will soon be closed for a couple of weeks of rest and recovery. The teachers and administrators who transform the classrooms and the buildings from schools to places of learning and attachment will be deservedly at ease, at least for a few days. And the students, too, deserve a break from the regimen of rules that comprise the discipline of study.

It is an opportune time, therefore, with gratitude to the people who facilitate the education of our children, to reflect upon and reinforce the urgency of a special plea to the Jewish Diaspora communities made some three weeks ago by Israel's Foreign Minister Avigdor Lieberman in the pages of *The CJN*.

"The most urgent challenge jointly facing Israel and Jewish communities worldwide is that of ensuring Jewish continuity," Lieberman stated. "It cannot be emphasized enough how important – indeed critical – this issue is for both Israel and world Jewry," he added. Appealing to the entirety of the Jewish communities around the world, he wrote, "It is our joint responsibility and duty to ensure the continuation of a strong Jewish identity."

Lieberman framed the need to ensure the continuation of a strong Jewish identity, in part, as a response to what he referred to as the "symbiosis" of the "persistent scourge of antisemitism and the particularly dangerous overlap between antisemitism and anti-Israel sentiment."

We would frame that need in broader terms.

The goals of ensuring Jewish continuity, Jewish identity, a sense of peoplehood and a desire to belong to this uniquely ancient-and-modern people derive from the very beauty and fulfilment of doing so. Experiencing and passing forward that sense of fulfillment is itself the best response to antisemitism.

But if he stated the objective of ensuring continuity and identity too narrowly, he was quite accurate regarding the means of doing so. "Nothing is more crucial to advancing this goal than Jewish education," Lieberman wrote.

We wholeheartedly agree with him.

Jewish education – in all its many manifestations, but especially comprehensive day school – must be the highest priority on the agenda of Diaspora communities.

It must occupy the best and brightest minds of the community, lay and professional, across organizational divides. And since the scope of the challenge exceeds the abilities of any single organization to provide solutions, the entire range of community organizations and concerned community members should now be conscripted to find a way to respond to the challenge with the breadth and effectiveness necessary for our children and, indeed, for the Jewish people.

25 years ago in *The CJN*

McGill University law professor Irwin Cotler became legal counsel for Yuri Tarnopolsky, 50, a Soviet Jewish Refusenik who was threatened with being sent back to prison in Siberia by Soviet authorities for "parasitism," because he couldn't find a job. Tarnopolsky had recently been released after serving a three-year term.

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Bullying

I read the article "Winnipeg Jewish teen assaulted, burned" (cjnews.com, Dec. 8), about a male high school student who tried to light a Jewish girl's hair on fire in what was referred to as an act of antisemitic bullying and which prompted an outcry among Canadian Jewish leaders (also see "Two teens face hate crimes charges in Winnipeg incident" on page 24). Then I read "Jewish, Christian groups pan anti-bullying bill" (Dec. 15), about a Canadian Jewish leader who has "serious concerns" about the sex-education component in the proposed Ontario anti-bullying bill, which he "cannot, in good conscience, support [because it] is a law that calls on those of faith to abandon beliefs considered sacred all in the name of political correctness." I hope to read about other Canadian Jews who feel that it is wrong to condemn a despicable act of antisemitic persecution against a Jewish teenager one week and the next week slam legislation to prevent despicable acts of persecution against a gay teenager. If this is the faith that I am meant to be practising and passing on to my children, I want no part of it.

Natalie Fingerhut
Toronto

* * *

'Criticism' is a badge of honour

Mark Steyn, speaking at Holy Blossom Temple, targeted "a lot of Canadian Jews" and me specifically for our support of Canada's anti-hate laws and, most directly, human rights commissions in this country ("Author takes aim at 'western self-loathing,'" Dec. 8). Well, quite frankly, if that's the worst I have done, then I will take such "criticism" and wear it as a badge of honour. Why? Simple. I am proud to stand on the shoulders of human rights advocates that arose from the Ontario Jewish community – people such as Louis Lenkinski, Kalmen Kaplansky, Sidney Midanik, Ben Kayfetz and many others who worked hand in hand with anti-racist activists such as Bromley Armstrong and Daniel Hill to ensure that there was a proper fence of protection to shield vulnerable minorities from hate and discrimination. These Jewish community social justice advocates led the way in the development of Canada's first provincial human rights commission in Ontario.

Today, there is, for the most part, a much-needed and level-headed discussion pertaining to the efficacy of human rights legislation that targets hate speech. However, those like Steyn, who use this debate to advocate the full dismantling of our human rights apparatus instead of finding ways to make it better, do a terrible disservice to those who understand, as has the Supreme Court of Canada, that laws targeting hate speech are reasonable in a free and democratic society. Jews, of all people, understand full well how hatred, allowed to flourish, can become evil and destructive.

Bernie M. Farber
Toronto

* * *

Disagrees with author

We don't agree with Hirsh Goodman, the author of *The Anatomy of Israel's Survival*, that Israel should give up the West Bank unilaterally if it can't come to an agreement with the Palestinians (Writer brings important Mideast issues to the table," Dec. 1). Look what happened in Gaza. You do not give the Arabs anything for nothing!

Toby & Moe Nadler
Vancouver, B.C.

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Takes exception to *CJN* 'even-handedness'

I am amazed that you chose to publish the letter "Disagrees with Goldstone" (Dec. 8), attacking Israel with the good old leftist cliché of "apartheid Israel," when you only have room for four letters. I would expect a Jewish paper to leave the "even-handedness" to the likes of the *Toronto Star* or the *New York Times*.

David Zimmerman
Toronto

* * *

The Torah's place

It was a pleasure to read the article "Return Torah to its place of glory" (Chanukah supplement, Dec. 15), setting out the Torah as the source of spiritual wealth and meaning. Social activism or gastronomical Judaism cannot replace the Torah as a source of Jewish understanding and the reason for Jewish existence.

Jonathan Usher
Toronto

* * *

Correction: The website address accompanying the letter seeking descendants of Jews from Safed (Dec. 1) was incorrect. To contact the writer, Nili Portugali, e-mail nili_p@netvision.net.il or visit the website www.niliportugali.com.

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Revisionism, rejectionism and an Arab-Israeli peace

Irwin Cotler
Special to The CJN

While serving as a Canadian delegate to the annual inter-parliamentary hearing at the United Nations, I came across an exhibit marking the annual International Day of Solidarity with the Palestinian People whose organizing theme is the *nakba* –catastrophe – suffered by the Palestinian people, caused by the establishment of the State of Israel.

It is clear that the Palestinian people have suffered and continue to suffer – and that they did, indeed, suffer a *nakba* in 1948. But this is to confuse cause and consequence. And so the question: what, in fact, did occur some 64 years ago?

This past week marked the 64th anniversary of the UN Partition Resolution of Nov. 29, 1947, recommending the partition of then-Mandatory Palestine into a Jewish state and an Arab state. It is sometimes forgotten that this was the first-ever blueprint for a "two-state, two-people" solution.

It is tragic to appreciate that had the Partition Resolution been accepted 64 years ago, there would have been no Arab-Israeli war – no refugees, Jewish or Arab – and none of the pain and suffering experienced since. Indeed, we would today be celebrating the 64th anniversary of both the State of Israel and the State of Palestine.

The Jewish leadership accepted the resolution, but the Palestinian and Arab leadership did not, as they had a right to do. What they did not have a right to do was to attack the nascent Jewish state with the objective – as they acknowledged at the time – of initiating a "war of extermination." The result was, therefore, a double *nakba*: not only of Palestinian-Arab suffering and the creation of a Palestinian refugee problem, but also, with the assault on Israel and on Jews in Arab countries, the creation of a second, much less known, group of refugees – Jewish refugees from Arab countries.

The lesson that emerges, therefore, is not that the *nakba* was the result of the creation of the State of Israel. Rather, it was the result of the Palestinian and Arab leadership rejecting the UN resolution calling for the establishment of both a Jewish state and a Palestinian-Arab state, and launching a "rejectionist" war.

This "double rejectionism," where Arab leadership was prepared to forgo the establishment of a Palestinian state if it meant countenancing a Jewish state within any borders, not only found expression 64 years ago, but has underpinned the Arab-Israeli-Palestinian conflict ever since.

Yet, the revisionist Mideast narrative – which has found expression in this UN exhibit and is prejudicial to authentic reconciliation and peace between peoples as well as between states – continues to hold that there was only one victim population, Palestinian refugees, and that Israel was responsible for the Palestinian *nakba* of 1948.

And so the United Nations, once again, commemorated the International Day of Solidarity with the Palestinian People on this 64th anniversary of the United Nations Partition Resolution by continuing to ignore the plight of Jewish refugees on this commemorative occasion – turning history and law on its head – while indulging and encouraging this Mideast revisionism.

Moreover, this revisionist narrative has not only eclipsed – and erased – the forgotten exodus from memory and remembrance, but it also denies that it was a forced exodus, and one that resulted from both double rejectionism and double aggression. This is the real *nakba* – the real double catastrophes.

Simply put, the Arab countries not only rejected a Palestinian state and went to war to extinguish the nascent Jewish state, they also targeted the Jewish nationals living in their respective countries, thereby creating two refugee populations – the Palestinian refugee population resulting from the Arab war against Israel, and the Jewish refugees resulting from the Arab war against its own Jewish nationals.

Indeed, evidence contained in a report titled *Jewish Refugees from Arab Countries: The Case for Rights And Redress* documents a pattern of state-sanctioned repression and persecution in Arab countries – including Nuremberg-like laws – that targeted its Jewish populations, resulting in denationalization, forced expulsions, illegal sequestration of property, arbitrary arrest and detention, torture and murder – namely, anti-Jewish pogroms. And while the internal Jewish narrative has often referred to pogroms as European attacks on their Jewish nationals, it has often ignored Arab-Muslim attacks on their Jewish nationals.

Moreover, as the report also documents, these massive human rights violations were not only the result of state-sanctioned patterns of oppression in each of the Arab countries, they were also reflective of a collusive blueprint, as embodied in the Draft Law of the Political Committee of the League of Arab States.

This is a story that needs to be heard. It is a truth that must now be acknowledged.

Regrettably, the United Nations also bears express and continuing responsibility for this distorted Middle East and peace narrative. Since 1948, there have been more than 150 UN resolutions that have specifically dealt with the Palestinian refugee plight. Yet, not one of these UN resolutions makes any reference to, nor is there any expression of concern for, the plight of the 850,000 Jews displaced from Arab countries. Nor have any of the Arab countries involved – or the Palestinian leadership involved – expressed any acknowledgement, let alone regret, for this pain and suffering, or for their respective responsibility for the pain and suffering.

Jews from Yemen who became refugees at the time of the founding of the State of Israel ***[IGPO photo]***

How do we rectify this historical – and sustaining – injustice? What are the rights and remedies available under international human rights and humanitarian law? And what are the corresponding duties and obligations incumbent upon the United Nations, Arab countries and members of the international community?

What follows is a nine-point international human rights action agenda.

• First, it must be appreciated that while justice has long been delayed, it must no longer be denied. The time has come to rectify this historical injustice – and to restore to the Middle East narrative from which they have been expunged and eclipsed these 64 years – the plight and truth of the "forgotten exodus" of Jews from Arab countries.

• Second, remedies for victim refugee groups – including rights of remembrance, truth, justice and redress, as mandated under human rights and humanitarian law – must now be invoked for Jews displaced from Arab countries.

• Third, each of the Arab countries – and the Arab League, which has played a protective role in Libyan and Syrian aggressions – must acknowledge their role and responsibility in their double aggression of launching an aggressive war against Israel and the perpetration of human rights violations against their respective Jewish nationals. The culture of impunity must end.

• Fourth, the Arab League Peace Plan of 2002 – still held out as a blueprint for an Arab-Israeli peace – should incorporate the question of Jewish refugees from Arab countries as part of its narrative for an Israeli-Arab peace, just as the Israeli narrative now incorporates the issue of Palestinian refugees in its vision of an Israeli-Arab peace.

• Fifth, on the international level, the UN General Assembly – whose theme in the session in which I participated this past week was "political accountability" – in the interests of justice and equity, should include reference to Jewish refugees as well as Palestinian refugees in its annual resolutions; the UN Human Rights Council should address, as it has yet to do, the issue of Jewish as well as Palestinian refugees; UN agencies dealing with compensatory efforts for Palestinian refugees should also address Jewish refugees from Arab countries.

• Sixth, the annual Nov. 29 commemoration by the United Nations of the International Day of Solidarity with the Palestinian People should finally be transformed into an International Day of Solidarity for a Two-Peoples Two-State Solution – as the initial 1947 Partition Resolution intended – including solidarity with all refugees created by the Israeli-Arab conflict.

• Seventh, jurisdiction over Palestinian refugees should be transferred from UNRWA (the United Nations Relief and Works Agency for Palestine Refugees in the Near East) to the United Nations High Commissioner for Refugees. There was no justification then – and still less today – for the establishment of a separate body to deal only with Palestinian refugees, particularly when that body is itself compromised by its incitement to hatred, as well as its revisionist teaching of the Mideast peace and justice narrative.

• Eighth, any bilateral Israeli-Palestinian negotiations – which one hopes will presage a just and lasting peace – should include Jewish refugees as well as Palestinian refugees in an inclusive joinder of discussion.

• Ninth, during any and all discussions on the Middle East by the Quartet (United Nations, United States, European Union and Russia) and others, any explicit reference to Palestinian refugees should be paralleled by a reference to Jewish refugees from Arab countries.

The continuing exclusion and denial of rights and redress to Jewish refugees from Arab countries will only prejudice authentic negotiations between the parties and undermine the justice and legitimacy of any agreement.

Let there be no mistake about it. Where there is no remembrance, there is no truth; where there is no truth, there will be no justice; where there is no justice, there will be no reconciliation; and where there is no reconciliation, there will be no peace – which we all seek.

Irwin Cotler is a Canadian member of Parliament and the former minister of justice and attorney general of Canada. An emeritus professor of law at McGill University and an international human rights lawyer, he has acted as counsel to both Israeli and Palestinian NGOs and written extensively on the Middle East.

Poverty exists in our own backyard

"The poor you will always have with you" is not a very hopeful commentary on social justice and its efficacy in eradicating poverty.

A recent vacation took us to parts of Central America. It underscored, among other things, the truth of the truism about poverty; in fact, it illustrated, sadly, the extent to which such poverty exists.

Jean M. Gerber

in Vancouver

Our cruise through the Panama Canal had various stops along the way. The oceans are beautiful, the wildlife close and varied, and the amenities of shipboard living beyond the necessities of life, unless you want to feed a whole village for a week on what is available daily.

And the contrasts between what we had available, and what we saw – shocking.

Guides at each port were there to show us the best of the town, but they also gave us scope to prowl among off-the-beaten-track areas. To go from Puerto Vallarta's tourist-laden waterfront to the old town up the hill is to walk from one century into another. Too, we knew that just a few kilometres away a drug war of incredible viciousness was being waged.

Not a surprise, that. After all, if you are a young man (overwhelmingly the issue is among young men) and you have the choice of hawking tchatchkes to the gringos for a few dollars, or having your pockets heavy with coin from the drug cartels, which would you choose?

There is no contest, believe me.

Poverty became even more visible in the shuks of Huatulco, Antigua and Cartagena. There, women walked about with baskets of fruit on their heads hoping that the tourists would, for a dollar, enjoy being photographed with "Mama." Others cried out to draw attention to their wares of carved animals, pottery, strings of beads, woven bags, pocketbooks and jewelry.

Men piled panama hats (during canal construction, the style became identified with Panama) on their heads and competed with one another to attract the tourists' attention. Street vendors served coconut milk, fruit and sugary drinks.

Of course, none of the vendors made much money. There were just too many of them all selling the same things.

Could I come away thinking that this poverty existed only in the other places, not in our own backyard? Clearly not. As this article was being written, news flashed across the country that yet another First Nations reserve had fallen so far into decline that the Red Cross – the Red Cross! – had to intervene, trailed by some red-faced government officials. Of course, we know that many reserves share this problem. One step forward has been announced: people on reserves can now own their own homes, which will create a new pride in ownership and the ability to take out loans to make needed improvements.

That would be one small step for on-reserve housing.

In British Columbia, the government has begun closing, not opening, housing for the homeless as winter begins.

Teachers in low-income neighbourhoods have been paying for school lunches and supplies out of their own pockets as British Columbia struggles with higher than 14 per cent child poverty. More than seven per cent of seniors live in poverty in British Columbia, which next to Quebec is the highest number in Canada.

I note also that Toronto is facing, according to *The Globe and Mail*, cuts to nutrition programs for children, to drug prevention, AIDS awareness and at-risk neighbourhoods (I quote from an editorial). Three homeless shelters will close in Toronto; the same will be true in Vancouver unless the city wins the battle being waged here, where homeless people sleep on sidewalks three blocks from my middle-class neighbourhood.

The *Globe* editorial called these cuts "not crushing." I guess that its editorial staff has enough income to give their kids breakfast and lunch money, unlike those in our inner cities where children come to school hungry, sleepy and ill-clothed. It depends, you see, on whose ox is being crushed.

We emptied our mental institutions and left those who were turfed out to their own devices, without support and counselling, without proper homes and treatment. It is no wonder that they now sleep in our doorways. So we give money and support to food banks, to holiday drives, to programs that deal daily with the misery of our downtown cores where the hapless and hopeless congregate.

The text is right: the poor we will always have with us. Whose fault is that?

Who owns what?

I wonder how we know or can prove that we own something. Is possession nine-tenths of the law?

Possession of a significant artwork has not been sufficient, even for prominent art galleries and museums. Proof of provenance is required, and it has been carefully and exhaustively investigated. Some were found to have been stolen by the Nazis. The serpentine process by which these treasures found their way to museums with certificates of varying degrees of authenticity is indicative of how difficult it is to prove legitimate ownership.

***The Trial of Abraham's Faith* by Gustave Dore**

I wonder, then, how hard it is to prove that we own the land we settle on. We take it for granted that we don't have to give it back to the indigenous peoples who lived here before any Europeans landed. Why is that? Why should some think others have to give back land if we do not?

How do we gain ownership?

Perhaps we are wrong to think that we can own such intangibles.

The story of Jacob's quest to become the leader of Abraham's legacy is instructive if perplexing. Even in the womb, legends tell us, there was a battle raging as to who would own the inheritance of Abraham and Isaac. In a society that followed the rules of primogeniture, there was no room for the Torah's vision of meritocracy.

Since he didn't win the race in the womb, Jacob would have to fight for the right to become like a first born. His attempt to buy the "first-born" leadership also failed. Esau sold it to him, but that didn't yield the fulsome ownership he sought. In the end, with his mother's counsel and help, he steals the right to be blessed as first born. But this path is bothersome as a model, to say the least. Did he steal or take as his own what had always been his from the first prophecy? Jacob owned the inheritance. He didn't steal it and didn't owe it to Esau. He only owed his father honesty.

However, we prefer to follow Abraham's example. Looking for a proper burial ground for his wife, Abraham seeks to pay for the land. He refuses the owner's offer of a gift. Why? We accept gifts all the time and assume the object gifted is ours. But Abraham declines knowing full well that with land there will always be the temptation to reclaim the gift, to, in effect, state: "I only gave it for a little while, for his lifetime or I did not really mean it." Gifts are not trustworthy for something that we need eternally. So Abraham made it clear that this piece of land was forever.

Norma Baumel Joseph

in Montreal

Strange that all these avenues of ownership seem lost to Israel at this point in time.

There is evidence of long-lasting Jewish presence in the land, including the territory east of the Jordan River. Not all of it, but much of it. Yet indigenous and continuous presence does not count. I have been told by friends that they will not visit me at my relatives' home in Gush Etzion. Why? That piece of land was long established as Jewish territory. In 1948, Jewish fighters were killed defending it. In 1967, the descendants went back to re-establish their homes there. Whose land is it?

If possession is good enough for the laws governing others, it should be for Israel, too. Israelis live on the land. Some of it was bought. Some of it was gifted or declared Jewish by the world powers through the United Nations. Some of it was possessed and expanded through warfare. The history of the world is written through such vehicles. Israel defended itself and won. So should it give away the land it established as its own through these various means?

Some have stated that Israel should give back the occupied land, since occupation is not good for Israel. War is not good for Israel. Rockets falling down on my nephews and nieces is not good. Neither is giving back land such as Gaza and seeing not one iota of change or difference. If that Gaza land return had yielded an improvement of conditions for Israel and the Palestinians, then the discussions could go forward. But nothing happened. No one advanced. Good hothouses and homes were trashed. Who benefited?

Who owns the land? Prove it.

The passing parade ...

They died recently, leaving footprints in time...

Baruj Benacerraf, 90, an immunologist, shared the 1980 Nobel Prize in medicine. **Herbert Aaron Hauptman**, 94, a mathematician, was the co-winner of the 1985 Nobel Prize in chemistry. **Ralph Steinman**, 68, a Canadian cell biologist, was one of the three winners of this year's Nobel Prize in medicine. **William Wolff**, 94, revolutionized the diagnosis and treatment of colon cancer by co-developing the colonoscopy as a universal procedure. **William Kannel**, 87, a cardiovascular epidemiologist, led the longest ever study to determine the causes of heart attacks, strokes and other cardiovascular diseases. **Fritz Bach**, 76, a physician, helped develop techniques to improve patients' chances of surviving bone marrow and organ transplants. **Herbert Fetterman**, 78, an ophthalmologist, performed the first eye implant operation in Canada.

Sheldon Kirshner in Toronto

David Colman, 62, a cell biologist, was the director of the Montreal Neurological Institute and Hospital. **Paul Epstein**, 67, a public health expert, was among the first physicians to draw a link between the spread of infectious disease and extreme weather events. **Morris Chafetz**, 87, a psychiatrist, played a key role in defining alcoholism as a disease requiring treatment rather than a social crime. **Paul Meier**, 87, a medical statistician, devised a mathematical formula to revolutionize drug trials. **Hanna Segal**, 92, a psychoanalyst, popularized play therapy techniques and thereby helped change the field of child psychology. **Robert Ettinger**, 92, a physicist, was a pioneer of the cryonics movement.

Jerry Lieber, 78, a song lyricist, wrote some of the classics of rock 'n' roll: *Hound Dog, Yakety Yak, Stand By Me, On Broadway* and *Spanish Harlem*. **Lee Pockriss**, 87, wrote the music for such enduring songs as *Itsy Bitsy Teenie Weenie Yellow Polka Dot Bikini* and *Johnny Angel*. **Jerry Ragavoy**, 80, wrote or co-wrote signature ballads like *Time Is on My Side* and *Piece of My Heart*. **David Hess**, 75, co-wrote the catchy song *Speedy Gonzalez*. **Andrew Gold**, 59, wrote the hit song *Thank You for Being a Friend*. **Joseph Brooks**, 73, wrote the song *You Light Up My Life* and the jingle "You've got a lot to live, and Pepsi's got a lot to give."

Sherwood Schwartz, 94, created two iconic television sitcoms, *The Brady Bunch* and *Gilligan's Island*. **David Zelag Goodman**, 81, wrote the screenplay for *Straw Dogs, Lovers and Other Strangers* and *Logan's Run*. **Gilbert Cates**, 77, was the producer of 13 Academy Awards shows. **Philip Rose** (Rosenberg), 89, produced the Broadway play *A Raisin in the Sun*. **George Bloomfield**, 81, was the director of such Canadian TV shows as *Road to Avonlea, North of 60* and *Street Legal*. **Hal Kanter**, 92, created *Julia*, the first television series about an African-American woman. **Norman Corwin**, 101, was a radio producer/dramatist during its golden era in the 1930s and 1940s (*We Hold These Truths* and *On a Note of Triumph*). **Sue Mengers**, 79, was a Hollywood talent agent whose clients included Barbra Streisand, Steve McQueen and Faye Dunaway.

Elaine Stewart (Elsy Steinberg), 81, was known for her sultry roles in 1950s Hollywood movies (*The Bad and the Beautiful* and *Brigadoon*). **Sybil Jason** (Sybil Jacobson), 83, was a 1930s and 1940s Hollywood child actor (*Little Big Shot* and *The Singing Kid*). **Sid Melton** (Sidney Meltzer), 94, was the funny man in the TV hits *Make Room for Daddy, Green Acres* and *The Golden Girls*. **Frances Bay** (Goffman), 92, a Canadian actor, was "Grandma Nussbaum" on TV's *Happy Days* and the "It Girl" on CBC radio during World War II. **Debbie Friedman**, 59, was a songwriter who blended Jewish themes with folk melodies in her albums (*Miracles & Wonders* and *You Shall Be a Blessing*). **Sam Chwat**, 57, was a dialect coach to movie stars and **Arthur Lessac**, 101, was a vocal coach to A-list actors.

Elaine Stewart

Yehuda Ofer, 87, one of Israel's richest men, was the owner of Israel Chemicals and the Israel Corporation. **Eli Hurvitz**, 79, built the Israel-based Teva Pharmaceutical Industries into the world's biggest generic drug manufacturer. **Robert Pritzker**, 85, a business tycoon, owned the Hyatt hotel chain and Royal Caribbean Cruise Lines, among other companies. **Leo Kahn**, 94, founded Staples, the big-box office supply chain. **Julius Blank**, 86, helped start Fairchild Semiconductor Corp., the prototype Silicon Valley high-tech startup computer chip company. **Malin Kenneth Oshman**, 71, was the founder of Rolm Corp., one of the first Silicon Valley entrepreneurs whose casual management style spawned a revolution in the workplace.

Carl Hess, 98, established AEA Investors, the private equity firm and precursor to the leveraged-buyout giants of the 1980s. **Howard Stein**, 84, a founder of the mutual fund industry, introduced the first money market fund. **Robert Tishman**, 94, was a New York City real estate mogul who built the World Trade Center. **Paul Milstein**, 88, his competitor, had a portfolio of 50,000 apartments, 8,000 hotel rooms and 20 million square feet of office space. **Paul Oberman**, 53, amassed a real estate empire in Toronto and Montreal.

Al Davis, 82, was the owner of the Oakland Raiders professional football team. **Henry Taub**, 83, was the founder of Automatic Data Processing, one of the largest providers of business services in the world. **Alan Haberman**, 81, promoted the universal product bar code that revolutionized the retail industry. **Allen Bernstein**, 65, was the chair of Morton's, the high-end steak-house chain. **Irving Franklin**, 93, was the father of the modern baseball batting glove, made by his company, Franklin Sports. **Albert Cohen**, 97, a Canadian, was the first non-Japanese distributor of Sony electronics.

Salvador Assael, 88, was a titan in the field of cultured pearls. **Murray Handwerker**, 89, transformed his father's Brooklyn hot dog business, Nathan's Famous, into a national brand and fast-food chain. **George Lang**, 86, transformed Café des Artistes in New York City and Gundel in Budapest into legendary restaurants. **Morrie Yohai**, 90, invented the Cheez Doodles snack. **Elaine Kaufman**, 81, was the proprietor of Elaine's, one of New York City's "in" spots. **Leo-Arthur Kelmenson**, 84, an ad executive, conceived the TV campaign that helped the Chrysler Corp. stave off bankruptcy. **Ilya Zhitomirskiy**, 22, was the co-founder of the Diaspora social network.

Sidney Harman, 92, built the first high-fidelity stereo receiver in 1958. **Steve Rutt**, 66, an engineer, invented one of the earliest video animation systems. **Alex Steinweiss**, 94, was the inventor of the packaging for long-playing records. **Abdallah Hay Simon**, 88, was a major figure in the American wine trade as chair of Seagram Chateau & Estate Wines. **Herschell Victor**, 86, was chair of Jack Victor Ltd., the Montreal-based manufacturer of men's suits. **Joan Vass** (Kaplan), 85, was a knitwear designer with a signature label. **Samuel Feldman**, 96, was the owner of a Montreal institution, Metropolitan News Agency on Peel Street. **Albert Sack**, 96, was a leading antiques dealer and author (*Fine Points of American Furniture: Good, Better, Best*). **Edgar Cullman**, 93, was chair of General Cigar Company, which manufactured White Owl, Tiparillo and Macanudo.

Lucian Freud, 88, was a figurative painter. **Sanford Garelik**, 93, was the first Jewish chief inspector in the New York City Police Department. **Maurice Herbert Rindskopf**, 93, was the youngest U.S. submarine commander in World War II and the commander of the navy's submarine school. **Stephen Solarz**, 70, was a nine-term U.S. congressman and a leading voice in foreign affairs. **Howard Paster**, 66, a Clinton administration official, helped push through the North American Free Trade Agreement. **Milton Gwirtzman**, 78, was an adviser and speechwriter for John, Robert and Edward Kennedy. **Michael Fainstat**, 87, was a Montreal politician. **Hanan Porat**, 67, was one of the first leaders of Israel's post-1967 settler movement.

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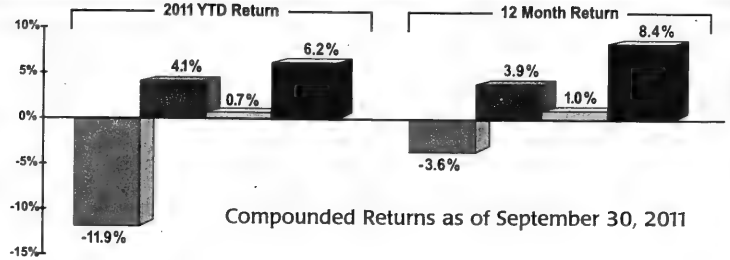

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Settler youths' attack on IDF crosses red line

It was jarring to find Israel thrust back into the news last week, but the issue was an important one. Last Tuesday, extremist settler youths broke into an IDF base in the West Bank, vandalizing military vehicles, hurling rocks and even slightly wounding a senior officer. The assault on the IDF crossed a red line for Israelis from right to left. The headline in the Dec. 14 *Globe and Mail*, "Israelis shocked by settler assaults on army," accurately captured the mood in the country.

According to Reports

By PAUL MICHAELS

The attack was just one of several related events connected with the reaction of a small group of extremists to rumours that the government, following a Supreme Court ruling a few months ago, was planning to remove an illegal outpost. Disturbances also occurred in Jerusalem, where dozens of far-right activists clashed with police, slashing tires and smashing windows of police cars. An abandoned mosque with historical significance in the city was torched and defaced. The day before, a group of extremists broke into a closed military zone in the Jordan Valley and reportedly tried to set up an outpost. Several of them were arrested.

The head of the army's Central Command, Maj.-Gen. Avi Mizrahi, who in September had issued orders barring 13 of the activists from entering the West Bank, summarized the military's reaction: "In my 30 years in the IDF, I never saw such hatred by Jews toward soldiers."

Defence Minister Ehud Barak was so incensed that he wanted to declare the extremists "terrorists." Prime Minister Benjamin Netanyahu stopped just short of that, but he approved a range of tough measures, including administrative detention, to quell this violent movement. Declaring a policy of zero tolerance for such behaviour (which many Israeli analysts say has not been adequately addressed in the past, including in response to unprovoked attacks on Palestinian farmers and villagers), Netanyahu was clear: "No one has the right to break the law, or to raise his hand against an IDF soldier or policeman. The law is the foundation of democracy."

Netanyahu also pointed out that the number of far-right suspects is small, and that they did not represent the majority of settlers in the West Bank, "who are loyal to the state and its laws." Significantly, a number of settler leaders and rabbis also denounced the incidents that, unfortunately, are often identified in the West with the settlers in general.

* * *

On the Dec. 12 BBC Worlds News (America), Christian Caryl, a contributing editor at *Foreign Policy* magazine, said that Newt Gingrich's remark about the Palestinians being an "invented" people played well to "the Zionists," thereby implying that supporters of Israel endorse such put-downs of the Palestinian people. Caryl's remark is as crass as Gingrich's. It reflects a negative stereotype of Zionists as callous and illiberal.

Newt Gingrich

The issue is not that Palestinian consciousness grew in the early part of the 20th century in response to Zionism. It's that Palestinian self-identity has been long established and accepted, and that to now assert that Palestinians are an "invented" people is to denigrate them (just as there are those who deny that there is a Jewish people with inherent political rights).

David Remnick, the editor of the *New Yorker* correctly pointed out (in an interview in *Ha'aretz*) that the Israeli mainstream and its government do not share Gingrich's views. It's important to recall that as far back as 1978, at the Camp David summit, then-Israeli prime minister Menachem Begin officially endorsed the "legitimate rights of the Palestinian people." In the post-Oslo accords period, successive Israeli leaders have affirmed the legitimate *political* rights of the Palestinians. Most recently, Netanyahu has repeatedly spoken about the need for "two states for two *peoples*" – meaning the Jews and the Palestinians.

What's unfortunate, even tragic, is that Palestinian leaders, including foremost Palestinian Authority President Mahmoud Abbas, refuse to acknowledge the same legitimate political rights for the Jewish people. And until that attitude changes, there can be no hope of reaching a political resolution.

Paul Michaels is director of research and media relations for the Centre for Israel and Jewish Affairs.

Correction

The correct title for the Gil Marks book referred to in "Latkes – where did they come from?" (Chanukah Food, Dec. 8) is *Encyclopedia of Jewish Food.*

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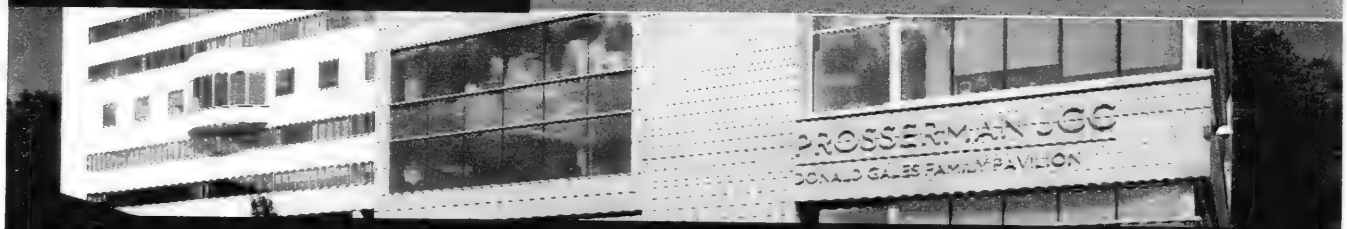

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Board nomination process to remain

Continued from page 3

former Conservative MP Stockwell Day; Father Raymond de Souza of Kingston; Ottawa lawyer Tom d'Aquino.

Jonathan Freedman, an Ottawa realtor and past chairman of the Jewish Federation of Ottawa; Staci Silverman, president of the Canadian Federation of Jewish Students (CJFS); Nancy Rosenfeld, president of the Claudine and Stephen Bronfman Family Foundation and the Samuel and Saidye Bronfman Family Foundation; Judy Kremer, a Montreal lawyer and former Congress board member; Moshe Ronen, former CIC board chair and former president of Congress; David Engel, immediate past president of UIA Federations Canada (UIAFC); Toronto lawyer and former Congress president Ed Morgan; Marty Chernin, president of Temple Sons of Israel in Sydney, N.S.; Winnipeg lawyer David Kroft; Calgary businesswoman Carol Ryder; Heather Fenyes, president of Congregation Agudas Israel Synagogue in Saskatoon, and Saskatchewan's Lorne Nystrom, a former NDP MP.

CIJA's bylaws say that the board must include at least three members who are not from Montreal, Toronto or Vancouver, as well as the president of the CJFS, at least one member of the executive committee of UIAFC, and "such other individuals as are required to fill the number of director positions."

Fogel said he understands there is still some yearning for Congress, but based on research his organization conducted in the run-up to its re-launch, the time was ripe for a rebranding and a new direction for communal advocacy in Canada.

"Congress is a very recognizable brand, especially with the older demographic within the Jewish community," Fogel wrote in an e-mail. "However, understanding of Congress and its legacy drops off very dramatically with the under-45 demographic within our community, who cannot relate to the name [or] the legacy (e.g. most don't even remember the USSR or Soviet Jewry). Moreover, there were perceptions of [Congress'] partisan identification within the political sector, which challenge the notion of an impartial profile that the centre is trying to achieve."

Shimon Fogel

On another matter, Rabbi Scheim also said it was "mind-boggling" that CIJA decided to include Father de Souza – a Roman Catholic priest – but no rabbi.

When asked about this seeming oversight, Fogel responded that CIJA's nominating committee debated including a rabbi on the board, but decided against it. "A rabbi was not excluded and several were considered. If we were mandated to include a rabbi, from what denomination would she/he have to be? Or, would we be obliged to take one from each stream of Judaism?" Fogel asked.

He added that CIJA is in the process of ensuring greater rabbinic engagement in its operations. It will revive the Canadian Rabbinic Caucus – formerly run under the auspices of the Canada-Israel Committee – and has "signalled" as much to various rabbis across the country, he said.

"That will serve as a dedicated and complementary platform to benefit from the unique contribution rabbis can make to our overall effort. I think one can anticipate that… a rabbi or rabbis will from time to time be nominated to the board," he said.

When informed about this plan, Rabbi Scheim said that the caucus' revival would "be welcome."

Fogel said the caucus would be established shortly. "We want the rabbis' buy-in and enthusiasm to have a dedicated role in the public policy debate."

He said he has had preliminary discussions on the issue with Rabbi Michal Shekel, executive director of the Toronto Board of Rabbis, to which Rabbi Scheim belongs, as well as with Rabbi Howard Morrison of Beth Emeth Bais Yehuda Synagogue and Rabbi Reuben Poupko of Beth Israel Beth Aaron Congregation in Montreal, among others.

"We're looking for involvement of rabbis from all quarters," Fogel said.

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Issue for all students

Continued from page 5

Cummings hopes a $1.6-million grant from the Networks of Centre of Excellence – a government research funding body – will help put theory into practice, and help Canada develop a national strategy to address bullying.

But Cummings said the strategy to curb bullying goes beyond school policies.

"It's important for parents to treat each other with respect and model respectful behavior and respectful talk about other people," Cummings said. "When parents give their kids lots of encouragement about treating others the way they want to be treated, that sets the right foundation."

For more information about bullying in Canada, visit the PREVNet website at www.prevnet.ca.

Teacher shares her love for Yiddish

In recent years, Jeannette Stein – a retired public school teacher who also taught Yiddish for two years at Bialik Hebrew Day School – has been sharing her passion for Yiddish with adult students.

Shely Mann, who just completed Stein's 10-week beginner's Yiddish course this past semester, said her teacher brings enthusiasm, love and commitment to her students. The classes were held at Beth David B'nai Israel Beth Am Synagogue, and sponsored by UJA Federation of Greater Toronto's Committee for Yiddish.

By Frances Kraft

"If I can share learning with people, and I see the joy in their faces, and they're connecting with whatever I'm teaching, that's the pièce de résistance for me," Stein told *The CJN*.

A native of Toronto, Stein (née Chapman) was born to Polish immigrants and imbued as a child with a love for Yiddish, her first language. Her parents were members of the Farband (Labour Zionist Alliance), and she attended the Farband Folk Shule.

After graduating from Harbord Collegiate Institute, Stein went to teachers' college in Toronto. "I love working with children. This is in the very marrow of my bones," said the grandmother of one.

A lesson from the teacher: *"Laughter through tears – that's [the lesson of] Yiddish, through Sholom Aleichem."*

Her first job was at Overland Drive Public School, and she went on to teach every grade from kindergarten to Grade 8, sometimes in tough areas of the city.

Lehrerin Gitel – as she likes to be called by her Yiddish students – segued into teaching weekly children's Yiddish classes and then intermediate level adult classes after she appeared in a three-night production of *Schver Tzu Zein A Yid* (*It's Hard to be Jew*) at the Mount Pleasant Theatre about a decade ago.

"We always have music, to make it a little more lively but also to connect with our roots," Stein said of her classes. As well, she likes to bring in Yiddish literature, esoteric items such as author Sholom Aleichem's will, and *chendelach* ("little jokes and charming stories").

She encourages her students to persist with grammar and vocabulary even if they find it hard. "The reward is getting to read in the original language the authors' own words."

More recently Stein has written and performed in Yiddish productions as part of New Voices for Yiddish, with Nathan Garnick and Faye Zeidman. They have appeared at Toronto's Jewish Book Fair, and are searching for a venue for a show they are preparing for next fall.

Jeannette Stein, in red, with her Yiddish students, from left, Ruth Cymerman, Peter Leighton, Rheba Adolph, Shely Mann, Rhoda Green and Neil Cass.

[Frances Kraft photo]

ARON KODESH

Grade 4 students Tristan Agensky and Michelle Goldman of the Toronto Heschel School share their class's Aron Kodesh at school-wide tfillah. As a culminating project from the students' measurement unit, the students worked with blueprints and collaboratively imagined and designed the ark.

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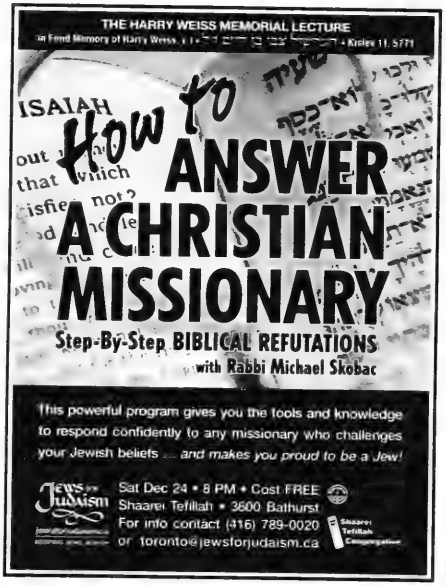

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Maccabees teach us about *hiddur*

Rabbi Mordechai Torczyner

Rabbinic Reflections

My elementary school teachers explained Hellenic culture by telling our class that the Greeks worshipped the body. Underscoring this point by noting that ancient Olympic competitors performed without clothing, these teachers succeeded in conveying an indelible image, but they oversimplified the role of beauty in the original Chanukah and its celebrations today.

Greek culture honoured physical beauty, but their emphasis was on a broader conception of beauty, or *kallos*. Plato conceived of an abstract universe in which the characteristics we express as adjectives exist as nouns – a perfect triangle, a perfect blue, and a perfect beauty – as independent entities.

Within that abstract Platonic universe, *kallos* occupies a place of honour, and so every beautiful thing in our world is automatically admired as a reflection of that higher *kallos*, even in the absence of any other redeeming characteristic. To cite from Plato's *Phaedrus* (Jowett translation), the most elevated person who observes beauty in our world "is transported with the recollection of the true beauty… he is like a bird fluttering and looking upward and careless of the world below; and he is therefore thought to be mad." And as Plato wrote in his *Symposium* (Nehamas translation), "Only in the contemplation of beauty is human life worth living."

This ideal was rejected by the Maccabees, for Jewish tradition spurns the idea that beauty has inherent value. Beauty is neither good nor evil. It is only a characteristic of a good or evil entity. As Proverbs 31:30 states, "Charm is false and beauty is empty." We don't pursue beauty for its own sake.

However, Jewish tradition does teach that the act of beautifying something demonstrates devotion, as the Sages translated the Jews' song of praise at the Red Sea (Exodus 15:2), "This is my God, and I will beautify Him." Therefore, the same Maccabees who rejected *kallos* pursued beauty, *hiddur* in Hebrew, in establishing the restored Temple's Menorah. The Talmud (Menachot 28b) teaches, "The branches of their menorah were iron rods, and the Hasmoneans coated them with tin. When they became wealthier, they made the branches of silver. When they became still wealthier, they made the branches of gold."

We follow in the footsteps of the Maccabees and employ *hiddur* on Chanukah, too. The Talmud records a baseline practice of lighting one flame per household on each night of Chanukah, but Jews all over the world follow the Talmud's highest "*mehadrin*" practice of lighting multiple flames, based on the number of Chanukah nights that have passed. As the 13th-century commentary Tosafot explains, this practice is called *mehadrin*, from the word *hiddur*, signifying that it beautifies the mitzvah. We practice *hiddur* in order to glorify our Judaism.

Beyond the religious message, *hiddur* of a mitzvah also offers great practical value. I wish for my children to value the religious decisions I have made, but if my child sees rote observance, begrudging fulfilment of obligations and bottom-line satisfaction of expectations, she may find that model less than compelling. On the other hand, if our children will see that a mitzvah is a thing worthy of *hiddur*, then perhaps they will desire to own it themselves. With their beautified menorah, the Maccabees encouraged us to demonstrate, for ourselves and for our children, that mitzvot are worthy of *hiddur*.

Rabbi Mordechai Torczyner is rosh beit midrash of Yeshiva University Torah MiTzion Beit Midrash Zichron Dov in Toronto. He can be reached at torczyner@gmail.com.

Lessons from the Occupy Wall Street movement

Money Matters

Rabbi Jay Kelman CA

As the weather cools, the Occupy Wall Street movement is no longer encamped in cities around the world. Whether one agrees with the movement's methodology or its arguments, the issues it raises are serious and require sober thinking.

The ever-widening gap between the corner office and the person on the factory floor has continued to widen, with enormous wealth being concentrated in the hands of the few while more and more people have less and less.

A recent OECD report noted that the richest 10 per cent of people in Canada make 10 times the income of the poorest 10 per cent, up from an eight-to-one ratio in the past 20 years. Sadly, in Israel, the gap is a much higher 14 to one. Even a number of CEOs have recently publicly admitted that such disparity is unhealthy for society.

The excesses of greed know no bounds. In the words of our sages, jealousy, excessive desire of all things material, and craving honour – which today is so often synonymous with wealth –"removes one from this world," figuratively and even literally. Yet these traits are actually necessary and good – if used in moderation. Our sages assert that if not for the evil inclination, we would be much poorer in so many ways. We must risk the bad if we want the good, and such is true in science, politics, religion and every field of human endeavour.

I was troubled, but not surprised, when a friend of mine who works at a major corporation told me that his department had recently fired a significant portion of its staff. Could it be because they were losing money and needed the layoffs to survive?

Not quite. With the financial world in turmoil, the bonus pool was down this year. By getting rid of excess staff, the same "pie" would be split among fewer people, increasing the remaining people's portion. These are people making six-figure salaries and more, yet were willing to fire their colleagues who undoubtedly had helped them earn their salaries.

Less clear is what should and can be done about all of this – something evident in the less-than-clear message that emanated from the occupiers. While generally despised, "Rae days," when the government of Ontario under the leadership of NDP premier Bob Rae forced workers to take unpaid (extra) vacation days in order to prevent layoffs, seems to have much merit. We are all better off – in the short term morally, and in the long term both morally and economically – if the unemployment rate goes down even if the average salary drops.

Moral preaching generally accomplishes little – and maybe even less than that – and it's true that if you refuse to pay obscene salaries and bonuses, your competitor surely will.

While learning about proper moral actions is no guarantee that they will be put into practice, it's clear that much more needs to be done in terms of "education in ethics," beginning not in university, but in elementary school, and more importantly, by modelling in the home. Publicizing unbecoming practices even if legal can also go a long way towards "embarrassing" companies into putting people ahead of profits. If the Occupy Wall Street movement can help bring this about, it will have accomplished much.

Send comments to rabbijay@torahinmotion.org.

Book on academic freedom attacks Jewish community

A conference titled *Israel/Palestine: Mapping Models of Statehood and Paths to Peace* took place at York University in June 2009. The conference, organized by two York law school professors, one of their graduate students, and a professor from Queens University, focused on the "one-state solution" for Israel/Palestine.

The conference was controversial. Even before it began, the organizers argued that their academic freedom to explore and study any issue, even the most contentious, was under attack. Critics of the conference from within academia (both at York University and beyond) and from the local Jewish community argued that the conference was anti-Israel political activism disguised as an academic event. Some challenged the credentials of the two York professors to organize such a conference. Prof. Gerald Steinberg, chair of the political science department of Bar-Ilan University, charged that some of the conference speakers listed were "virulent anti-Israel activists with little or no connection to academic research on the subject," and that hosting this conference would transform "the university into a macabre circus that sells hatred, martyrdom and murder."

Views & Reviews

Martin Lockshin

The conference took place as planned. Afterward, both sides continued to complain. The organizers alleged that the university administrators had not been sufficiently vigilant in protecting their academic freedom (although they did run the conference just as they wished). Opponents argued that the conference had been as shoddy, politicized and biased as anticipated. One Israeli participant, a proud Israeli leftist, Prof. Naama Carmi of Haifa University, wrote that "a pro-Palestinian demonstration took place inside the conference itself, from the floor, under an academic disguise… This was not an academic conference… Anyone who challenged the Palestinian perspective was intimidated or even labelled a racist."

Against this background, the Canadian Association of University Teachers (CAUT) has just published a book about the conference. Naive observers might hope for a dispassionate account by an honest broker, measuring the merits of the arguments of the conference's supporters and detractors. This book does no such thing.

Written by Jon Thompson, it is titled *No Debate: The Israel Lobby and Free Speech at Canadian Universities*. The true villains, according to the book, are the Jewish communal organizations, who allegedly did not respect academic freedom, along with one York administrator, a pro-Israel Jew with far better academic credentials in the study of Middle Eastern politics than the York conference organizers.

The author's bias is clear from the start of the book. As background to the events, he feels obliged to define "Zionism." For that purpose, he quotes approvingly from Arno Mayer, a "self-proclaimed left, dissident Marxist" (according to his Facebook page): "Zionism was born out of violence, not God or a golden vision: the physical and psychological violence of the pogroms in czarist Russia… then the physical, psychological and symbolic violence of the Zionist settlement in Arab-Muslim Palestine."

In his lengthy background explanations, Thompson never explains why supporters of the Jewish state are terrified by the prospect of a "one-state solution" for Israel/Palestine. Put simply (among other reasons), after decades when the Palestinian leadership (both Hamas and the Palestinian Authority) celebrate, educate toward and encourage violence against Jewish civilians, people like me are incredulous when we hear the suggestion that the real solution to the Israel/Palestine problem is that Jews and Palestinians live together in one secular, liberal multi-cultural state (as if a model for such a state existed anywhere else in the Arab world).

It makes sense that Thompson never articulates this Jewish concern about the one-state solution since, in his survey of the problems of Israel/Palestine, he never mentions Arab terrorism. Jewish violence, as we saw above, is central to Thompson's explanation of Zionism. But a Martian who read this book would never know about Palestinian suicide murderers and other forms of violence against Israeli Jews (that have also killed many Israeli Arab civilians). Thompson comes close on one occasion, writing that from 2001 to 2009 "there were renewed rounds of extreme violence." This may be an allusion to the murder of students in the Hebrew University of Jerusalem cafeteria or of senior citizens at a Passover seder in Netanya or countless other murderous acts perpetrated against Israeli civilians. But if it is, Thompson just can't bring himself to identify the perpetrators of that violence and their ideology.

Thompson declares that he found the allegation that the conference was antisemitic "incorrect and unfair." But he never provides a definition for antisemitism (which is not a simple matter) or any reason why we should trust his ability to judge what constitutes antisemitism. (He is a retired professor of mathematics and statistics from the University of New Brunswick.)

In the end, the book advocates passionately for a more expansive definition of academic freedom so as to better protect academics like the conference organizers who wish to address controversial topics. But don't be fooled: the CAUT is not in favour of academic freedom for all. The CAUT refuses to take a stand against the boycott of Israeli academics, despite repeated requests that they do so. For the record, in his statement on academic freedom, York's president Mamdouh Shoukri has written that "the concept of an academic boycott… is antithetical to the very purpose of a university. It would undermine the freedom of individual scholars… On this basis, York University has consistently opposed the call to boycott Israeli universities." Many other university presidents have said the same. The American Association of University Teachers (AAUT) has likewise taken a firm stand against the boycott of Israeli universities. But not the CAUT. It claims to promote expansive academic freedom, but only for academics who share its politics.

Just as it is possible to turn an academic conference into an Israel-bashing event, so it is possible to turn a book on academic freedom into an attack on the Jewish community, which, as the graphics on the cover of the book suggest (a picture of a frightened person with tape over her mouth, as though she were about to be raped), allegedly silences academic discourse violently.

Don't believe this book. It has as much credibility as the fox's report on the security of the chicken coop.

Anna K.

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Survivors, young adults gather at dinner

Cara Edell
Special to The CJN

Hundreds of young professionals recently spent an informative and inspiring evening with 40 Holocaust survivors at the seventh annual Dinner of Miracles.

The event, held on Dec. 11 at Petah Tikva Congregation, was co-chaired by Sherri Rotstein, director of the Toronto March of the Living, and Shawna Samuel, events co-ordinator at Zareinu Educational Centre.

The evening of dialogue between the generations featured a four-course meal and a presentation of musical selections from *I Believe: A Holocaust Oratorio for Today*. Composer Zane Zalis and soloists Kelsey Cowie and Marc Devigne performed the powerful pieces.

At each table, young adults, a facilitator and two Holocaust survivors engaged in conversation. The survivors shared first-hand stories of their experiences during the war, how they overcame adversity and how they re-established their lives in Canada. They spoke of loss and suffering, courage, triumph and faith.

The Dinner of Miracles, which raises enough funds to cover the event costs only, helped deepen the understanding of the Holocaust for the young professionals. It emphasized the consequences of racism and antisemitism and reinforced the need to always remember and learn from the lessons of history.

"The opportunity to hear first-hand testimonies is becoming more rare and the stories need be heard by as many people as possible," said Rotstein. "This is a piece of unique Jewish history, bridging the past and the future. This event is important for both the survivors and the young adults, as each person who attends finds the event fulfilling and meaningful."

Rotstein said there is a unique relationship between Holocaust survivors and young adults, which is fostered through encounters such as the Dinner of Miracles. "The connections made allow the young adults to not only hear survivor testimony, but to see first-hand the kind of fulfilling Jewish lives the survivors are living despite facing such extreme adversity in their early years."

She said the survivors were thrilled to attend and got "so much fulfillment from speaking to young Jewish adults. This is an event they look forward to annually. Many of them have come in the past, are grandparents of people attending or are speakers from the Holocaust Centre of Toronto."

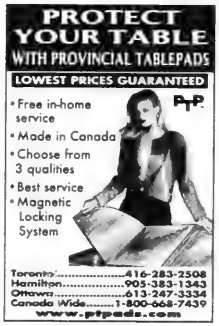
Sharona Abramovitch, a young professional who attended the dinner with her grandmother, said: "It was an unforgettable experience to be among many true heroes and to learn first-hand from survivors who lived through the Holocaust."

Holocaust survivors Eva Borenstein, left, and Elizabeth Silverberg *(Cara Edell photo)*

Her grandmother, Elizabeth Silverberg, shared painful memories of Auschwitz, where she witnessed her family members being sent to the gas chambers, and Bergen-Belsen, where her job was to carry away corpses in blankets and toss them into graves.

While she was in Bergen-Belsen, Silverberg suffered from typhus. She said she remembers lying on the floor for about 12 days without any food, water or medication and barely conscious. Somehow, she got better, but besides the physical torture, she suffered emotionally. Silverberg witnessed countless people in distress every day, including Anne Frank, who came on the last train to the camp. Frank told Silverberg that her family had been in hiding when someone betrayed them. Silverberg said she remembers Frank being pale and weak, dying three weeks before they were liberated.

After the war, five of the nine siblings in Silverberg's family survived. "We must never forget our past because in order to move forward we must know from where we come. We are all human beings, forgive and replace evil with kindness and thus live life to its fullest," she said. "As my grandmother has told me on numerous occasions, it is important for young people today to hear first-hand from Holocaust survivors about their experiences so that their experiences of the Holocaust can be retold by us to our children and our children's children," said Abramovitch.



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Whether you call downtown, midtown, or uptown home, this year's Chanukah celebration offers something for everyone with live entertainment, great prizes, free Chanukah treats, and, of course, the menorah lighting!

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Finding meaning over winter break

Campus Life

Jessica Pollock

This time of year marks the long-awaited winter break for students.

Schools pause for several weeks, allocating rest and relaxation following a prolonged first semester.

For a multitude of Jewish families, this time off calls for a sojourn to Florida – perhaps to visit bubbie and zaide who have already migrated to the warm climate – or to a chic Caribbean island where the weather is guaranteed and the resort is an assured paradise.

I myself am an abiding participant in this winter getaway ritual. After all, who would give up an opportunity to escape from the cold winter to a destination of sand and sun?

Nevertheless, upon the onset of my annual vacation, I have begun considering various means to make this year's excursion more relevant, namely, by integrating volun-tourism-related activities.

Volun-tourism is a phenomenon defined as travel that incorporates volunteering expeditions for charitable causes.

No community is spared from encountering periods of struggle and difficulty. For this reason, this winter break I challenged myself to make a difference and demonstrate my support for others in need.

Whether you and your family are jet setting to a destination, or are unwinding in the comfort of your own home, there are countless ways to give back and take social action.

Upon researching volunteer opportunities in Miami, I stumbled across one that I plan to explore during my stay in Florida.

Christmas Day marks the Jewish Community Volunteer Day in Miami, that allows for Jewish people to offer friendship and support to fellow non-Jews on their holiest of days. The Greater Miami Jewish Federation organizes events on this particular date.

Various projects run throughout the day. They include beautifying the area around the federation's community offices, visiting the elderly at nursing homes or similar facilities, or even preparing and serving meals and connecting with the homeless or the Salvation Army.

This event's success is completely reliant on the dedication of volunteers. Thus, if you find yourself in Miami on Dec. 25, I encourage you to accompany me among many others in a fix of volun-tourism, that will surely invigorate the lives of children and adults less fortunate than ourselves.

For those residing in Toronto over the winter break, there are similar ways to volunteer. One opportunity that I have come across numerous times is contributing time to Ve'ahavta, the Canadian Jewish Humanitarian Relief Committee, which operates a Jewish mobile response van.

In the name of community poverty relief, this non-profit operates an outreach van every Sunday through Thursday.

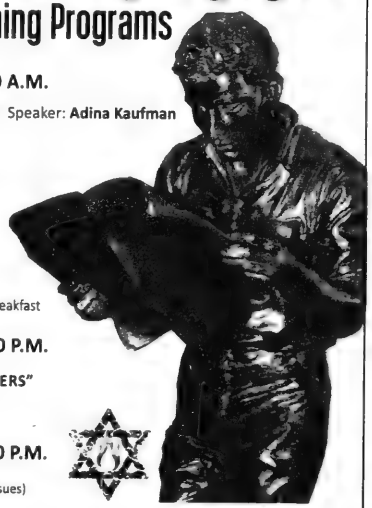
The van drives along the downtown corridor, where volunteers distribute sandwiches, coffee, donated clothing and other necessities to impoverished individuals.

Since Ve'ahavta is dependent on its volunteers to operate this charitable service, I definitely intend to participate in this expedition next time I find myself in Toronto.

Join me in making this year's winter break a humanitarian one. Assigning one day or two out of our holidays in the name of social action and justice may produce lasting impacts on the well-being of many people, not to mention the communities they inhabit.

It's happening at the Lodzer Synagogue

3 Upcoming Programs



SUNDAY, JANUARY 8, 2012 9:30 A.M.

"BEING A FEMALE JEWISH FIREFIGHTER" Speaker: Adina Kaufman

Breakfast will be served

Members: No Charge, but MUST RESERVE

Non-Members: $5 each,

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(Students especially welcome)

Please RSVP by January 3, 2012

Please join us for services at 9:00 a.m. before breakfast

SUNDAY, JANUARY 15, 2012 7:00 P.M.

"MEDIATION IN JEWISH FAMILY MATTERS"

Speaker: Howard Warren, Barrister

SUNDAY, JANUARY 29, 2012 7:00 P.M.

"JEWISH MEDICAL ETHICS" (Life and Death Issues)

Panel Discussion:

with Rabbi Moshe Meirovich,

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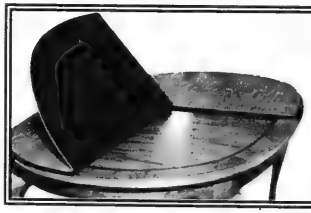

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CHANUKAH SINGERS

Bialik Hebrew Day School senior kindergarten students show off their singing and dancing skills in their class Chanukah sing-alongs. Pictured, from left, are Ben O., Elle S., Brett H., and Natalie S. getting ready to begin their performance.

KANDY KIDS

Kandy for Kids, a tzedakah effort initiated by Summer Hart, left, and held Dec. 7 at Associated Hebrew Schools' Danilack Middle School, raised $528 by selling pink cotton candy to support SickKids Foundation and to promote school wide anti-bullying week at Danilack. Summer's next tzedakah venture is making and selling personalized greeting cards. Pictured with Summer selling cotton candy is her sister Ciera.

HOSPITAL FUNDRAISER

Zachary Winkler, 10, left, recently held his fifth annual fundraiser for the Hospital for Sick Children, raising $8,250, which he and his sister Maya, 7, right, are shown presenting to Cheryl Eidt of SickKids Foundation. He and Maya made and handed out cotton candy and asked everyone who attended the event, which featured Toronto Maple Leaf legend Johnny Bower, to make a donation. Tax receipts and "Do Something Sweet" T-shirts were given to all those who donated $20 or more. Zachary also has a website that's linked to the hospital for online donations and printable tax receipts, www.zacharysdosomethingsweet.com.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Harvey & Goldie Kestenberg on your 50th wedding anniversary. Enjoy this golden year and many more in good health. Love, your children and grandchildren.

Happy 50th anniversary Helen & Max Rosenthal. We love you always, Michelle, Lisa, Shaun, Alana, Rick, Hailey, Mia, Ethan and Jake.

Happy 11th birthday, Rockin' Avery! They don't come any cooler than you! Love, Mom, Dad, Eden, Zev and the rest of the family.

Happy ninth birthday, Cool Zev! Keep 'em on their toes, kiddo! Love, Mom, Dad, Eden, Avery and the rest of the family.

Welcome Jordyn Ella Erlich, born Aug. 22. Love, parents Shelbey & Steven, uncles, aunts, grandparents and great-grandparents. We all love you.

Emma Marion Nightingale welcomed on Nov. 14 by parents Lesley & Steve, grandparents Randi & Michael Lazarus, Judi & Harvey Nightingale and great-grandmother Muriel Kalmus

SEND US YOUR PHOTOS!!

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By LILA SARICK

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Deadline reminder: Please note that there is no paper on Dec. 29. Due to the holidays, Dec. 28 is the deadline for the paper of Jan. 12. E-mail whatsnewcjn@gmail.com; phone 416-391-1836, ext. 269, or fax 416-391-0829.

Saturday, Dec. 24

AROUND SHABBAT

Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill, holds relaxed Shabbat services today and Dec. 31 at 8:45 a.m. in the social hall. Kiddush following services.

ANSWERING MISSIONARIES

Rabbi Michael Skobac discusses "How to Answer a Christian Missionary, Step-by-Step Biblical Refutations," at Shaarei Tefillah Congregation, 8 p.m. Call Jews for Judaism 416-789-0020.

Other News

BEREAVEMENT GROUPS

Support groups for people who have lost a child or a loved one begin in January at Hospice Thornhill. Call **Bonnie Strand**, 905-764-0656, ext. 227.

MINYAN RESUMES

Beth Radom Congregation is resuming its evening minyan, Monday to Thursday, 6:30 p.m., 18 Reiner Rd. 416-636-3451, ext. 24.

HEBREW CLASSES

Beth Emeth Bais Yehuda Synagogue is offering a free 5-session Hebrew reading crash course for beginners, starting Jan. 8 at 9:15 a.m. Call 416-633-3838.

YIDDISH CLASSES

Yiddish classes for all levels are offered Sunday mornings starting Jan. 15 at Beth David Synagogue. E-mail the following address: committeeforyiddish@ujafed.org or call **Ester Klimitz**, 416-635-2883, ext. 5189.

PREVENTING FALLS

Baycrest is offering a fall-prevention program for seniors starting Jan. 9. Call 416-785-2488.

MELTON MINI SCHOOL

Melton Mini School classes are open for registration. Bereshit II -Midrash and commentary will be taught by **Loretta Tanenbaum** Wednesday mornings, starting Feb. 15. Call 416-789-7400 or visit www.melton-toronto.org.

MEKOROT CLASSES

Mekorot offers a class exploring biblical family relations, "Moshe, Aharon, Miriam: A Family Story," taught by **Shayna Kravetz,** Monday evenings, starting Jan. 16, Or Chaim Yeshiva. Men and women welcome. Call 416-877-2050 or www.mekorot.ca.

A TINY PIECE OF LAND

Teatron Toronto Jewish Theatre presents *A Tiny Piece of Land*, Jan. 4-15, Toronto Centre for the Arts, Studio Theatre. Call 416-781-5527 or www.teatrontheatre.com.

HARBORD CI REUNION

Anyone who ever attended or taught at Harbord Collegiate Institute is invited to its 120th birthday party, April 26-27, 2012. www.HarbordClub.com.

JEWISH HISTORY LECTURES

Martin Lockshin discusses "The Jewish Spanish Diaspora," as part of Congregation Darchei Noam's Jewish history series, Jan. 12, 7:30 p.m.

Continued on page 23

Japanese tapas at Fin Izakaya!

Fin's Izakaya is a casual place for kicking back with friends after work, and definitely enjoying plenty of sake and beer with foods that complement them.

Fin izakaya
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Advertorial feature

YOGEN FRUZ'S FIRST CHOLOV YISROEL STORE IN CANADA

With the growing demand for Cholov Yisroel products, Yogen Fruz has opened its first Cholov Yisroel U-Serve store in Canada. Located at 7241 Bathurst Street at Chabad Gate Plaza (Thornhill). U-Serve Cholov Yisroel offers customers a self-serve 'froyo' experience like no other. The store will be offering over 70 different flavours of U-Serve Cholov Yisroel froyo, including, non-dairy, non-fat and soy flavours. The Yogen Fruz U-Serve menu also includes daily cut fresh fruit and seasonal fresh fruit toppings, as well as, over 40 premium dry and liquid toppings, both parve and diary (Cholov Yisroel). Alongside the numerous toppings is a nut-free toppings section. For those who are sensitive to sugar, one machine is designated sugar-free. For those customers preferring something hot, this location also offers specialty coffees, teas and hot chocolate, (Cholov Yisroel).

Additional Cholov Yisroel U-Serve locations are scheduled to open in the Bathurst and Lawrence area and in Montreal, Quebec, before June 2012.

This unique experience offers consumers the same great tasting signature froyo, that Yogen Fruz has become known for. The frozen yogurt "froyo" products are made fresh, using 100% Canadian milk and the highest quality ingredients. All of the delicious Cholov Yisroel froyo flavours consist of calcium, vitamins and live active yogurt cultures.

In celebration of the upcoming Chanukah holidays, a special treat of sufganiot will be offered as a topping! Enjoy this one of kind and unique Froyo experience.

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Continued from page 22

FEMALE JEWISH FIREFIGHTER

Adina Kaufman speaks about "Being a Female Jewish Firefighter," Lodzer Synagogue. Jan. 8. Breakfast at 9:30 a.m.; lecture at 10:15 a.m. 416-636-6665.

CHANUKAH CELEBRATIONS

Chabad Mississauga hosts a Chanukah celebration at Milton Sports Centre, Dec. 22, 6 p.m. Light buffet dinner served. RSVP info@JewishMississauga.com or 905-268-4432.

Kulanu Toronto and Shir Libeynu host a Chanukah party Dec. 22, 6 p.m., Miles Nadal JCC. $15; for children under 13 free. RSVP. Call 416-819-743; e-mail kulanutoronto@gmail.com .

Temple Kol Ami hosts Night of a Thousand Menorahs, a festive Shabbat service, Dec. 23, 6:30 p.m.

Temple Har Zion celebrates Chanukah with family activities, services and dinner, Dec. 23, 5:30 p.m. $36 for a family of four; $10 for each additional adult; $6 for additional child. RSVP lisalubelski@gmail.com or 905-889-1809.

Beth Jacob Synagogue holds a Chanukah brunch with entertainment, Dec. 25, 11 a.m. $10. RSVP **Marlene**, 416-635-9287, or events@bethjacobtoronto.org.

Chabad of Markham hosts a Chanukah skating party with a concert, Fire and Ice Show, arts and crafts and more, Markham Civic Centre, 101 Town Centre Blvd., Dec. 26, 2 p.m. Call 905-886-0420.

Oraynu Congregation for Humanistic Judaism hosts an adult Chanukah event with **Henna Khawja** discussing "Jews and Muslims Sharing Experiences as Minorities During the Festive Season," Dec. 26, 7 p.m., 18 Wynford Dr. $15. Call 416-385-3910 or www.oraynu.org.

Miles Nadal JCC hosts a Chanukah party with crafts, sing-along and swim party, Dec. 27, 2-5 p.m. Call 416-924-6211 ext. 277.

Anshei Minsk Synagogue holds a one-size-fits-all Chanukah party Dec. 27, 6:30 p.m., 10 St. Andrew St. Contact reachus@theminsk.com or 416-595-5723.

About People

A TOWER OF GIFTS

Zoe Katzberg, 9, saw a flyer about Jewish Family & Child's Drive for Dreidels and started her own drive. She asked a UPS store in her neighbourhood of Thornhill Woods to serve as a depot for the toys and made a Facebook page that she shared with friends and family. She collected scores of toys and gift cards for the annual Chanukah drive, which ended this week.

FOR SENIORS

Chai Society Club at Beth Sholom Synagogue holds a New Year's in the Afternoon Party, Dec. 28 at 1:30 p.m. Come for lunch and entertainment. $15. Call **Rivy** 416-783-6103 ext. 228.

Earl Bales Seniors Club in the Park. (55+). **Valerie**, 416-395-7881. Hairdresser/barber Dec. 29, 9 a.m.; Line dancing Jan. 5, 10 a.m. Casino Rama Jan. 18. Tuesdays, gentle exercise tailored to seniors 10 a.m.; Wednesdays, duplicate bridge 12:30 p.m.; Thursdays, social bridge 12:30 p.m. Non-members welcome.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, casino trips. Romi and ulti card players welcome. Call 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Sheila**, 416-665-3333.

Active Seniors, Miles Nadal JCC, 416-924-6211, ext.155. **Iain Scott** discusses "Great Opera Singers: Placido Domingo at 70," Jan. 12, 1:30 p.m.

Computer beginners course starts Feb. 14 for 8 weeks. Small class with personal attention $70.

Seniors Gentle Fitness Club offers tai chi classes at Edithvale Community Centre, 131 Finch Ave. W. , Tuesdays 10 a.m. or Wednesdays 7:15 p.m. Call **Helen**, 416-665-9050.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Daycare and preschool registration for the 2012-13 school year is open. Spaces available for preschool, nursery, junior kindergarten and senior kindergarten. Call **Kailah Rubin,** ext. 4351.

Register now for winter break camp, Dec. 26-Jan. 6, to be held at Toronto Heschel School, ext. 4039, or lauren@centrecamp.ca.

Duplicate bridge, Thursdays, 12-3:30 p.m.

Register now for all winter children's programs. Call **Monique Shapiro,** ext. 4012. Children's fun zone closed Dec. 19-Jan. 8.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tickets for the Toronto Jewish Film Society's 2012 season are on sale now. Call **Joelle Malka,** ext. 139.

The adult daytime choir is looking for members, Tuesdays 1 p.m. No auditions needed. gillians@mnjcc.org.

Night Without a Moon Boogie, dance to live female Jewish artists **Chana Rothman, Annie Gilbert, Samba Elegua** and more. Dec. 27, 8 p.m., Al Green Theatre. Tickets $15. Call ext. 0.

Shabbat programs for children begin Jan. 13. Call ext. 277 or sarahbn@mnjcc.org.

Kevin Courrier teaches a course on "American Movies and the Politics of Idealism." Mondays starting Jan. 16. Call ext. 606 or e-mail film@mnjcc.org.

Adult Hebrew courses begin the week of Jan. 16. Call ext. 154 or sharonis@mnjcc.org.

Textiles, an exhibit by **Sheree Rasmussen**, is at the gallery until Jan. 2.

The Michael Bernstein Chapel, on the third floor, holds services every Thursday at 7:15 a.m. and Sunday at 8 a.m. followed by breakfast. Call **Coleman Bernstein**, 416-968-0200.

What's New is now online. You can find it at cjnews.com

GIVING SEASON: Associated Hebrew Schools student Hudson Polsky, 8 – pictured with his sisters Sarit, left, 10, and Barrett, 4 – asked his friends not to give him birthday presents this year but rather to give him gift cards to Toys R Us. He let them know that he would be using the gift cards (in their entirety) to purchase gifts for children at the Hospital for Sick Children to help them celebrate the holiday season.

INTERFAITH GIFTS: Jews, Muslims and Christians gathered last week in Toronto's Dundas Square to wrap gifts for needy children. Gifts 4 Good: The Toronto Interfaith Wrap-a-thon – an event organized by Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee in partnership with the Tony Blair Faith Foundation's Faiths Act Fellowship – resulted in the donation of more than 1,000 toys for children in need. The free, family event also served as a venue for dialogue between members of the three faiths, while promoting Jewish values and the power of partnerships, organizers said.

[Naeem Jaffar photo]

SINGLES EVENTS WILL RETURN

Two Winnipeg teens charged with hate crime

Myron Love
Prairies Correspondent

WINNIPEG — Two Grade 10 students at a southwest Winnipeg high school are now facing assault and hate charges as a result of threatening a Jewish girl at the school with a lighter and singeing her hair.

The incident took place Nov. 18 but police weren't informed until a week later. Initially just one student was charged in the incident.

The alleged assault with accompanying antisemitic remarks took place at Oak Park High School in Charleswood. While Charleswood in the past has not been known as a Jewish neighbourhood, in recent years, younger Jewish families – especially immigrant families from South America and Israel – have been moving into the area. The victim, however, is Canadian-born. (None of the students involved can be identified because of their age.)

Winnipeg Police Service spokesperson Jason Michalyshen said police are recommending to the Crown that both 15-year-old boys be charged with assault with a weapon and with public incitement of hatred.

"We expect the Crown to officially lay the charges within a couple of weeks," Michalyshen said. "Both boys were holding lighters. While the second boy may not have used his lighter on the girl, he didn't try to stop his friend."

Michalyshen said the first boy to be arrested was released from custody after promising to appear in court, while the second boy has been spoken to.

"We are taking this investigation very seriously," Michalyshen said.

The alleged attack has shocked the community, both Jewish and non-Jewish.

"This is such a rare incident," said Shelley Faintuch, the Jewish Federation of Winnipeg's community affairs director. "It's a great shock. We hear about racial slurs and graffiti from time to time, but not this kind of thing. Winnipeg is such a diverse city."

The student who committed the assault reportedly has skinhead and neo-Nazi associations. He has also reportedly been bragging about his actions on Facebook, where he has garnered some support and much more criticism.

Faintuch said that other Jewish students at the school have contacted her since the incident. (The Jewish student population at the school is small, but the exact number isn't available.)

Lawrence Lussier, the superintendent of Pembina Trails School Division, where Oak Park is located, said the school has about 1,000 students, who hail from a wide variety of backgrounds. There is a French immersion track for students from grades 9 through 12 and a grade 10-to-12 English track.

"Winnipeg has received a lot of immigrants in recent years, and the aboriginal population in the city is also growing," he said. "Oak Park's student body reflects that diversity."

The male student who allegedly committed the assault is relatively new to the school division, Lussier said. He began attending Oak Park in September.

"He came from another school division," Lussier said. "We haven't had much experience with him. We only learned about his neo-Nazi associations from media sources after the fact. There is some evidence of that on his Facebook page."

The first teen was suspended and has left the school, while the second student who was charged has been suspended from the school as well.

The Jewish girl is back at school.

Faintuch has approached the school, on behalf of the federation about helping its administration develop a plan to respond to the incident. "The principal is very serious about dealing with this," she said.

Lussier commended Faintuch for her help. "We really appreciate having Shelley's support," he said. "It's good for the girl's family, as well as other concerned students. When something like this happens, it arouses some fear. It's important that we respond and reinforce the values of respect, acceptance and inclusiveness that we consider important."

He added that Faintuch has suggested a program called "Fighting Anti-Semitism Together" (FAST), which was designed for middle school students, but could be adapted for older students.

"We are looking into introducing FAST to Oak Park School," Lussier said. "We think it might help our kids."

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Isaac Kay	Dec 3/11	9 Deerford Road
Murray Winkler	Dec 2/11	19 Hashbury Place
Lillian Starkman	Dec 3/11	51 Winding Lane
Marvin Daniels	Dec 2/11	90 Fisherville Road
Bernice Mukamal	Dec 3/11	121 Francine Drive
Sonia Landes	Dec 4/11	3560 Bathurst Street
Betty Rayman	Dec 5/11	35 Lynnhaven Road
Jerome Graff	Dec 5/11	541 Finch Avenue, West
Florence Adele Hirschfel	Dec 3/11	111 Avenue Road
Simon Margel	Dec 7/11	4968 Yonge Street
Marilyn Tesolin	Dec 7/11	98 Glenmanor Way
Susan Skolnik	Dec 7/11	10 Tamarack Drive
Talila Goldman	Dec 7/11	119 Aerodrome Crescent
Libby Umansky	Dec 6/11	1035 Eglinton Ave. West
Leonard Yancovitch	Dec 9/11	89 Skymark Drive

Steeles Memorial Chapel

Iozzo, Eleanor	Nov. 29/11	Private
Rogalski, Lubov	Nov. 26/11	Private
Bunimovich, Berejinsky, Frida	Nov. 30/11	Private
Markowicki, Amnon	Dec. 1/11	67 Sunburst Cres
Kofman, Arkady	Dec. 1/11	605 Finch Ave. W
Gordon, Estelle	Dec. 1/11	10 Paultiel Dr
Grossman, Leopold	Dec. 2/11	
Gilary, Marvin Abraham	Dec. 3/11	1555 Finch Ave. E
Moskowitz, Jennie	Dec. 4/11	158 Elder St
Levin, Myriam	Dec. 4/11	50 Carmichael Ave
Banks, Hynda	Dec. 5/11	4001 Bayview Ave
Seff, Roza	Dec. 6/11	775 Steeles Ave. W
Koretsky, Genya	Dec. 7/11	35 Fountainblau Dr
Khaiter, Anatoli	Dec. 7/11	6020 Bathurst St
Vexelman, Nadezda	Dec. 8/11	66 Mahogany Forest Dr
Seigel, Dorothy Susan	Dec. 7/11	1201 Steeles Ave. W

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HEBREW BASIC BURIAL

Michael Feldman	Dec 4/11	120 Shelborne Avenue
Edna Marie Kay	Dec 5/11	800 Kennedy Road

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Vivian Distler

Long-time resident of Palo Alto and a leader in the Jewish community there, passed away on December 6, 2011.

Vivian was born in Montreal, Canada in 1965 and took great pride in both her Canadian and Jewish heritage. She moved to Palo Alto, CA in 1996 and became an active member of the Jewish community. She served on the board of the Palo Alto JCC, overseeing the construction of the new Oshman Family Jewish Community Center. She also served on the board of the Kehillah Jewish High School, and the Jewish Community Federation South Peninsula Council. She chaired the 2007 *To Life!* Jewish Cultural Street Festival and was a board member of New Bridges to Jewish Community. She trained in emergency preparedness and ran marathons and triathlons, to raise money for the Leukemia and Lymphoma Society *Team in Training* program.

Vivian graduated from Boston University with a BS in broadcasting and film and a BA in history in 1987. She earned a JD from UC Berkeley School of Law in 1994, where she was managing editor of the California Law Review. She was a law clerk at the U.S. District Court, District of Nevada. Her early career was in Television production, first in New York, and then in Los Angeles. Later, she practiced Law at Wilson Sonsini in Palo Alto. In 2007, she joined the Institute for the Future and became Director of Research and Collaborative Networks for the Health Horizons Program.

Vivian's keen intelligence, compassion, wisdom, loyalty and generous nature were evident in all she did. We remember her irreverent sense of humor and wonderful, hearty laugh. Vivian overcame many adversities in her life, including breast cancer in 2005, but even in the darkest moments, her generosity and humor shone through.

Vivian is survived by her brother Jacques Distler of Austin, Texas; sister-in-law Suzanne Fremont; beloved niece and nephew, Lauren and Avi. Funeral services were held in Austin, Texas.

Donations in Vivian's memory may be sent to:
The Leukemia and Lymphoma Society (http://www.lls.org/)
Leukemia and Lymphoma Team in Training (http://www.teamintraining.org/)
Oshman Family Palo Alto Jewish Community Center (http://www.paloaltojcc.org/)

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Cotler says speaker 'erred' in poll ruling

Janice Arnold
Staff Reporter

MONTREAL — House of Commons Speaker Andrew Scheer described a Conservative Party telephone campaign in Irwin Cotler's Mount Royal riding as "reprehensible," but for technical reasons said he could not rule that the veteran Liberal MP's parliamentary privileges had been breached.

While expressing sympathy for Cotler having had to endure calls to his constituents that spoke of an "impending, if not imminent, byelection" and asking if they would support a Conservative candidate, Scheer said the facts on the ground show that the MP's ability to carry out his parliamentary duties has not been impeded by the partisan campaign.

Cotler is dissatisfied with the Dec. 13 ruling and believes Scheer erred in not finding a breach of privilege. He thinks the speaker should have – and still could – pronounce that such practices must cease. Cotler would also like an apology from the Conservatives.

Had Scheer ruled in Cotler's favour, the matter could have been referred to committee for investigation and possible sanction.

As for the technical constraints he faced in coming to a decision, Scheer, the Conservative MP for Regina-Qu'Appelle, stressed the limitations of the speaker's powers in such matters. He also found that what constitutes evidence of breach of privilege has not been sufficiently codified.

The precedents set by previous speakers, which he cited, point to the difficulty of deciding these matters, but the practical effect of any alleged interference with an MP's job has to be a prime consideration, he indicated.

Scheer quoted his predecessor Peter Milliken, from 2009: "In adjudicating questions of privilege of this kind, the speaker is bound to assess whether or not the member's ability to fulfil his parliamentary functions effectively has been undermined."

Scheer noted that judging by how "extremely active" Cotler has been in the House and in committee and the "extensive sympathetic coverage in media across the country" that he has received to his "legitimate grievance" the Conservative tactics have neither hindered his work nor damaged his reputation.

Nevertheless, he stated: "I am sure that all reasonable people would agree that attempting to sow confusion in the minds of voters as to whether or not their member is about to resign is a reprehensible tactic and that the honourable member for Mount Royal has a legitimate grievance."

Cotler finds it ironic that his activity as an MP should be invoked as a reason to not find the Conservative Party at fault.

Irwin Cotler

First elected in 1999, Cotler raised the matter in the House Nov. 16, after his office received numerous communications from his constituents (and a few people living just outside the riding) about the phone calls, which appeared to be made by a pollster.

The calls were traced to the Ontario-based market research firm Campaign Research Inc., and House leader Peter Van Loan subsequently acknowledged that the survey was conducted by the Conservative Party to identify voter support. He made no apology for the callers speaking of an upcoming byelection, saying such rumours have been rife almost since the time Cotler was first elected.

Even though it was not the one he sought, Cotler said the ruling is "clearly an acknowledgement that something wrong occurred."

"No Canadian voter should be confronted with false and misleading calls and expected to sort out the truth from rumour [as Scheer suggested]. Indeed, they should not receive such calls in the first place.

"Asking my constituents, outside an election, 'Do you support the Conservative Party?' is fine, but telling them there is an imminent byelection because I have resigned or am about to resign is something that ought not to be acceptable."

Cotler also believes Scheer was mistaken in not addressing the question of whether the phone campaign amounted to contempt of Parliament, whatever his conclusions about the complaint. To Cotler, a former McGill University law professor and justice minister, it is obvious that this is what it was.

Although he has no further recourse in the House, Cotler is urging all parties to formally acknowledge that such tactics are unacceptable and vow to never engage in them.

דער יידיש ווינקל

דזשערי קעין

לשון-קודש און אַנדערע לשונות

א לייענער האָט מיך געפֿרעגט פֿאַרוואָס איך שרייב, אי ביידיש, אי ביידיש מיט ענגלישע ווערטער אי ווערטער ווייטער, ווען ביידע לשונות פֿון ייִדישקייט – תורה? א גוטע פֿראַגע. ווי אויך נעבן יעדע לייענער א האַלב ענגלישער. אונדזער ביזנעס איז פֿיל ברוי דערפֿון ווייטערצו פֿון פֿאַרשידענע רבנים וואָס טשעלן פֿאַר ווייניק בייגענגער ווען תורה. אונדזער ווייניק איז א באגרענעטע – טאַקע א ווינקלע אין א פֿאַלאַן פֿון ייִדישקייט – מה איך אויסקלייב, ווענדט זיך א פֿאַלאַן פֿון ייִדישקייט אין אַלע אינטערעסירן די ביזנעסן פֿון לייענער וואָס חילן דען א חארט ייִדיש אויפֿן בלאַט. חיתום וועלן מיר מאַקע סחיבן וועגן תורה אין לשון קודש אויך ייִדיש, געוויגן פֿון ר' ד. האַבערקי אין ח.נ. ביאַליק – די ייִדישע אַמיר:

די שפּראַך איז דאָס לעבן פֿון פֿאָלק

ר' אייזיק בן עקיבא האָט געזאָגט:

די תורה זאָגט אַז: "אידלענען זאָלט איר זיי (גאָטס הערשער) ביז אירער קינדער זיי רעכן איז זיי" – דאָס הייסט: האָבן אויך דעם די חכמים געזאָגט, אַז די ייִדיש קינד־הייבט אַן נאָר צו רעדן, דאַרף דער פֿאָטער זיצען רעכן מיט אים לכתן־קודש אין לערנען תורה; טוט ער נישט אזוי – איז גלייך ווי ער זאָל אים באגראָבן אַ לעבעדיגן, ווי די תורה זאָגט דאָרט: "אידלערניי זאָלט איר זיי ביז אירער קינדער צו רעדן אין זיי – כדי איר זאָלט האָבן לאַנגע יאָרי, איר און אירע קינדער; טוט איר אָבער דאָס נישט, האָט איר חך און אירע קינדער פֿאַרקירצט די יאָרי.

יידן האָבן זיך געהאלטן אויסגעלייגט צו יידיש פֿון בערגיס דער־פֿאַר־האַס זיך האָבן זיך לענגסט געפֿאַלטן בי זייערע, נישט אויסגעגעבן פֿון די פֿרעמדע גרופּעס; זיך האָבן נישט געמודעט מיט זייערע נעמען: אַנגעקוקט ינגען זיך אלס "אשכנז" ביז סביבות"ס, אין "אפֿט" ביז "סמעלע"ס" ווערן זיך פֿון אַלע אייראָפּעאַנער; נישט איבערגעריסן "ראוויץ" אויף "רופּס", "תורה" אויף "טוילא", "יוסף" אויף "אויסטיס", בוינען אויף אלכסנדר". זיי האָבן אויך נישט געוואָרפֿן דער שפּראַך, ווייניקער נישט אויף בערגיס־לערן, נאָר אויך וויבער אייגענעם לשון־קודש.

געלייגט אָכט אויף דער שפּראַך

די תורה־לייט ביים יידען פֿלעגן אירפֿרוכן ווייבער שאַרף אויף קלאָר, ביז א ווייבער אויסשפּראַך, אויב אי בין זאָל נישט קענען קיין ענגות האָבן אינעם מין פֿון די וועלטער. די גלות־לייט אבער פֿלעגן רעדן נישט ביז קיין קלאָרער אויסשפּראַך, אַנגעשלונגען האַלבע וועלטער, אזוי אז ס'איז אפֿט שווער געווען צו פֿאַרשטיין וויבער מיין. ניט א גלילער אין בראָק און פֿרעגט וויפֿיל האָט חבר צו פֿאַרקויפֿן, מה מען זיי בי אים רעפֿרענען זיי דער חבר שוויגט, ער איז שטאָל (חבור – אן איילול צו אין קעלער (חבר – ווייַן).

א ייִדישע שפּראַך איז דעם אַנגיינעדיקן לעבן פֿון פֿאָלק

ביז דער גרינדונג פֿון ישראל איז לשון־קודש איז לעבן פֿון פֿאָלק פֿאַרוויקלט געווארן. חתונה איז לשון־קודש די שפּראַך פֿון תורה און די טאָג־טעגלעכע שפּראַך פֿון פֿאָלק האָט הייבט איך יסיאל. איז ביז איז די אידישע לענדער זיי ס'נעפֿונען זיך ווייט פֿאַלען לשון –קודש טייַער, אָבער איז אונדזער בערטעס, אויסער, זיי איז טויל, נוצן מיר די לאָנד שפּראַך, יידיש אידער אַנדערע יידישע שפּראַכן איז דער אַנהאַלטונג פֿון אונדזער יידישקייט.

פֿון רעדאַקציע: אויב איר האָט נענטאָנקען וועגן אונדזיגע ווינקל לאָזט וויסן, דוזך פֿאַקס אדער בליץ־פאָסט: *info@cjnews.com*

MUSIC APPRECIATION

Grade 5 students at Eitz Chaim Schools' Patricia Avenue campus play the keyboard in a "Colorkeys" class, part of the school's music appreciation program. At bottom left is Eitan Hoffer, in striped shirt. Facing him, from left, are Binyamin Giblon, Tani Rosenberg, and Gavriel Shor.

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Last-chance operation to catch Nazi war criminals

Toby Axelrod
JTA

BERLIN — A last-ditch effort to bring Nazi war criminals to justice in Germany was launched in Berlin.

Operation Last Chance II, announced last week, is a followup to a search for the last remaining unpunished Nazis launched by the Simon Wiesenthal Center's Jerusalem office in 2006. Efraim Zuroff, Jerusalem-based chief Nazi hunter for the organization, said at a news conference hosted by the German Bundestag.

To facilitate tipsters, a new mobile telephone hotline has been established in Germany (+49 1572 494-7407). A reward of up to 25,000 euros, or about $33,500 (all figures Cdn), will be offered in stages: 5,000 euros ($6,500) if the person is indicted, another 5,000 euros if the person is convicted, and 100 euros ($135) for every day the person is in jail, up to 150 days, Zuroff said.

Aside from any new tips, there are known Nazis living out their years without facing justice, Zuroff said, adding he was especially keen to see three Germans brought to justice. They are: Klaas Carl Faber, who was convicted and sentenced to life in prison in 1947 in Holland, and escaped jail in 1952 and fled to Germany, where as a German citizen he was protected from extradition; Soreren Kam, who was indicted in Denmark for the 1943 murder of a Danish anti-Nazi newspaper editor, and Gerhard Sommer, who was convicted in absentia in Italy of murder in the massacre of 560 civilians and has been under investigation since 2002.

"The passage of time in no way relieves the guilt of the killers," said Zuroff, whose 2009 book on the Last Chance project has just been translated into German. "Turning 90 doesn't make a murderer into a Righteous Gentile."

Efraim Zuroff

The Last Chance program got a shot in the arm from the conviction last May of John Demjanjuk, 91, as an accessory to murder at the Sobibor death camp in occupied Poland. Previously, the German prosecutors laid charges only when they could find evidence of a specific crime with a specific victim, but in the wake of the Demjanjuk conviction, that no longer had to be the case, explained Zuroff, who earlier this year signed a co-operation agreement with the Ludwigsburg-based Central Office of the State Justice Administrations for the Investigation of National Socialist Crimes.

German prosecutors reportedly said last October that the conviction of Demjanjuk paved the way for reopening hundreds of similar cases in which no specific crime or victim could be pinned on the defendant, but in which there was a great likelihood of the accused having been a part of the killing machine.

Demjanjuk is appealing his conviction, and Zuroff admitted that it would "be a disaster if he wins his appeal. It would ruin any hope" of bringing some war criminals to justice, he said.

Looking for something to do on December 25? Beth Tzedec hosts our third annual

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Dutch withdraw bill banning ritual slaughter

JTA

AMSTERDAM — A bill to ban ritual slaughter was withdrawn by the Dutch Senate days before a scheduled vote.

Animal Rights Party leader Marianne Thieme withdrew the bill Dec. 13 after a majority of senators expressed their objection to the ban on kosher slaughter, or shechitah. The measure had passed the lower house of the Dutch parliament in June.

The bill had required that animals be stunned before slaughter. Jewish and Muslim ritual slaughter must be performed with the animal fully conscious.

A slaughterhouse that could prove the animal did not suffer more pain than when stunned would have been exempted from the prohibition.

Under a compromise presented by Agriculture Minister Henk Bleker, an agreement could be made with Jewish and Muslim slaughterhouses regarding the length of time that an animal is conscious before dying and the number of animals to be ritually slaughtered.

European Jewish Congress President Moshe Kantor praised the suggestion of a compromise.

Moshe Kantor

"This compromise is befitting Holland's long history of freedom of religion and specifically, tolerance towards its Jewish community," Kantor said in a statement. "While the details have to be worked out, we hope the spirit of the compromise will be embraced by all sides of the debate."

The European Jewish Congress, along with the Dutch Jewish Community and Shechita UK, led a campaign against the proposed ban. The campaign has included presenting the case to leading Dutch politicians and ensuring that the Jewish voice was heard in the public arena.

The European Union requires animals to be stunned before slaughter, but makes exceptions for religiously mandated ritual slaughter. Nevertheless, ritual slaughter is banned in Luxembourg, Norway, Sweden and Switzerland.

Islamists win 70% in second round of Egypt's elections

Avi Issacharoff

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JERUSALEM —Islamist parties won 70 per cent of the vote in the second stage of Egypt's landmark post-Hosni Mubarak elections, according to unofficial results published on the website of Egypt's *Al-Ahram* newspaper on Sunday.

The Muslim Brotherhood party won 39 per cent, and the Salafi Al Nour party 31 per cent.

The unofficial results for the second stage of elections for the lower house of the Egyptian parliament also showed that the secular, liberal Wafd party won 22 per cent of the vote.

The 70 per cent won by the Islamist parties was a similar result to that in the first stage of elections, which took place on Nov. 28, but the gap between the Muslim Brotherhood and Al Nour shrank in this round of voting – the Brotherhood won 49 per cent, and Al Nour 20 per cent, in the first round.

Turnout in the second round of voting in Egypt's parliamentary elections reached 67 per cent, with most constituencies expecting run-off votes, elections officials said Sunday. More than 12 million citizens cast their ballots on Wednesday and Thursday.

The turnout was higher than that in the first round, estimated by the High Elections Commission at 60 per cent. A final round has been set for January.

Meanwhile, violence continued on Sunday for the third day straight in Egypt, as the military sought to isolate pro-democracy activists protesting against their rule, depicting them as conspirators and vandals. Troops and protesters pelted each other with stones near parliament in the heart of the capital.

At least 10 protesters have been killed and 441 others wounded in the three days of violence, according to the health ministry. Activists say most of the 10 fatalities died of gunshot wounds.

The Islamists have been staying clear of the recent violence, fearing that they could jeopardize their electoral gains by taking part in the protests. Their stance has prompted many activists to accuse them of political opportunism. The clashes began early Friday when one of several hundred peaceful protesters staging a sit-in outside the cabinet offices near parliament was detained and beaten by troops. The protesters began their sit-in three weeks ago to demand that the nation's ruling military immediately step down and hand over power to a civilian administration.

'All options remain on the table'

Continued from page 1

It can be assumed that Barak was also given an opportunity to see the director of the CIA, David Petraeus. All of them are important, but Obama makes the ultimate decision. Barak had his hearing before the final authority.

When it comes to the division of responsibility in Netanyahu's government, Barak is the liaison officer to the Democratic administration. Netanyahu is the liaison to the Republicans. The third decision-maker in Israel today, Foreign Minister Avigdor Lieberman, deals with Russian Prime Minister Vladimir Putin.

The Americans are in no hurry to befriend Lieberman. Barak is the interlocutor.

Gen. Martin Dempsey, chairman of the U.S. Joint Chiefs of Staff, does not suggest bombing the Islamic republic's nuclear facilities, but rather building an international consensus around the fact that Iran's conduct is unacceptable, before deciding how to deal with it.

This suggests that Washington will take the stance of the Arab countries and Turkey into account on the Iranian issue. Thus the decision is not simply one made between Washington and Jerusalem.

U.S. seeks international consensus

The standard mantra that "all options remain on the table," is beginning to sound more like a message to Israel than to Iran.

The proof as to whether Barak has been successful, however, will be apparent only during a later stage in the U.S. election campaign, when Obama faces his Republican opponent and the controversy over Israel, the Palestinians, Iran and the region really catches fire.

And that may not be all that catches fire.

IDF sets up new foreign ops command

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JERUSALEM — The Israel Defence Forces is forming a command to supervise "depth" operations, actions undertaken by the military far from Israel's borders, the army announced last week.

The new authority will be commanded by a military officer at the rank of major general and will be headed by the former chief of the elite Sayeret Matkal special forces unit Shai Avital, who will return to military service to fill the position.

Onoing concerns with Iran's contentious nuclear program serve as the backdrop for the IDF's announcement, with both U.S. and Israeli officials noting that, while diplomatic efforts were the preferred tool with attempting to thwart Iran's nuclear ambitions, no options were "off the table."

Last week, diplomatic sources said that Iran could soon launch sensitive atomic activities in an underground facility deep inside a mountain, a development likely to add to tension between Tehran and the West.

Iranian experts have carried out the necessary preparations at Fordow near the holy city of Qom, paving the way for the Islamic state to begin higher-grade uranium enrichment at the site on a former military base.

F-15 fighter jets of the Israel Air Force

The machines, equipment and nuclear material needed have been transferred and installed at Fordow, the sources added, suggesting the work itself – until now conducted above ground at another location – could start when Iran takes the decision.

Understanding the Israeli social protests

Michele Alperin
JointMedia News Service

NEW YORK — For Israeli economist Manuel Trajtenberg, appointed by Prime Minister Benjamin Netanyahu to recommend policy measures in response to this summer's social protests, the half-million "tent city" protesters represent the potential for significant change in his country.

"One of the things for me that is most interesting and telling is the young generation in Israel that have discovered that they can make a difference and have a voice, that you can take charge of your destiny on these issues," he said recently during a press briefing at the American Jewish Joint Distribution Committee's offices in New York. "Once you've discovered that something, it is impossible to take it away from you."

Trajtenberg, who is chair of the planning and budgeting committee of Israel's Council for Higher Education, said the protests were surprising for two reasons: the healthy, growing economy that had survived the 2008 and 2009 recession unscathed, alongside serious security concerns about the Palestinians' effort to seek membership in the UN and civil unrest in Gaza and the West Bank.

Although this combination isn't usually a recipe for social unrest, last summer's protests erupted with force, making them the largest of their kind in Israeli history on socioeconomic issues.

"In four weeks, up to half a million Israelis were in the streets all over the country, marching peacefully and calling for social justice – and even that expression we haven't heard in Israel for decades," Trajtenberg said.

The protesters' sole focus on socioeconomic issues, completely setting aside other critical issues such as the Palestinian-Israeli conflict, was unique, as was the group at the centre of the protest: young, mainstream Israelis with good jobs, raising families, who are facing overdrafts at the end of each month; Israelis who cannot contemplate buying a house, and Israelis who are so unsure of their futures that they question whether they can afford another child.

"You've done everything right, grew up, went to the university, applied for job, and yet your economic horizon is very uncertain," Trajtenberg said.

While these young Israelis view members of the high-tech sector who have gotten rich through their entrepreneurship and creativity as role models, they direct their anger at the "tycoons" – prominent businessmen who have accumulated fortunes through what protesters say are monopolistic practices and the appropriation of natural resources for their own purposes. Protesters have also focused on the lower end of the income distribution, in particular haredi men who do not work. Although one might expect sympathy or empathy toward the poorest part of the population, said Trajtenberg, the middle class resents paying heavy taxes that go to support large religious families.

Manuel Trajtenberg

"It's hard to sympathize with a segment of the population that is seen as being very poor by choice," he said.

The third provocation for the massive summer protests is a sense of alienation of younger Israelis from the political system. "When you belong to a small society, you expect that each and everyone counts," Trajtenberg said. "And when you feel that is not the case, that you don't have the voice, that the political system is looking down on you and not paying attention to you, that the institutions of government are not tuned to your needs, you feel alienation."

The preparation of Trajtenberg's report was not a dry, academic effort, but a careful process of listening to the protestors and conveying their demands to the government, he said.

"We saw our role as translating the clamour of the people into a language that the government, the political body, can understand and do something about," Trajtenberg said.

The committee engaged the protesters and the public in a dialogue through social media and public meetings that were broadcast live on the Internet, and sometimes on television. The passions of the protesters ran high, which is unusual for young Israelis who have various obligations – army, reserve duty, work, and early marriage and children.

"It's heavy stuff, and you struggle through it," Trajtenberg said, "But you don't have the awareness, the predisposition, the energy to affect your life by affecting politics. Then they discovered that they can do it. Something awakened."

While in the past social issues had played second or third fiddle behind the Palestinians, Iran, and even the religious-secular divide in Israel, they suddenly took centre stage this summer. Some thought that the terrorist attacks in Eilat and rockets from Gaza would quash the demonstrations, as had been true in the 1990s when protests were postponed due to security issues, but that did not happen.

"That's something new, something that was unthinkable in Israel, and something I see as very positive," Trajtenberg said. "You have to control your destiny in spite of the [Israeli-Palestinian] conflict."

As for the degree to which the government will adopt and implement the recommendations in his report, Trajtenberg takes a long view and is hopeful. One big success for Trajtenberg, given Netanyahu's stated political platform of reducing taxes, is tax increases for wealthy individuals and corporations. For example, the marginal income tax, which was supposed to decline to 37 per cent by 2017, was raised from 45 to 48 per cent. Additionally, a measure exempting Internet purchases from all taxes has gone through.

Trajtenberg emphasized that achieving real results requires a social transformation. "If we want to build a more just society, it takes much more than social protest, a committee, a report and recommendations," he said. "It requires a different state of mind, a different kind of body politic."

For Trajtenberg, Israel and the entire western world are facing a serious challenge in that, "We lack collectively a coherent model of what does it mean to have a market economy that works on more just principles."

Pushing aside socialism as an "ism" in the graveyard of the 20th century, for people who share his hair colour (he is 61), Trajtenberg warned, "You don't build a new socioeconomic model with nostalgia. We need to reinvent things." Socialism, in his opinion, failed miserably because it went against human nature. "The big challenge," he said, "is how to go along with human nature and build a fairer and more just society."

In the next elections, Trajtenberg is convinced that both the issues from the protests and the new generation of Israelis who care about them will play a significant role.

Israel Briefs

PM, Peres deplore segregation

Israel's prime minister and president came out against efforts by some haredim to segregate women in public. Civil liberties groups have complained about gender segregation in buses and public places frequented by haredim, and the shunning by some soldiers of female entertainment troupes in the military. Speaking last week at a conference on human trafficking, Prime Minister Benjamin Netanyahu said, "The place of women in public spaces must be ensured and equal. The segregation of women clashes not just with the democratic principles that we know and cherish. It also clashes with Jewish tradition," he said. President Shimon Peres told the same event that men should be free to avoid the company of women they're not related to, "But no man has the right to force a woman to sit in a place that he decides on."

Bridge reopened

The Mughrabi Bridge, which allows pedestrians to walk to the Temple Mount, was reopened 48 hours after it was closed due to safety concerns. The bridge was reopened Dec. 14, with a fire truck stationed nearby as a safety precaution. The Jerusalem city engineer last week threatened to order the immediate closure of the bridge, calling it a fire hazard that is in danger of collapsing. If the bridge does catch fire, it could quickly spread to the Temple Mount, the municipality has warned. On Dec. 13, Prime Minister Benjamin Netanyahu's inner cabinet decided to delay razing the bridge and to renovate instead. "The government's helplessness in dealing with this hazardous and dilapidated nuisance at the heart of the Western Wall and entrance to Temple Mount is regrettable," the municipality said in a statement after the decision. It urged the government to build a "permanent and safe walkway."

Apple plans R & D centre

Apple will open a development centre in Israel focusing on semiconductors, according to reports. The centre would be the first outside Apple's California headquarters, the Israeli business daily *Globes* reported. Aharon Aharon, a veteran in Israel's high-tech industry, reportedly has been hired to head the centre. The announcement came as the company enters talks to acquire its first Israel-based company, Anobit Ltd. of Herzliya, a flash storage solutions provider. Apple's corporate vice-president of research and development, Ed Frank, visited Israel last week, and reportedly met with several Israeli high-tech companies.

Russia intercepts material

Israeli media reported that Russian authorities aborted an attempt to smuggle radioactive materials to Iran. The radioactive sodium was reportedly apprehended by Russia's Federal Customs Service at Moscow's Sheremetyevo airport from luggage bound for Iran. The report indicated that the luggage pieces contained sodium-22, a radioactive isotope of sodium that could only be produced at a nuclear reactor. Last month, the German newspaper *Die Welt* reported that North Korea has supplied Syria and Iran with a special kind of steel, called maraging steel, used to upgrade missiles and build centrifuges for uranium enrichment. It has been known for years that Iran is trying to obtain the steel through clandestine purchasing networks around the world. The steel would enable Tehran to construct modified centrifuges, which would in turn allow it to enrich higher quality uranium at a faster speed. According to the report, the delivery of the steel is part of a wider North Korean expertise package to Syria, which is building a new missile factory near Homs. The factory is reportedly partly funded by Iran, and is expected to become operational within 18 months. Maraging steel would significantly upgrade Syria's Scud missile capabilities and the amount of damage the missiles' warheads could inflict.

Files from Ha'aretz and JTA

Seniors facing elder abuse over money

Paul Lungen
Staff Reporter

A "perfect storm" of financial abuse is brewing and the potential victims are among the country's most vulnerable individuals.

Senior citizens who have accumulated some wealth are increasingly facing elder abuse in financial matters, according to a recent report of the parliamentary committee on palliative and compassionate care.

Baby boomers are the wealthiest generation in history and the largest group of seniors ever. As they begin to retire, "their children with some of the highest debt loads in history and a generalized sense of entitlement, can be tempted to look at their parents' nest egg as a potential source of capital," the parliamentary report states.

Financial abuse causes stress and leads to psychological and medical effects. The committee recommended co-ordinating a multilevel response involving public guardians and trustee offices across the country, along with police and the financial sector.

As a lawyer specializing in wills, Les Kotzer has witnessed instances of elder financial abuse up close. He's seen families at odds over the disposition of parental assets. He's advised seniors afraid to talk to their children about money. And he's seen middle-aged "waiters" running up debt in anticipation of a big payday when they inherit their parents' estates.

"I'm seeing it and hearing it," he told *The CJN*.

A public figure who appears regularly on radio and television programs, he often hears after the show from distraught families about the bad blood engendered by fights over wealth.

Greed, a sense of entitlement and financial illiteracy all contribute to the coming "tsunami of financial abuse," he said. And parents who love their children often don't expect to be let down by those closest to them. As a result, they get into situations in which trusting in others puts them into dire financial straits.

"Beware" those who could take advantage of you, he cautions, and "be aware" of your financial situation.

One common pitfall is the move to put parents' assets into joint ownership with their children. Those doing so are hoping to avoid probate fees, since joint assets on death immediately vest in the survivor. Probate fees, as a result, are avoided.

But the savings are relatively modest on even valuable properties – about $15,000 on a $1 million property, he said. And there's a danger attached to joint ownership, one that parents may not be considering. If their child gets into debt, a creditor can force sale of the property to recover the amount owing.

One unhappy mom called him after she received a creditor's letter saying they wanted to put up her house for sale.

Another hazard occurs when a parent, trusting their child, lends them money without documenting the loan. After appearing on a television show warning about the practice, Kotzer received a call from a 70-year-old woman who was working at two jobs. Her late husband had loaned their two children $100,000 and $150,000, respectively, and when she asked her daughter for the money, she was told that if she asked her husband to pay it back, he might divorce her. Her son told her the money wasn't a loan, but a gift, and he wouldn't return it. He even told his mom she'd have to take him to court if she disputed that, Kotzer related.

His advice: "You must get it in writing."

Giving up control of their finances is another problem for seniors, Kotzer continued. He recounted a story told to him by a woman who was standing behind an elderly lady in a supermarket checkout counter. The woman was frantically searching through her purse for nickels and dimes to pay a bill

Les Kotzer

and customers in the line were getting agitated. The woman offered the elderly lady some money, and later, when they were outside, the senior offered to send her a cheque the next month for the sum.

But why wait until next month for such a trifling amount? The senior had turned over all her money to her children to avoid taxes. She received a monthly allowance from her kids, and she feared they would yell at her if she asked for more.

Kotzer's advice: "Be very careful when you give up control of your assets to your children to save taxes or probate." The unfortunate reality is that "children won't always give you your money back."

Many seniors make a mistake in relying exclusively on their children to draw up their wills, he continued. In one case, a senior told him that only one of his children was named as an executor of his estate, which allowed him to bill the estate for work he did. On another occasion, the child gave himself plum assets, allocating less-desirable properties to siblings.

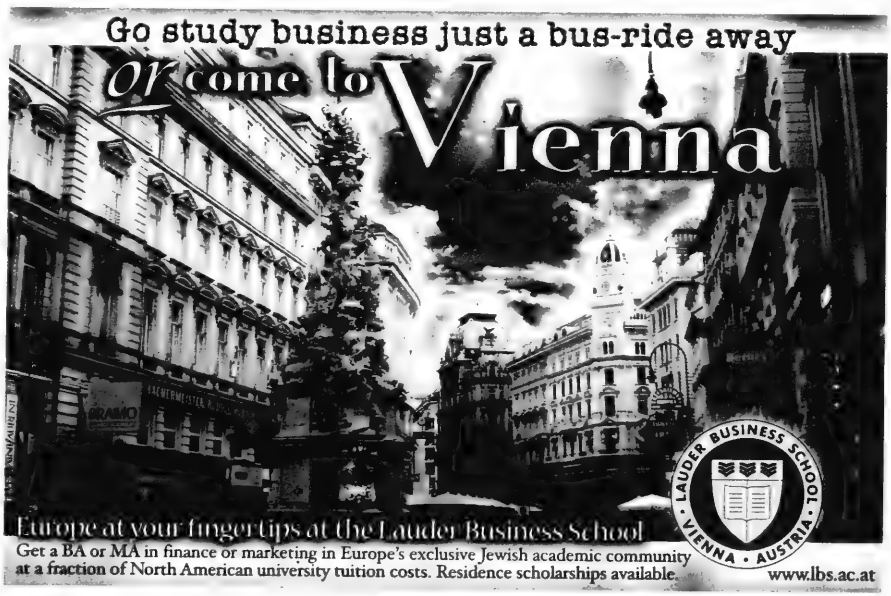
Kotzer offers clients free review of their wills and will consult with parents only if the beneficiaries are absent.

Kotzer believes the parliamentary committee hit the nail on the head when it said highly indebted baby boomers see their parents' assets as an easy way to pay off their bills. Many feel the money will be coming to them anyway, so they might as well spend it now, he said.

To illustrate the point, he tells of a middle-aged couple that drove up to his office in a fancy car, wore expensive watches and lived in a pricey part of town. Their jobs could not have afforded them their lavish lifestyle, especially when the wife said her husband was a "waiter." Not the kind that works in restaurants, she said. "'He's waiting for his mom to die to get the house and pay off all his debts.'"

Not all the stories end badly, though. Kotzer recalled one incident in which a mom had turned over her house to her daughter after she'd been threatened that she'd die in her own urine and filth if she refused.

Later, the mother visited Kotzer's office by herself and had him "make a new will and cut her daughter out."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Singer, the Nobel Prize and Yiddish today

The California-based academic and psychoanalyst Janet Hadda released a revised edition of her biography *Isaac Bashevis Singer: A Life* (Univ. of Wisconsin Press) in 2003.

A year later, during the centenary year of Singer's birth, amidst a good deal of celebration, there were no small number of dissenters. Yiddishists who did not accept Singer's dominance over contemporary Yiddish literary life.

Inna Grade, the widow of the Yiddish writer Chaim Grade, had this to say about the travelling exhibits, the birthday bash at the *Forward* newspaper, and readings at museums and libraries: "I profoundly despise him. I am very sorry that America is celebrating the blasphemous buffoon."

All of this might seem like a soupçon of farce mixed with post-Holocaust bitterness, if not for the fact that the legacy of Yiddish writers and their milieu looms unavoidably large today. But why, when so few Yiddish readers remain and the economics of translating and publishing literary books becomes increasingly difficult?

Reviewed by

Norman Ravvin

For anyone in search of an understanding of prewar Jewish Europe, its decimation and its survival in major centres like New York, Yiddish is a key resource.

Singer's career and personal life straddle these phenomena in unusual ways. Born into a lower-class family from small-town Poland, his childhood was spent on the now-iconic Krochmalna Street, in Jewish Warsaw, where his father presided over a rabbinical court.

Pinchos Menachem Singer received his neighbours' questions related to ritual life, marriage and business. Following the example of his older brother and sister, Singer left his parents' observant way of life in favour of another kind of court. His chosen cultural home was at the Warsaw Yiddish Writers' Club, situated off a courtyard in the shadow of the Great Synagogue on Tlomackie Street.

Hadda is assured in her portrayal of the club's peculiar culture, its community of women who "preached free love," and the attention it drew from the researchers at YIVO, who came to record its "treasure-trove of jokes, curses, vulgar expressions, anecdotes."

It was at the club where Singer befriended Melech Ravitch, a writer he would look to for advice in later years when Ravitch had settled in Montreal and Singer had departed Warsaw for Manhattan.

Biographies are strangely selective texts, following their author's inclinations as carefully as those of their subject. Hadda is most interested in the gradual shifts, during Singer's American years, which led him to gain the kind of reputation that might befit the recipient of the Nobel Prize in literature. Upon receiving it in 1978, Singer found himself a figure representative of the entire Yiddish literary tradition, especially what survived of it after the Holocaust.

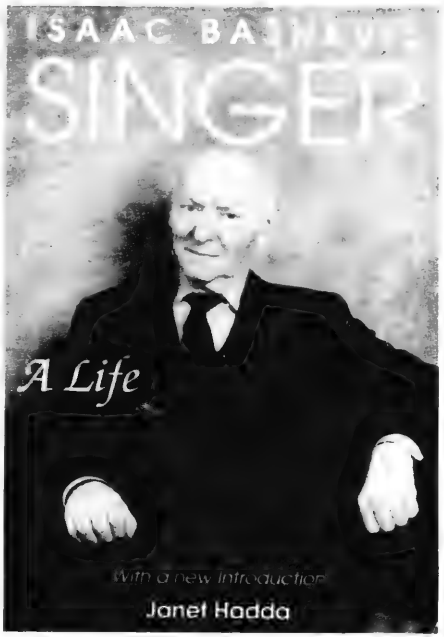
Upon arriving in New York City in 1935, Singer saw his own predicament and that of Yiddish in a dark light: "In spite of everything, it's sad, and it's sad because here in New York I see even more clearly than in Poland that there is no Yiddish literature, that there is no one to work for. There is a crazy Jewish people here which keeps slightly kosher... and awaits Marxism for the people of the world. But it doesn't need Yiddish literature. We built on a paper bridge."

In his early fiction and journalism for the *Forverts*, Singer embarked on a recreation of his lost Polish world. Here Hadda reminds us of the particularities of prewar Yiddish life that a writer like Singer offers: "His characters would speak the endless dialect varieties of Polish cities, towns and shtetlach. Their conflicts would be the eternal Jewish conflicts around God, the community and their private Jewish souls." Routinely, key aspects of these ethnographic portraits were lost in translation. And Singer himself gradually shifted his attention to the lives of Polish Jewish survivors living out their troubled lives in Manhattan and Florida.

Hadda points to the misapprehensions so common to the reception of Singer's translated works. Even the Nobel committee, arguably, had him wrong, in describing only one aspect of Singer's work as deserving of its prize. The Swedish Academy highlighted what it called Singer's "redeeming melancholy, sense of humour and clear-sightedness" in his portrayal of eastern European Jewish life, "such as it was lived in cities and villages, in poverty and persecution, and imbued with sincere piety and rites combined with blind faith and superstition. Its language was Yiddish – the language of the simple people." (When Singer accepted his prize in Stockholm his speech cited Baudelaire, Poe and Strindberg, as if to counter the notion that his was a literature of simple folk.)

It's true that in his early work, such as the much anthologized *Gimpel the Fool*, Singer mined the many meanings of simplicity, but in his mature novels, including *Shadows on the Hudson* and *Enemies, A Love Story*, it is the complexities of culture and damaged personalities that drive his narratives.

The propensity for getting Singer wrong, to be peeved by his subject matter, may reflect the difficulty non-Yiddish readers have accessing aspects of his Yiddish worldview and the prewar context that underwrites it. The same inability to read Singer in the original may contribute to the kind of celebratory treatment he now receives in Warsaw, where every summer a Singer Festival is attended by locals and tourists alike, in the area of the once-Jewish Grzybowski Square. This past summer crowds attended theatre presentations, klezmer acts and performances by bands from Israel, the United States and Canada. Singer's visage haunts the event on flags and banners, his crooked smile a reminder of the ease with which readers have misread, or read their own expectations into his work.



Norman Ravvin's recent books include the novel The Joyful Child *(Gaspereau), and* Failure's Opposite: Listening to A.M. Klein, *which he co-edited with Sherry Simon (McGill-Queen's).*

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An impressionistic biopic of Mordecai Richler

Sheldon Kirshner
Staff Reporter

The late, great Canadian novelist Mordecai Richler is the subject of a cogent biopic to be broadcast on Citytv on Dec. 25 at 8:30 p.m.

M.G. Vassanji on Mordecai Richler, directed by Lewis Cohen, is part of an extensive series on stellar Canadians, *Extraordinary Canadians*, which will air in Mandarin, Hindi and Italian on OMNI TV in the spring of 2012.

It's narrated by Vassanji, a Hindu Canadian who has written a biography on Richler and who, like Richler, was brought up in what he describes as "a closed community."

While Richler, the son of east European Orthodox Jewish immigrants, came of age on St. Urbain Street in Montreal and developed his talents in Spain, France and Britain before returning to Canada as a celebrity, Vassanji was born in Kenya, raised in Tanzania and educated in the United States before settling in Canada, where he has had a distinguished career as a writer and editor.

Given the broadly overlapping themes in their respective backgrounds, Vassanji is well placed to understand and appreciate the forces that shaped Richler.

He met Richler at a reading in Montreal and was struck by his humility and kindness. Some critics might disagree with Vassanji's flash assessment of Richler's prickly personality, but one can assume he had good reasons to form this appraisal.

In this impressionistic documentary, based on file footage and old interviews with the man himself, Vassanji traces the trajectory of Richler's life in conventional chronological order and laces it with pungent personal commentary.

But prior to setting out the details, he makes an important point, arguing that Richler, far from having painted himself into a corner by focusing exclusively on the Jewish experience in Canada, portrayed characters and depicted situations that were quintessentially Canadian at their core.

Richler was born in 1931 into what would be a dysfunctional family. His parents, Moe and Lilly, were locked in a loveless marriage that broke apart after Lilly's indiscreet affair with an Austrian Jewish refugee/boarder in their cold-water flat. The affair, the topic of embarrassing gossip, alienated Richler, who remained estranged from Lilly. Richler, however, was relatively close to his father.

At Baron Byng High School, Richler was a bright but rebellious student. He continued his education at Sir George Williams University, writing for the campus newspaper, but soon dropped out. Eager to leave Montreal's Jewish ghetto, and anxious to hone his skills as an aspiring writer, Richler went to Paris.

Although he valued his independence, he relied on his parents for handouts. Without their financial assistance, he could not have survived in Paris. "The umbilical cord was long," Vassanji wryly observes.

After nine months in the City of Light, Richler moved to a Spanish island, where he finished his first novel, *The Rotten People*. When the 400-page manuscript was rejected by publishers, Richler returned to Montreal and rewrote it. The novel was published under the title of *The Acrobat*. Richler was only 22.

In Vassanji's judgment, it was not "authentic," falling short of the mark in recreating Jewish Montreal. Vassanji has words of praise for Richler's second book, *Son of a Smaller Hero*, which he wrote in London. Though it was clearly autobiographical, Richler disingenuously insisted it was not.

At this juncture, Vassanji segues to Richler's love life. His first marriage, to a francophone Canadian, upset his father. In any case, the union did not endure. Richler met Florence Wood, a model, and divorced his wife to marry her. Deeply in love, they remained devoted to each other.

Mordecai Richler at work

Vassanji claims that with the publication of *The Apprenticeship of Duddy Kravitz*, Richler found his true voice as a biting satirist. With *St. Urbain's Horseman* under his belt, he moved back to Montreal, hungry for new Canadian material. Montreal inspired him. Richler produced three novels in the next few years: *Joshua Then and Now*, *Solomon Gursky Was Here* and *Barney's Version*.

Though this film ends somewhat abruptly, it gives a viewer a rounded picture of one of Canada's greatest literary figures.

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EYE ON ARTS

By BILL GLADSTONE

TEATRON TORONTO JEWISH THEATRE PRESENTS *A TINY PIECE OF LAND*

Teatron Toronto Jewish Theatre presents *A Tiny Piece of Land*, by **Joni Browne-Walders** and **Mel Weiser**. The play, which premièred and played to sold-out houses last year in Los Angeles, focuses on an American dentist who impulsively visits Israel after the untimely death of his wife.

"Conceived while the controversy around the play *My Name Is Rachel Corrie* was raging, *A Tiny Piece of Land* invites us to spend three days with a family of evacuees from Gaza," said Teatron artistic director **Ari Weisberg**. "It's a warm, feel-good drama that makes you think, laugh and cry." $19 to $48. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St., Jan. 4 to 15, www.teatrontheatre.com; 416-781-5527.

* * *

Bubble Wrap Kids: A new series on Slice TV helps overprotective parents loosen up and let their kids experience more freedom. In *Bubble Wrap Kids*, host **Lenore Skenazy** counsels parents who won't let their kids use forks and knives, ride bikes or leave the backyard; even some who monitor their kids with walkie-talkies and video cameras. The goal is to help their kids become independent adults.

Skenazy gained fame after she let her nine-year-old ride the New York City subway by himself; when press reports dubbed her "America's worst mom," her feisty response was a blog and a book, *Free-Range Kids: How to Raise Safe, Self-Reliant Children (Without Going Nuts with Worry)* that catapulted her into the spotlight. The show is produced by Cineflix Inc. of Toronto, in association with Shaw Media, Astral Media and TLC International. Premières Jan. 3, 9 p.m.

* * *

Names in the News: Matthew Miller, who as the American Jewish, chassidic reggae artist **Matisyahu** became a musical superstar, stated that he had shorn his trademark beard and other trappings of his ba'al tshuvah lifestyle.

The revelation prompted JTA to issue a worldwide bulletin. "Sorry folks, all you get is me… no alias," he wrote. "When I started becoming religious 10 years ago, it was a very natural and organic process. It was my choice. My journey to discover my roots and explore Jewish spirituality – not through books but through real life. At a certain point, I felt the need to submit to a higher level of religiosity… to move away from my intuition and to accept an ultimate truth… I am reclaiming myself. Trusting my goodness and my divine mission."

Because of some confusion that followed, the singer then posted a tweet saying: "For all those who are confused, today I went to the mikvah and shul just like yesterday."

Esquire magazine once called Matisyahu "the most intriguing reggae artist in the world" and *Billboard* named him the top reggae artist in 2006. Pundits are already asking whether his fan base will shrink now that he has traded his chassidic look in favour of a clean-cut, non-denominational image. "Is his music truly good enough that he will continue to be successful when he is no longer a poster boy for anything other than himself?" *Heeb Magazine* asked.

* * *

Matisyahu without his beard

Arts in Brief

• Dance to the music of **Chana Rothman**, **Annie Gilbert**, **Samba Elégua** and other live Jewish female artists at the Night Without a Moon Boogie, with visual projections by VJ Nuid. $15. Miles Nadal Jewish Community Centre, Al Green Theatre, last night of Chanukah, Dec. 27, 8 p.m. 416-924-6211, ext. 0, sarahbn@mnjcc.org

• Vision TV is planning to air the newly restored 35th anniversary edition of the iconic Canadian film *Lies My Father Told Me*. The movie is based on the story by **Ted Allan**, who also was the screenwriter and appears in the film as a revolutionary tailor. It stars **Marilyn Lightstone**, **Jeffrey Lynas**, **Len Birman** and **Yossi Yadin**; the director is **Jan Kadar**. To be followed by a behind-the-scenes documentary of the making of the Canadian classic. Dec. 27, 9 p.m.

• The comedy *My Mother's Italian, My Father's Jewish & I'm in Therapy!* by **Steve Solomon**, has been extended due to popular demand. It continues at Toronto's Bathurst St. Theatre to Jan. 29, 2012. 1-855-985-2787, www.italianjewish.ca

• *Loving the Stranger*, a politically charged musical, is based on the life of Montreal designer **Peter Flinsch**, a gay survivor of Nazi Germany, arrested in 1942 for kissing a friend at a Luftwaffe Christmas party. Next Stage Theatre Festival, Jan. 4 to 15. 416-966-1062, ext. 8; www.fringetoronto.com

• An upcoming episode of the TV series *Extraordinary Canadians* focuses on **Mordecai Richler**. See it on Citytv, Jan. 8, 8:30 p.m.

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Marilyn Lightstone recalls role in classic film

Sheldon Kirshner
Staff Reporter

The newly restored version of a classic Canadian film, *Lies my Father Told Me*, will be presented by Vision TV in a world premiere television broadcast Dec. 27 at 9 p.m.

Probably no one is more thrilled by this announcement than Toronto actor, radio broadcaster and multimedia artist Marilyn Lightstone, who appeared in the 1975 movie and considers her role in it as one of the finest of her career.

"The role and the movie are very special to me because the characters are iconic, and a lot of people identified with it in a very personal way," she said, calling the film something of a time capsule. "It has stuck in the consciousness of the community."

Lies My Father Told Me, based on a story by Montreal writer Ted Allan and directed by Academy Award-winning Czech director Jan Kadar, was nominated for an Oscar for best original screenplay and won the 1976 Golden Globe for best foreign film.

Lightstone, starring in her first feature film as Annie Herman, a 1920s Montreal Jewish housewife and mother, picked up prizes as best actress from ACTRA (the Alliance of Canadian Cinema, Television and Radio Artists) and the Canadian Film Awards, the precursor of the Genies.

Thirty-five years on, Lightstone's upbeat appraisal of it remains remarkably intact.

"I thought it was a jewel when we made it, and I think it is every bit as meaningful now," she said. "Perhaps because it was a period piece, it doesn't feel, sound or look dated in any way. It's a film about family relationships, the basis of the greatest dramas ever written."

Shot on location in Montreal, *Lies my Father Told Me* unfolds through the eyes of David Herman (Jeffrey Lynas), a precocious seven-year-old boy caught between two opposing forces – the traditional Orthodox Jewish values of his grandfather (Yossi Yadin) and the material ambitions of his parents.

Widely praised by critics, it was described by the *Canadian Jewish News* as a film about "a boy's evolving view of the world, the vagaries of human nature and the Jewish experience in Canada."

The actor as she appears in *Lies My Father Told Me.*

Marilyn Lightstone in her art studio

Lightstone – the current host of *Nocturne* on Canada's only all-classical radio station, 96.3 FM – was in her mid-30s and playing Mary, Queen of Scots, at the Charlottetown Festival in Prince Edward Island when she was asked to audition for the part.

"It was at the very beginning of my career, so I imagine I wanted it a lot," she recalled. "Mostly, I thought I was a natural for it because I'd grown up with people like this in my family and community.

"In fact," she added, "the locale for the film was very close to the streets where I was born and grew up. Not much research was required."

To Lightstone, the story line was similar as well. "All I had to do was think of my mother, who was also caught between her parents and her husband. The situation was very familiar to me, as I was born into it and didn't have to look anywhere but my own childhood for inspiration."

Lightstone's parents, however, were not immigrants.

"They were both born in Montreal, as were their brothers and sisters. My maternal grandmother was still very much of a Yiddishe bubbie, but my paternal grandparents immigrated to Canada when they were children and were really quite assimilated."

Although Kadar (*The Shop On Main Street*) cast her, Lightstone exchanged few words with him on set.

"He was a childless man who loved children and was very absorbed with Jeffrey Lynas, who was at the heart of the film. Kadar was having a lot of problems and was very stressed."

Looking back, Lightstone expressed contentment at having been hired.

"Ted Allan's script was wonderful, I had a fair amount of screen time, and the actors I worked with were great. Except for little Jeffrey, we all understood this world viscerally, inside and out. If we hadn't lived in it ourselves, our parents, grandparents, aunts and uncles had. Yiddishkeit is imprinted in the bones, after all.

"As for little Jeffrey, he was a revelation. He did instinctively what adults study how to do for years. I've worked with many, many children over the years, but Jeffrey was special."

Three years after *Lies My Father Told Me*, producer Robert Lantos cast Lightstone in the movie *In Praise of Older Women*.

"That was nice, but the character I played didn't nearly have the same emotional scope or screen time as Annie Herman."

In its wake, she acted in a succession of films and television shows, notably as Ms. Stacey in two popular miniseries, *Anne of Green Gables* and *Road to Avonlea*.

But there was a downside.

"Frankly, the 'biz' in Canada had a way, and perhaps still does, of stereotyping you ethnically. Not in the theatre, but on screen. If there was a role out there for a Jewish gal, I could always be sure of getting a call, which was nice.

"But it could be a millstone around your neck professionally. Thankfully, there were producers and directors out there, like Kevin Sullivan of *Anne of Green Gables* and *Road to Avonlea*, who were not of that ilk."

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A disturbing look at hockey family's breakup

Paul Lungen
Staff Reporter

Watching Tom Jefferson on late night TV talking about the physical and psychological abuse he endured at age 13 was almost as difficult as reading about it first.

In the summer of 2000, Tom accompanied his older brother, Mike, to a summer getaway with Mike's hockey coach and a bunch of older players. The venue was the cottage of Mike's junior coach, David Frost, and the description of the goings-on is cringe inducing, to say the least.

Veteran sports journalist Steve Simmons describes the event in a totally engrossing and quite disturbing new book, *The Lost Dream: The Story of Mike Danton, David Frost and a Broken Canadian Family* (Viking Canada).

In two weeks, Tom's life was changed forever. He admits to Simmons he no longer trusts anyone, he's always antsy and feels his life was ruined.

If that's what could happen to a youngster exposed for only two weeks to the environment fashioned by Frost, what about someone who was immersed in it for years?

Tom's older brother, Mike, was under Frost's spell for years and, like a member of a cult, can't seem to let it go.

Danton, who changed his name from Jefferson to sever all ties to his family, was convicted in the United States for hiring someone to kill Frost, his former coach and agent. Though he spent five years in jail for the offence, Danton subsequently contended it was really his father, Steve, he had contracted to have killed – even though Steve was not in the United States at the time and the "hit man" was given a photo of Frost to identify the victim.

Simmons traces the Danton saga from his days as a hardworking teen hockey star in Brampton, Ont., and Toronto to his inclusion in a talented clique of hockey players held by some strange power in Frost's sway.

Readers will be exposed to the world of minor hockey and the progression of players all the way to the NHL.

Drafted by the New Jersey Devils, Danton was traded to St. Louis and was in the midst of a playoff run in 2004 when he was frantically trying to arrange Frost's murder.

Particularly revealing in the book is the close-knit, almost incestuous, relationships between prominent hockey personalities. Frost, for instance, was married to a woman whose father was the former director of NHL officiating. Bob Goodenow, who went on to head the National Hockey League Players' Association, was Frost's unofficial assistant coach with the Young Nationals and was instrumental in getting him certified as a player agent – even after Jefferson's weeks in hell were revealed.

Steve Simmons

Mike Gillis, for whom Frost worked as a "bird dog," finding players, was brought on to serve as Danton's agent. He's now the general manager of the Vancouver Canucks.

Bill Wirtz, the late owner of the Chicago Blackhawks, wrote a letter to the NHL and the players' association asking how someone like Frost could be certified as an agent after being vetted by the players' organization.

Sheldon Keefe, who as a young man was part of the Frost entourage, now coaches a successful Tier II junior team in Pembroke. And so on…

While the description of minor hockey and the pro ranks is revealing, Simmons is most effective in describing the way Danton's infatuation with Frost broke up the Jefferson family, causing immense pain and a sense of loss.

The story is about more than hockey and abuse of players, Simmons said. "It's about control and how a guy 'kidnapped' a kid."

Steve, Sue and Tom Jefferson are primary sources for the book; Simmons admits Danton refused to speak to him.

The family, particularly Steve, got caught up in the pursuit of the NHL dream and let pass incidents that should have ended their son's association with Frost.

"I think the mother saw everything, but wasn't a strong enough person to do what she needed to do," Simmons said. "She probably can't get through a day without crying."

Does the hockey world share some of the blame for allowing Frost to rise to prominence while exercising unnatural control over his players? At St. Michael's Majors, for instance, management saw that Frost was creating a poisonous atmosphere on the team, controlling the play on the ice of four of his Brampton-area players. Feeling they were losing control of the team, management traded Frost's players elsewhere.

"Can you blame them?" asks Simmons. "They were doing the best for their own interests."

Ultimately, it's up to parents to be their son's most aggressive advocate, he said. "If you're a parent with a child in high level sport, it's your responsibility to know the coach and what is going on.

"That's true in other sports, too. You have to know who is the coach, what's he doing with your child and is your child changing."

What happened to the Jefferson family, the estrangement of Frost's wife from her parents, "is not natural," said Simmons. "That's not hockey. That's the weirdness of this group."

So what has become of the book's protagonists?

Tom Jefferson lives with his parents in Brampton – their attempts at contacting Danton have been repeatedly rebuffed. Frost has taken his wife's maiden name and splits his time between California and Ontario. Danton, after being released from prison, studied psychology at Saint Mary's University in Halifax and played on the school's varsity hockey team. He's now in Sweden, playing third-division hockey, the lowest level of the pro sport.

And, according to Simmons' sources, he's still in contact with Frost.

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MATH WHIZZES

Thirty-five of Robbins Hebrew Academy's (RHA) grade 7 and 8 students wrote the online Caribou math contest, hosted by Brock University. Almost 1,600 students wrote the test in Ontario and more than 1,900 wrote it nationwide. Lewis Ashley from RHA's Beth Tikvah campus placed first overall for private school boards and eighth overall in the province. Pictured standing is Ira Brown, and at left, back to front, are Alan Gishen, Jeffrey Starr, Yael Lewis and Jade Levine, and at right, back to front, are Lewis Ashley, Aaron Birbrager, Ian Blumenthal and Courtney Marks.

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Canadian helps African AIDS orphans go to school

Cara Edell
Special to The CJN

When Leeat Weinstock was 12 years old, she attended private school. She had a lavish bat mitzvah and a gorgeous dress to wear for the occasion.

She never went to bed hungry, never worried about shelter or getting an education.

Meanwhile in Africa, more than 40 million children are denied the right to a primary education. Weinstock, now 32, witnessed this reality first-hand.

In 2009, Weinstock was in Mwanza, Tanzania, volunteering for Busega Children's and Development Services Assistance (BCDSA), a small grassroots NGO that runs a microfinance program, HIV/AIDS awareness and support programs, and a rural orphanage for 26 children.

During her time in Tanzania, she met a boy named Robert who visited her office several times a week seeking money to go to school. Matthew Shadrack, BCDSA's director, told Weinstock that Robert, 12, is the second of three boys.

His father died of AIDS, and his mother now cares for him and his brothers. In a good week, Robert's mother earns about $5.

On each visit to the office, Robert was dressed in the same T-shirt, which had more holes than fabric, the same pair of dirty worn-out shorts, and the same pair of barely wearable flip-flops, Weinstock said.

The year before, Shadrack had sent Robert and his brother, Peter, to school with money from his own pocket, since BCDSA, which is underfunded, couldn't provide the funds.

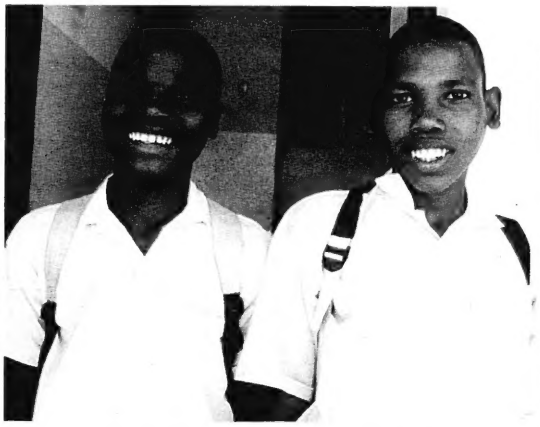
Unfortunately, Shadrack no longer had the personal means to support the boys, as he wasn't even earning a salary from BCDSA. After learning of this situation, Weinstock immediately made it her mission to send Robert and Peter to school.

Weinstock accompanied Shadrack to the boys' school to visit the headmistress. After a brief meeting, Robert and Peter were registered and ensured admittance once they had the proper uniforms.

The headmistress had a list that included more than 50 names of local orphans who needed financial support for school fees and/or food. Robert and Peter's names were on the list.

"Mr. Shadrack, Robert, Peter and I set off to the main market in town to buy uniforms and other school supplies. While the day was full of smiles and many firsts – Robert and Peter bought their first pair of shoes and enjoyed their first ice cream cone – it was also one of mixed emotion for me," Weinstock said.

Project Waza founder Leeat Weinstock helps Tanzanian orphans graduate from high school.



Robert and Peter on their first day of school

"As we walked through the market, we passed by countless street kids begging for money and food. They looked no different than Robert and Peter. The only difference was that I could not afford to help them all."

After Robert and Peter's first day of school, the boys came to see Weinstock at the BCDSA office dressed in their uniforms.

"I cried. They looked so different I almost didn't recognize them. I was completely overwhelmed," she said.

Weinstock later sent an e-mail to friends and family about her experience. In response, she received "an unexpected and overwhelming amount of support" from people who also wanted to send a child to school.

"One of these was my former MBA classmate at the Rotman School of Management [at the University of Toronto], Randy Gladman, who fundraised on his own and raised $3,000 in a matter of weeks. With the money raised, we were able to send 50 orphaned children to school that year."

Weinstock called the initiative Project Waza. *Waza* means 'imagine' in Swahili.

"Project Waza is committed to ensuring that orphaned kids in Tanzania graduate from high school and have a real opportunity to better their lives," she said. Now entering her fourth year of fundraising, Weinstock said she hopes to send 65 children back to school for 2012.

She has met all of the kids that her project supports and has promised them that, together with her friends in Canada, she will ensure they graduate from high school.

"I am now doing everything in my power to keep that promise. One year of school is great, but a full education is what is truly needed."

To date, Weinstock has raised more than $10,000 to send African children to school, and more than $25,000 that includes grant money she has worked to obtain to build a new orphanage for 26 of the 65 orphans her project is supporting.

"One hundred per cent of the funds go directly to the students," she said.

The children that Weinstock supports range in age from seven to 18 years and come from communities in and around Mwanza. All 65 boys and girls have been affected by HIV/AIDS, with most of the children having lost one or both parents to the disease. Twenty-six of the children and adolescents live in the rural orphanage that Busega runs.

"This coming year, 13 of the girls we are supporting will be attending high school. This is a huge accomplishment in and of itself, as school attendance rates drop dramatically in high school, especially for girls, many of whom are expected to help their families and take care of younger siblings."

Weinstock said she believes education is one of the best ways to provide orphaned and vulnerable children in Tanzania the opportunity for a better future.

"Education contributes to improved health, higher income and greater gender equality. It provides skills and knowledge that empower impoverished kids to create a better future for themselves, their families and their society.

"Here in Canada, we take for granted that we have access to free primary and secondary school education. In many parts of the world, children are denied even the basic right to attend primary school."

Weinstock said her experiences in Tanzania have made her that much more appreciative of the good things in her life, especially her education.

"After volunteering in Mwanza in 2009, my interests and career goals completely shifted. In addition to universal education, I am most interested in social finance and impact/mission-related investing to create positive change in our local communities and around the world."

For more information about Project Waza, visit www.betterplace.org.

More news for young Jews on heebonics.ca

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אז אני צפונית

נינה שנהב
nina.shenhav@gmail.com

"תראי את כל הבלונדינים הקטנים האלה." אומרת לי טלי, כשאנו מתבוננות בשורה הצוהלת של הילדים הממתינים בתור כדי להצטלם על ירכו השמנמנה של סנטה קלאוס חייכן. "כל הנוצרים הקטנים האלה."

נאנחת טלי. אני חשה חובה לעדכן: "את רואה את הנוצרי הקטן השלישי בתור? זה נועם לוי, מהכיתה של הבת שלי. והבלונדינית עם הקוקו, שהרגע צעקה עליו בשפה קדומה יא-אללא כבר עם התור הזה?! זו נעמה, הבת של השכנים."

טלי מנענעת בראשה. "גועל נפש." היא מסכמת, "רק תראי לאן הגענו."

אני: לאן הגענו? לקנדה הגענו. וזה נורא חמוד מבחינתי שישראלים מאמצים טיפה ממנהגי החג. מה רע בזה, כל עוד לא נכנסים להיבטים דתיים?

טלי: מה רע בזה? שאני אזכיר לך את מסעי הצלב אולי?

אני: מה זה שייך לסנטה האומלל? כולה נותן מתנות בלי הבדלי דת, גזע ומין.

טלי: ואפרופו מתנות, כל הבלגן הזה. בבית ספר של הבנות העמידו עץ ליד המזכירות, וכל מי שרוצה, שם מתנה לחברים או למורים. עכשיו. לקטנה יש שבע מורות! לגדולה חמש! תעשי חישוב עם עוד איזה עשרים ילד לשתיהן, וכל השבועיים האחרונים אני באטרף למצוא מתנה ספציפית לכל דורש.

אני: וכאילו שבישראל לא היית צריכה לקנות מתנות לחנוכה. הרי לכל בת-דודה רחוקה שעשתה טובה והזמינה לך את הילדים לשוקו וסופגניה, היית צריכה לקנות איזו ערכה קוסמטית לחג. אגב, אני רוצה ערכה קוסמטית לחג.

טלי: למה בדיוק את אומרת את זה לי?

אני: הרי אתם באים מחרתיים לנר חמישי, לשוקו ולסופגניה, לא?

טלי: שתהיי לי בריאה. לא רוצה את הסופגניות שלך. מאיר תמיד ממלא ריבת חלב וחלבה, ואני יוצאת פרה מיוסרת מהבית שלך. והלביבות שלו...אוי...יותר קל לגויים. כמה קלוריות יש כבר בסוכריות? אצלינו תמיד זה בצקים ושמן.

אני: נכון, כי אנחנו יודעים לחיות!

טלי: ברשותך, אני רוצה לחזור לענייני הכריסטמס. בכלל לא נחמד לי שהקטנה עושה ארטס אנד קראפטס של סנטה קלאוסים רוקדים עם פתיתי שלג.

אני: את מספרת לי? זה מטנף את השטיחים, כל הפתיתי שלג האלה מנייר.

טלי: אולי תפסיקי להתמקד בשטויות? זה נותן להם לגיטימציה. זה הכל.

אני: לגיטימציה למה? להתנצר? את חושבת שאם ילד יישב על הברכיים של שחקן מובטל שמגיש לו סוכרייה מהדולרמה, בדיוק אז, באותו רגע, הוא יחליט שזהו, שהוא פורש מהיהדות, שישו הוא מושיעו, והצלב הוא האקססורי החדש?

טלי: אני רק אומרת שצריך לשמור. הילדים הם עם מושפע מאוד, שתדעי לך. בכלל, למה שלא ישימו איזה מתיתיהו חשמונאי עם זקן לבן על כיסא עם סוכריות? הרי המציאו כבר חנוכה-בוש. זו קונקורנציה לגיטימית.

אני: או איזה יהודה מכבי חתיך ושרירי, שהאמהות היהודיות המתוסכלות יוכלו לשבת על ברכיו לשעה קלה, ולהביע אצלו את מישאלותיהן הכמוסות?

טלי: צחוק צחוק, אני לא רואה את הילדים שלך עומדים כאן בתור לסנטה.

אני: בטח שלא. זה איזה עשרים דולר לתמונה, השתגעתי?

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4 oz. Colby or Muenster cheese
1 egg yolk
1/4 tsp smoked paprika

Preheat oven to 425°. In large saucepan of boiling salted water, cook macaroni about 5 min. Drain. Brush mini muffin pan with butter. Sprinkle with 2 tblsp Parmesan; tap out excess. In large saucepan, melt butter. Whisk in flour over moderate heat for 2 min. Whisk in milk until boiling, about 5 min. Add cheeses and whisk until melted. Off the heat, whisk in egg yolk and paprika. Fold in macaroni. Spoon slightly rounded tablespoons of macaroni into prepared muffin cups, packing gently. Sprinkle each "muffin" with remaining cheese. Bake mini macs in oven about 10 min, until golden and sizzling. Cool 5 min. Using small spoon, carefully loosen mini macs, transfer to platter and serve.

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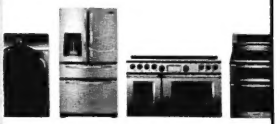

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Former Israeli foreign affairs minister Shlomo Ben-Ami, who talks about how the Arab uprisings may affect Israel.

Also on the web

Eighteen-year-old clarinetist Eric Abramovitz captured first place in the woodwinds category of the national Orchestre Symphonique de Montréal (OSM) Standard Life Competition late last month.

Mount Royal mayor visits defends menorah's removal.

NDP rookie MP Isabelle Morin covered a lot of ground in her first remarks to a Jewish community audience including her party's support for a two-state solution for Israel and the Palestinians.

Exclusive to cjnews.com

CJN web columnist Lauren Aginsky writes about her 8-year-old daughter who suffers from insomnia.

The CJN will return in January 2012. Stay tuned to cjnews.com for all your news.

RIP Warren

Warren is dead. He is out of misery and no longer has to panhandle, get beaten up or suffer through his horrible epileptic seizures. Warren is gone.

My colleagues and I were surprised Warren lasted so long on the streets, and when he passed away on Halloween, we quietly shared the sentiment, "Perhaps this is good, maybe Warren has found peace."

Warren, who was about 45, lived near Ve'ahavta's former offices at Yonge Street and Eglinton Avenue. He was on the streets for a long time. He was a scraggly impish, rascally elf of a man. Oliver. In some ways, he was what we expect homeless people to be – dishevelled outwardly, and eventually dishevelled from within – or so we surmised. In some ways, he was the polar opposite.

What happened in Warren's world? It's difficult to say other than that he drank, had epilepsy and was appreciated by most of the locals, businesspeople and many of the police and EMS. His baseball hat sat starkly in the middle of the walkway and seemed to jingle with enough coins for a meal – a solid measurable for investor confidence in the panhandler.

Warren was entrepreneurial. The word on the street was that he stashed cash. Sometimes this effusive, gentle man complained that the hospitals were cheap, not providing him tokens to get home to his underground parking lot.

Urban Writer

Avrum Rosensweig

Warren was born to parents, and throughout his life, he loved his mother and spent time with her One winter morning, Warren told me his mother had died. A few months later, he said he had been with his mother, at her place, the night before. (A long time ago, I stopped asking about the inconsistencies in street people's stories. What for?)

Sporting Life hires a police officer to direct traffic. Warren used to be a manager there. He used to walk the floors of this busy, upbeat store, no doubt encouraging staff to educate themselves about the various sweatsuit weaves. Then, later on, after the seizures took him over, we'd frequently find Warren sitting on the pavement with a gash on his forehead or deep cuts on his fingers. These two disparate images are challenging.

Some "homeful" people would hit Warren. There are those individuals who are shirty, resent the homeless and will smack them in the head as they walk to work. The homeless must make them feel vulnerable.

I wondered what Warren brought to our world, what his journey into Canaan was all about.

Warrren needed community and found it on the streets. Mine is Ve'ahavta. Yours may be the Agudah or Beth Tikvah Congregation or Holy Blossom Temple. He taught me that my universe is contained, just as his was. Warren showed me that, in some ways, we are all homeless, alone in our existence. And he represented "the stranger" mentioned 39 times in the Torah, and how it is our responsibility to take care of them. His life insisted on tikkun olam. We could have exploited him.

There was something panjandrum, self-important about Warren, and despite the beatings, the cold, the heat, alcoholism, epilepsy, loneliness and disappointment, he never lost the twinkle in his eye. He was vacantly present and kept his playful personality intact until the end. He smiled a lot.

Now Warren is being eulogized in *The CJN*, unlike another homeless person who might have died, alone and unknown, last night in Parkdale. RIP Warren.

"Love the stranger." (Deuteronomy 10:19)

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